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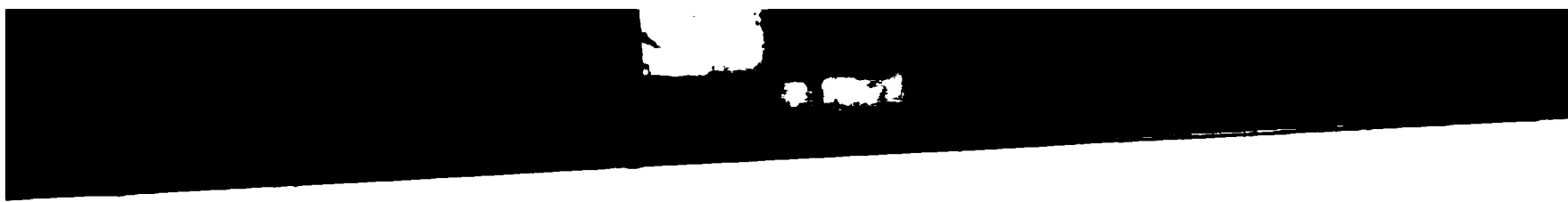
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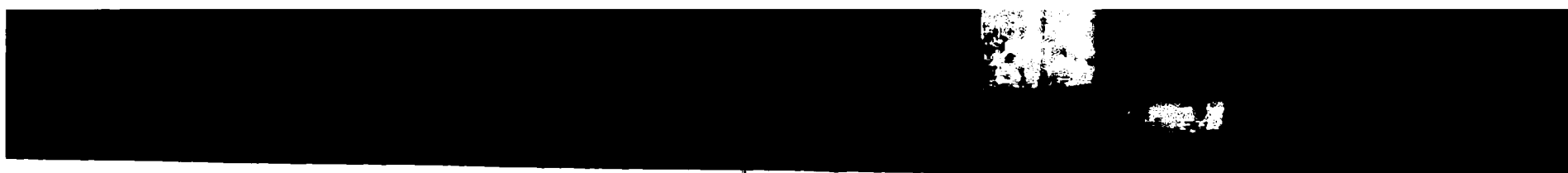
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# LIFE AND LIGHT

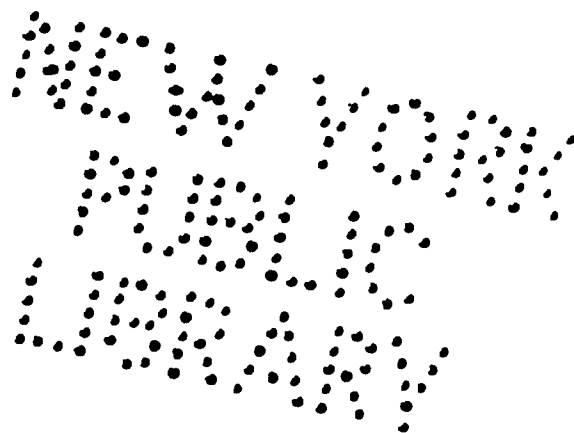
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## WOMAN.

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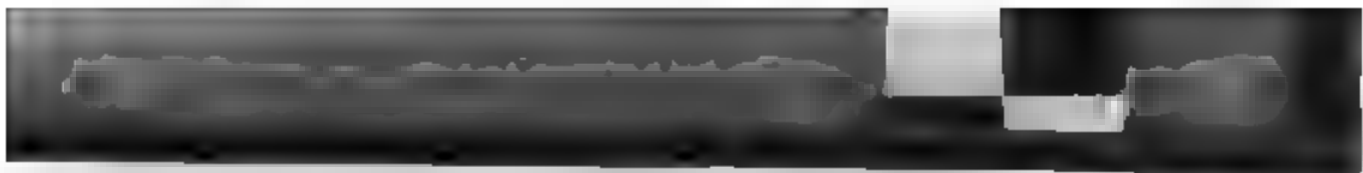
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# Life and Light

Vol. XXXV

JANUARY, 1905

No. 1

**NEW LITERATURE.** We call attention to another of our boarding school leaflets. Miss E. M. Garretson has furnished us an interesting history of the "Girls' School in Foochow," which is now developed into the Foochow Girls' College and Preparatory School. Send for a copy, and for other leaflets about our girls' boarding schools that you may not have seen. Price five cents.

Miss Caroline E. Bush has furnished us a charming description of "Outstation Schools in Turkey." One is newly impressed with the imperative need of sustaining these little feeders of our material for furnishing educated men and women who shall give themselves to service for their own people. Retrenchment is most apt to fall on these little village schools, which is a serious hindrance to the best development of our work. Price five cents.

At the solicitation of those who listened to the address of Mrs. Emily L. McLaughlin at the annual meeting of the Woman's Board in Providence, R. I., we have it now in print. It is entitled, "The Power of the Word." It is not a record of what the Bible has done, but a most earnest plea for the loving, prayerful reading of the Blessed Book, which always giveth light. Send for it to give away. Free.

**OUR PRAYER CALENDAR.** If we could quite realize the comfort and strength that comes into the heart of a far-away missionary, surrounded by the lights and sounds of heathendom, hungry for home and friends and the blessings of a Christian land, when she knows that for this one day we are praying for her, by her own name, for her own special need of strength and freedom and cheer, not the busiest of us could refuse to give her this help. Even St. Paul, strong with all the force of his mighty intellect and aglow with zeal for the Master whom he saw on the Damascus road, begs his converts to pray for him. Surely our missionaries, some of them veterans, worn by years of arduous toil, some young and unused to the burden, need to be prayed for. The Calendar of Daily Prayer will bring to you the name

and location of every one of them, and the accompanying article in current numbers of LIFE AND LIGHT will give the latest news of them in their work. You will find the Calendars at our Rooms, price twenty-five cents, or Miss Hartshorn will send them for thirty cents, five to pay postage.

**PRAYER SHEETS.** We desire to call attention to our issue of sentence prayers, arranged in four sheets for the use of our missionary meetings. Much has been said on the hesitancy to offer prayer of those who attend. It is hoped that in using these prayers many may be led to add petitions of their own. They have been arranged on sheets so that the leader of the meeting may easily select such as she chooses for distribution, believing that no one would decline to read the brief prayer which may be given her. One sheet has prayers for thank-offering meetings, another brief sentences, and another prayers for general meetings. These are for free distribution, and we earnestly hope that this attempt to enlist more voices in prayer will meet what is felt to be an urgent need.

**FRIDAY MORNING PRAYER MEETING.** Now that the cool weather is bringing the summer wanderers home, the faithful women who love to meet for prayer have resumed the weekly assembling. From forty to sixty gather in Pilgrim Hall at eleven o'clock each Friday morning, that they may join in petitions for the swift coming of the Kingdom in the hearts of Christians here at home, through all the people of the nations of Christendom, among all those who sit in darkness, and specially for our own missionaries and those who come under their influence. The hour together is always helpful, and many times a rare privilege. We are often blessed by the presence of missionaries, and the secretaries give us the freshest news from the field. At a recent meeting Dr. C. R. Hager told in a most interesting way of the South China Mission, where he has thirty-three Chinese helpers. Twenty-five hundred names are on the church rolls, and more than a thousand were baptized last year. Many women in Boston and the suburbs plan to gain this quiet hour by turning a little aside from the stress of a day's shopping, and a warm welcome always meets those who come in from more distant places. Come whenever you can make it possible; do not wait to "find it convenient." You will do good and will get good.

**MISSIONARY PERSONAL.** Word has just come of the safe arrival in Beira of Miss Julia F. Winter, our new missionary to Eastern Africa. She expected, after three days' rest, to begin the last and hardest stage of her long journey, and we can imagine the joy of Miss Gilson, so much alone, as she welcomes this new co-worker.

**CONTRIBUTIONS FOR THE MONTH.** Between October 18 and November 18 our Treasurer received in contributions for our regular pledged work \$4,414.08, less by \$1,173.12 than the receipts in the corresponding month of last year. This may seem a poor showing for the first month of our new year, but on November 18 the auxiliaries and local treasurers had not had time to respond to the impetus of the annual meeting. Next month will tell a better story.

**A NEW TRAINED NURSE FOR AINTAB.** Dr. Caroline Hamilton during her recent visit at home made very clear the need of another trained nurse in Aintab Hospital to relieve her and Miss Elizabeth Trowbridge. Through the generous provision of a friend, who will support such a nurse, Miss Charlotte F. Grant of Jamaica Plain, Mass., is now on her way to Aintab in company with Mrs. M. Papazian, who returns to her home in that city. Miss Grant has had several years' experience and has spent two years as temporary supply in Marsovan Hospital when she went to Turkey to visit her friend Miss Kinney at Adabazar. A warm welcome awaits her from the Aintab circle.

**A WORD OF WARNING.** We hear often of new societies formed for mission study, and of great good and pleasure found therein. In every such society we rejoice, provided that the study of strange lands with their history and customs does not trench upon the time given to news of the work our missionaries are doing to-day and to prayer for them. To divert in any wise the purpose of our meetings from a vital touch with present problems would be a perilous mistake. We must add the study to what we were doing before, not substitute it. Let us extend the time of the meetings, give them at least as much time monthly as a literature or history club would take fortnightly or weekly, and put the present work and needs in the first place. After the news items and missionary letters have been given, and the prayers which these will call out have been offered, then we can well give another hour to our study.

**INDUSTRIAL PROGRESS IN JAPAN.** One of our daily papers recently pointed out, in an illuminating editorial, some interesting facts showing the marvelous advance the Island Empire has made in the last ten years. The value of the exported copper, silk in various forms, cotton, coal, and many other articles, has been multiplied from four to eight times. Imports have increased incredibly, chiefly in the line of articles necessary for manufacturing. Nearly four hundred thousand men, women and children are employed in factories in Japan, and many industrial and technical schools

have been established where dyeing, weaving, pottery, metal and woodwork are taught. At no time for the last twenty years have the expenses of the government fallen short of its income, save when it borrowed money to meet the cost of the war. After thus showing the strong financial condition of the nation, the editor adds: "The ultimate wealth of a country depends on the character of its people; and in these last years the Japanese have shown that in enlightened and progressive industry they are second to no people in the world." Is it not worth while to give the gospel generously to a people so strong as these?

**HELP FOR JAPANESE GIRLS.** Mrs. S. C. Bartlett writes in a personal letter: "I do most earnestly hope that the mission schools can be kept up and made more effective. I do not feel that Japanese girls, even from Christian homes, can grow as they should in the atmosphere of mere religious liberty in government schools. If plants are strong enough to live outdoors they are usually more vigorous than hot-house plants, but in a cold climate it is a good plan to have a few kept under cover, so that you will be able to set out slips in the spring if the old plants don't survive.

"What moisture and nourishment are to plants, careful, intelligent teaching, hygienic, cheerful accommodations are to young girls. Outdoors they will be supplied naturally to a certain extent. In a conservatory, where the plants are enclosed in glass, even the sun's rays, if watering is forgotten too long, will wither and blight the most promising seedlings.

"Now, before they fail can't we give a little more care, a little more help so that even the dumbest girls may be developed to their highest possibilities, and so that the most gifted in the land may have an opportunity to grow into gracious, spiritual women, who can in time carry on the work without foreign aid? Every little counts, and counts for more than we realize. But this is such an opportunity to help a whole nation. People speak of the waste of life before Port Arthur pityingly or admiringly. The Japanese believe that it must fall and are willing to pay any price for it: 'We believe our cause is just and Heaven will not desert us.' Are there not other lives 'wasted' when reinforcements might turn a long siege into a quick victory? Is our cause just? Does Heaven smile on us? Hasn't the time come for a great effort with great results, instead of mere skirmishing with only a few dead and wounded to be sure, but weariness and disease at the front and war taxes and anxiety exhausting those at home? If we cannot have good equipment for an aggressive advance we have little companies willing to throw themselves into the field to make time, even at the cost of their lives, but what is to hinder an effective campaign? Is it lack of loyalty and courage? Is it selfishness or indifference?

## The Place and Power of the Bible in Missionary Effort as Shown in Japan

BY DR. J. D. DAVIS, KYOTO

"The sword of the Spirit . . . is the Word of God."

(See Frontispiece)

**I**T has been said that the Bible made the Church, and it has been replied that the Church made the Bible. Both are wrong. The Holy Spirit has been the inspiring, revealing, guiding power in both. The Bible and the Church go together. They are inseparable. The Word of God has been the great sword of the Spirit allthrough the Christian centuries. It has furnished the dynamic power used by the Holy Spirit in all successful and lasting movements within the Church and in all successful efforts put forth by the Church.

The finding of the Bible by Luther gave us the Reformation. The translation of the Scriptures into the languages of England and Central Europe, and the discovery of the art of printing, made the success of the Reformation possible. During the centuries since the Reformation missionary effort, which has been founded upon the Bible, and which has given the Bible to the masses, is the only missionary effort which has been crowned with lasting success.

During the last fifty years the Bible has been the sword of the Spirit, and the great factor in missionary work in Japan, and it began to work five years before missionaries arrived. It was an English New Testament which he found floating in the harbor of Nagasaki, fifty years ago, which led Murata, a high official under the Prince of Saga, in the island of Kiushu, to send a man to Shanghai to get a Chinese translation of the New Testament. Murata was so interested in this wonderful book that he studied it with his relatives and friends for six years, and then, for four years more, one of the little company traveled a three days' journey to Nagasaki four times a year to get Dr. Verbeck to explain what they did not understand. After ten years of this study of the Word, three men appeared in Nagasaki one day asking for baptism. They were Murata, his younger brother, Ayabe, and another man. Murata said to Dr. Verbeck that, as he read the words of Jesus Christ and studied his character, he was completely captivated, and ready to worship Christ as his Lord; that his words and his character were beyond anything he had ever seen or heard or conceived.



It was death to receive baptism in Japan at that time, but at night, with shutters closed, Dr. Verbeck baptized these,—the first Protestant converts in Central or Western Japan. Murata afterwards translated most of the New Testament into Japanese; his brother became a preacher of the Word, and his daughter and other friends of the family became Christians—the foundation of the church in Saga.

Yeinosuke Ichikawa, the first Protestant believer in Central Japan, and the only Protestant martyr, was first the teacher of Dr. Greene, and later of Rev. O. H. Gulick in Kobe. In July, 1871, Mr. Ichikawa and his wife were taken from their home at midnight, and it was nearly two years before we could hear anything of what had befallen them; and then the word came that Mr. Ichikawa had died some months before in prison in Kyoto. He was arrested and imprisoned unto death, because it became known to his neighbors that he was accustomed to go up into the little loft of his humble home and read a pen-made copy of a translation of the Gospel of Mark, which Dr. Greene had lent him. But he found in that Gospel a faith which sustained him and a Saviour who abode with him during the sufferings of his gloomy prison, and his wife bore testimony to his dying a triumphant Christian death. The wife is still living, or was a few months ago, a member of a church in Tokyo.

During the first years of missionary effort in Japan we had the Bible only in Chinese. Thousands of copies of the New Testament in Chinese were sold and distributed; and although only comparatively few could read this Chinese edition, it was a powerful help in laying the foundations of the first churches. Dr. Greene of our own mission, Drs. Hepburn (Presbyterian), S. R. Brown (Reformed) and Nathan Brown (Baptist), gave many years of studious and united work to the translation of the New Testament into Japanese, and later the whole Bible was issued in the vernacular. The Bible societies of America, England and Scotland are working in union in Japan, and they have published the Bible, the New Testament, and other portions in many styles and in cheap editions, single Gospels selling as low as half a cent, and the whole New Testament for two and a half cents. The circulation of Bibles, New Testaments and portions has been increasing from year to year, and they are now bought in very many places where no other regular Christian work is carried on. The whole Bible, or at least the New Testament, has, as a rule, been possessed by every Christian. It has been read daily by many of them, and this has had much to do in holding the infant church in Japan true to the faith during the last ten years,—the period of reaction and rationalism which carried away several of the trusted leaders of the churches.

The Scripture Union has a large organization in Japan. Many thousands of the Christians are members of it, and read every day the portion for the day. Many of them also have the monthly paper issued by the Union containing notes, helps and suggestions. This is a bond of union and a help to many Christians who are scattered in mountain hamlets and other places where there is no church organization. The Bible is, of course, the text-book in all the Sabbath schools, into which are gathered many of the adult Christians.

The Bible is taught in all the Christian schools; in many of them during the week and in all of them on the Sabbath. The Bible is the great

factor in the work for young men. The efficient Y. M. C. A. Union, in which all denominations are united, comprises Associations not only in the leading cities and in the Christian schools but in the Imperial University, the government colleges, and in many of the middle schools. Bible classes are formed in connection with all these schools, text-books and helps for Bible study are prepared, and thou-



YOUNG MEN BIBLE STUDENTS.

sands of the brightest minds among the students are studying the Bible.

Nearly a score of earnest, Christian young men, graduates of the colleges in America, have gone to Japan at the request of the officials of the educational department, recommended by a committee of the Y. M. C. A., America. These men are teaching in the higher educational institutions and they all have Bible classes made up of young men in those schools.

Three years ago, in the great government normal school in Kyoto, there were over fifty students who had the New Testament secretly in their rooms and they were reading it, and many of them came to our homes to study it. They told the writer that if it were known to the teachers that they were studying the Bible, a way would be found to drop them out of the school.

This feeling of opposition has largely passed away now and the work goes on. Several of these students have become Christians and some of them, after graduation, are working in Sabbath schools in places where they are employed as teachers in government schools. The Buddhists have put the New Testament into several of their schools, where young men are being trained for the priesthood, and it is not unusual now to hear Christ's teachings put forth as Buddhist doctrine in the sermons of Buddhist preachers.

Miss Maclean, an English lady who spent several years in Japan, has been in London for a decade or more, and has there opened her home to Japanese naval officers and soldiers and she has given to many of them a copy of the New Testament or a Bible. In several instances the book has been the means of the conversion of the recipient. During the Chino-Japanese war ten years ago many thousand portions of the Scriptures were given to the soldiers, and during the present war cheap editions of the Gospels have been prepared by the Bible societies, and I suppose several hundred thousand copies of them have been distributed, so that many, perhaps a majority, of the brave men who have gone to the front carry a portion of the Word with them. In Nagoya during the last summer Christian workers went on the Sabbath to the barracks where the soldiers were drawn up in a hollow square, and at the conclusion of a Christian talk, Gospels were given to them. In the hospitals, also, Gospels and tracts are distributed.

In Okayama during the last two years a "Bible evangelistic company" has been at work. "One Gospel, one Bible reader and one inquirer," has been the motto. "One hundred and forty different persons have been continuously under instruction in that city during the last twelve months." These Bible readers have gone, one by one, to the homes of the people and read thus one Gospel until it is finished. Many have in this way found light and life in the Word.

The Bible is the *sine qua non* of all missionary effort. The Bible societies are powerful auxiliaries of all missionary organizations. The Bible taught and preached and lived by those who believe it, and by a sufficient number so that all will see and hear, will, by bringing Christ to the world, bring the world to Christ.



The Sudan United Mission is a new interdenominational British enterprise for evangelizing the populations of the mixed Mohammedan and pagan belt lying between the Nile and the Niger in Africa. The first band of missionaries set out in July for northern Nigeria. They purpose to settle among pagan tribes recently brought under British control.

## "Sweet Girl Graduates" of our Smyrna Training School

BY MISS ILSE C. POHL

**T**HE girl at the left is the daughter of Pastor Garabedian of Brousa and she returns to the school there. She was the youngest of the class, a very bright and lively girl, with a special love for little children and a special skill in teaching them. She would have made a fine kindergartner and I am glad that she is to be in charge of the primary department in the school to which she is returning. The girl next her will interest you. She has been in our school many years and much earnest labor has been bestowed upon her. She seemed very light, and



GRADUATES OF SMYRNA TRAINING SCHOOL.

though she knew all about the Saviour she did not reach the personal knowledge of him. It saddened us all to see her go into the world without this best knowledge. A few weeks before the closing we had a serious talk and it ended in her fully accepting Christ. From that moment she was a changed girl. Her testimony is clear and honest and she goes from strength to strength, boldly confessing at home her change of heart. Family circumstances make it necessary for them to leave this country and so she will go with her people to New York.

Next her is Victoria from Cesarea. She has been with us for two years, and oh, how she has improved! We trust that she will do much good in her home school, for I think she has realized more than most the beauty and the preciousness of the Saviour. The girl in front of her is Perous, a good, sweet girl, rather shy, not brilliant but faithful, and she will teach in a Gregorian school.

The other two girls are both daughters of pastors, one of Smyrna, the other of Afion Kara Hissar, and we keep them both for our school. One, full of love, a living epistle, will take charge of the Armenian preparatory department, the other of the Armenian primary. As you look at them pray that these young lives may fulfill the bright hopes we have for them in fruit for the Master a hundred fold.



## What a New Missionary Finds in Turkey

BY MISS BERTHA WILSON

**I** AM such a novice at writing missionary letters that I am somewhat at a loss to know just what to write about, all is so strange and interesting. It was four o'clock in the afternoon of November 10th when I first saw this mountain city which is proving such a happy home. What a royal welcome I had into this delightful circle of missionaries!

As my work is in the girls' department I shall confine myself mostly to that. We have four hundred and fifty pupils, of whom eighty-one are boarders. As the college girls understand English I have two classes with them. Besides I have a class of thirty-seven little girls who are beginning English. This class is my greatest pleasure. They are bright little children, and although I know very little Armenian we make each other understand very well. I find the Armenian girls very satisfactory pupils; they bring an earnestness and determination into their school work which certainly is very encouraging. When I am told that forty years ago it was considered a disgrace for an Armenian woman to know how to read, I am amazed at the advance which has been made. Our graduates are making successful teachers, and it does one's heart good to go into a home where the wife and mother is one of our girls. Of course there are many obstacles in their way. It will take many generations to make their minds active like those of our American girls. In all studies like mathematics, where close reasoning is required, the Armenian girls as a rule have uphill work, but in the languages or in studies depending mostly upon memory I believe they would rank well even in home schools.

One of the things which struck me forcibly when I first reached here was the readiness with which the girls, even the little ones, took part in meetings. It seemed to me there were no unconverted girls in the school, that all were earnest, faithful Christians. Someone has said that Armenian is the language of religion, and Turkish the language of quarreling. My lack of knowledge of both languages makes it impossible for me to vouch for the truth of the statement, but it is sad to find how often there is lip service with little or no real feeling behind it. With so many Christianity is a negative thing—"I am not a Moslem, therefore I am a Christian," so many girls think. Nearly every girl who comes to us has that idea, and it takes an



MISSION PREMISES AT HARPOOT.

untold amount of patience, prayer and gentleness to teach her that to be a Christian means infinitely more than not to be a Moslem. We have many sweet, faithful Christian girls in our school. We were much encouraged when, at the very beginning of the year, several of the girls said in our Sunday evening prayer meeting that they had made a decision for Christ. Armenian girls are so emotional that at first we dared not rely too much upon the genuineness of their confession, but as the weeks passed by and these girls really seemed changed we began to rejoice. How earnestly we had prayed for these very girls, and how beautifully God had answered our prayers. Yes, there are many very sweet, lovable things about our girls. I am already growing very fond of them.

The 13th of February was a day of great rejoicing for us, for it brought the release of Professor Tenekejian from his eight months' imprisonment. The welcome given him by the boys and girls was very touching. They were so happy to see him back again; he certainly has the confidence and love of these boys and girls. At the first chapel exercise after his return he said, "All that I am I owe to Euphrates College, and I now dedicate my entire life to its service." His imprisonment was a cruel injustice, but it has left no bitterness in his mind.



CASTLE AND HILLSIDE IN HARPOOT.

The primary Sunday school is my especial charge. Four of the Armenian teachers work in that department. The children seem to be very happy and interested. I am sure you would be interested to look in upon their bright faces at eleven o'clock some Sunday morning. Occasionally I take them some Sunday-school cards, and their delight is almost pathetic. Poor little ones, they have not much brightness in their homes.

The poverty and suffering are frightful all about us here. The people are still suffering from the results of the massacres of '95 and '96. Harpoot was the center of those troubles, and hundreds of families lost all they possessed except the clothes they had on. It will take years for them to recover, if they ever do, for the burden of taxes is yearly growing heavier. It makes one's heart ache to be in the midst of such suffering. In spite of all we could do many families have been cold and hungry this winter. The people say, "If we could only get work." That is the trouble; they can't find employment. Mrs. Carey is doing a splendid work among the women. She has secured a teacher who has taught sixty or more to make lace, which Mrs. Carey is sending to America to be sold. The lace is very beautiful and finds ready sale.

Some of the Turkish officials are talking of extending the silk industry here. Mulberry trees grow readily in this soil. Silkworms are already being raised to some extent. We are hoping the industry will grow, for that will give employment to many. However, things move so slowly here in the Orient that we fear it may be some years before the talk materializes.

Harpoot itself is beautiful. Situated on a mountain commanding a wonderful view of the Taurus Mountains on the south, and the loftier anti-Taurus on the north, the scenery is wild and beautiful. The climate is very fine; perfect, it seems to me, coming from the damp, changeable climate of New York and Boston. I enjoy living 4,500 feet above the sea, and seeing the clouds float over the plain below us. Truly I feel that God has sent me to a very pleasant home among dear friends. May we have your prayers that God's kingdom may come in this distant land. Armenia is a beautiful country. When it is a Christian land it will be a happy country.



## Sight for Dim Eyes

BY MRS. H. S. CHANDLER

(Apropos of the arrival of a box of glasses from friends in America.)

I SHOULD have acknowledged the arrival of the glasses before this, but waited in order to report what became of them at the same time. What a splendid lot it was, to be sure! We certainly owe you and the kind friends who sent them a debt of gratitude. When I first saw the number of boxes marked, "Spectacles," I thought, "Well, it will take some time to dispose of all these," but such has not been the case. First, I gave to people around Madura, carefully reserving one large box of seventy-five for the use of those in the out-stations who were to come in to the Sep-



tember meeting. There was a tremendous demand for them! Every day **during the September meeting** I fixed 12.30 for the spectacle hour, and our veranda and **drawing room** were busy places then. I tried to be very careful about their being fitted **properly, and** some came several times to exchange what they had taken on trial, and secure **a better** fit. Often I had the glasses out again at 5.30 P. M. I hope and think that **the majority** really were fitted, and will be greatly helped. I fear, however, that **some** few will find that, in their haste to get a pair anyhow, they were not properly fitted. All were very grateful and thanked me exceedingly, and many asked me to send their thanks home to the donors.

One teacher, who is now studying theology, after getting a pair, said to me: "Sometimes when a Hindu parent brings a child to school for the first time he will say, 'Sir, you must open my child's eyes.' Now, that is what you have done for us." I thought that was quite a pretty speech.

Some were delighted to find glasses for seeing at a distance. The double glasses took immensely with those who were fortunate enough to get them. I had a good many applications for "cooling glasses," which is their expression for "dark glasses." That describes the grateful effect on the eyes nicely, does it not? I was able to give one such to an old lady who has had much trouble with her eyes, and also one to a pastor who has to travel around among the villages a good deal. One nice dark pair was broken. I could have used a good many more of these.

I was astonished at the way the eyeglasses were liked. I have only one pair of those left (and it has only one glass), and perhaps a dozen of the others which do not seem to fit people so easily. Pastors, catechists, teachers, school mistresses, Bible women, and printers (from our press in Pasumalai), were those who were fitted mostly, but I was glad to help others as well. A number of students with short-sighted eyes came, and a number of wives of our helpers also were fitted. One brickmaker, who belongs to our North Gate Church, came for a pair. I rather rallied him on his need, but he responded, "I want one to read the Bible and join in the worship at church." One old man who makes his living by making and selling jams, pickles, currie powder, etc., was greatly pleased to have a pair. "To read the Bible" was so often made the plea for asking, that to such I would often say as they took leave, "Now be sure and read your Bible well." I think perhaps it gave me more satisfaction to help the poor of the congregations than the agents even. They always received them as such a boon. One woman, a good faithful Christian who cannot read, asked for a pair that she might see to thread her needle and sew.

One of the pastors quite advertised my spectacles by using them as an

illustration in a sermon at the September meeting. The illustration was to the effect that just as Mrs. Chandler helped physical sight by freely giving glasses to those who ask, so going to church and to the Bible helped our spiritual vision. So you see what a distinguished oculist I have become.

I am more and more impressed with the difficulties these people have with their eyes. Perhaps the all too common ophthalmia weakens the eyesight, and the awful glare of this tropic sun evidently affects them as it does us, only to a less extent. Poorly lighted houses doubtless do their share also in weakening the eyesight.

I hope the donors will understand how grateful these Tamil friends are for the help they have received, and also how much I thank them for being able to be their almoner.



## Missionary Letters

### CHINA

From Kate C. Woodhull, M.D., Woman's Hospital, Foochow, China, August 4, 1904:—

Your letter arrived to-day, and I will sit down and answer it at once. At I begin, a strong desire wells up in my heart to write something that would help you in your part of the work, since you have helped us in such a substantial way. Well, I can tell you that we are working away here among the wounded and bruised, doing the best we know how to relieve suffering and heal disease, and at the same time to minister to the deeper yet unfelt need of the soul.

We have had a good year of work since you last heard from us, more patients both in hospital and dispensary than any year before. Some of the patients were brought in dangerously ill, and cost us a good deal of anxiety and toil; but when they recovered we felt richly rewarded, and such successes cast a light over many other days when we do not seem to accomplish so much.

Our students are ambitious to learn how to be useful, and we find it a great help to have two of our graduates as assistants, for we can send them out to cases where they have to bear a good deal of responsibility. They also help to do some of the teaching by working with the younger students. It looks almost like an impossibility to teach medical students, if we look at the way the work is done at home, with a professor to devote himself to each department of medicine, but we try to teach the most essential things. This summer I am studying up some lessons in chemistry, to give them when I go down from the mountain where we are spending our vacation.

One of our students has been betrothed to a young man in the Methodist mission. This was a disappointment, as it means we must lose her from our work; but we are comforting ourselves with the thought that the Church is all one, and that we are all working for the same great Master. Cupid does not seem to have much to do with making matches in China, but we think he must come in a good many times afterwards and do his work, as there seem to be a good many happy marriages here in spite of their peculiar way of arranging these matters.

And now will you think us like Dickens' greedy hero, and will you be discouraged if we tell you that we want a new hospital? No, we know you will not, for you will understand that it means that the work is growing. Our hospital is small and not up to date in its appointments, and a new building is very much needed. Dr. Stryker is an enthusiastic worker, and exerts herself very much to build up the work. I should be so glad if she could have the new hospital while she is young and strong.

I know that you feel that you are doing all you can, but at least we can all unite our prayers that someone may be found who would like to build a memorial to a dear one who has gone on before, and give a large sum. It takes so long to collect the money in small offerings. But perhaps there is all the more love bound up in the many small gifts. We know that the silver and the gold all belong to our loving Father in heaven, and he will not withhold from his children what they can use for his honor and glory. So we must work on in faith.

In our medical work we have to do so much for the very poor who can make no return, that we must depend upon the gifts of those whose hearts are touched with pity for them.

#### MEXICO

Miss Long, who has charge of the Colegio Chihuahuense during the absence of Miss Hammond, writes on November 4th from Parral, whither she was called for a brief stay:—

I feel burdened for the school, for we have few zealous Christians among the girls at this time. But I resort to prayer and am sure that God has placed me here. . . . We are very grateful to the Woman's Board for their help in giving us the other part of the mission property. We now have a large primary room. The children still sit upon boxes, etc., but we are expecting to be provided with necessary desks in some way before long. One thing at a time comes to us and we have reason to expect that every need will be met. . . .

I am greatly interested in Miss Prescott's work here. Her children are enthusiastic and many come from unevangelized homes. They are greatly crowded and must soon have larger accommodations.

The church work here is very prosperous in the hands of our native pastor, one who shows great aptitude for the pastorate and a truly deep spiritual life. In Chihuahua also the church is progressing in native hands. I have missed Dr. and Mrs. Eaton exceedingly, but I love these people now so well that I feel at home among them. In C. E. work I really find great help for myself in meeting with different committees for prayer and conference. There are several devoted young men and women who strengthen me in the Lord.

#### TURKEY

Miss Claribel Platt, who has been transferred from Smyrna to Marsovan, tells pleasantly of her arrival there. She had spent her vacation in Europe and says:—

We had a pleasant trip to Samsoun, though the last morning was rather stormy, and the landing was decidedly dramatic. The breakers were so high that it seemed as if we must be swamped, but we had six rowers pulling for dear life. Some waves broke over us, wetting us pretty thoroughly, but finally we landed, or rather were dragged ashore by the men who had come down to watch the landing. [A pier is an unknown convenience in Oriental waters, so the steamers always anchor at a safe distance from land, and passengers and freight are taken ashore in small boats.—ED.]

We had a party of eight for the overland journey and it was pleasanter than I expected. A timely rain had laid the dust, and the mountain scenery was so fine that I scarcely noted the jolting of the wagon. The roads are called "good," but according to American ideas that would be rather extravagant. I believe, however, that they are often much worse so I will not criticise them.

I found the ox-carts very entertaining, each with its own peculiar squeak, which constitutes its special value in the eyes of its owner; a cart without a squeak would be a poor thing, indeed. A procession of them makes the weirdest music you can imagine, like a band out of tune.

Long before we reached Marsovan we began to meet friends who had come out to welcome us. This was a new experience for me and a very pleasant one. It was impossible to feel stiff among such kind, warm friends and so I dropped into my place very quickly and feel now well acquainted and much at home.

A letter written from Marsovan in early July gives us an idea of the kind of strain that is frequently laid upon our missionaries, who care for their people as parents watch over a home:—

This is a sad week in Marsovan. On Saturday night last there were burned three hundred and twenty-seven houses, one hundred and eighty-three shops, one mosque, three khans, one Greek school and one Greek church. The greater part of the homes belonged to Gregorian Armenians,

and many were among the richest and best in the city, though some were very poor. Mr. Getchell and the ladies went to the most central spot they could reach near to the fire, and there they made and served tea to the men who were fighting the conflagration. . . . It was certainly most helpful and refreshing to the toilers among the flames. Three of the girls, who were graduated from our school on Monday, lost their homes on the following Saturday, either by burning or by being torn down to stop the further spreading of the flames. The questions of shelter and of employment come immediately to the front. . . . What can we do to help the poor? that is the question. Especially how can work be found for them? They are in the greatest destitution since the fire. We hear of seventeen in two rooms, and thirty in four rooms, and the dry July heat is upon us. There is only bread, and little of that, for those who have lost their all.

The annual report of last year's work in Euphrates College in Harpoot, Eastern Turkey, after giving interesting facts and some statistics, closes with these words:—

I have already indirectly suggested several subjects of prayer for those who love our school and are interested in its welfare, but may I offer one more: that the girls may understand better that Christ requires a changed life. They are so easily satisfied with mere reading of the Bible and prayer.

Let me close this letter with a few words of some Turkish officials which were reported to us. These men were present at our graduating exercises, and later, in speaking of the audience of women, said: "What a remarkable gathering that was! Think of those women sitting in such an orderly way! Our women don't care for anything but low talk and dirt. Those women seemed modest, even if their faces were uncovered. They are receiving an education, and rising up to a level with the men. We Turks are nowhere. We have no schools for our girls, and the education which our boys receive does not amount to much."

#### MICRONESIA

In a letter from Miss Elizabeth Baldwin, written at Ruk, August 2d, she speaks of their eagerly looking for the new Morning Star, but as the vessel was at Singapore, October 5th, they must have had to wait many days before her arrival gladdened their hearts. One of her passengers was Miss Gliewe, the fiancée of Rev. E. A. Jagnow, who was already at work in the islands. Miss Baldwin says:—

We trust that the new vessel may prove a great blessing to the people and restore their confidence in the Board and give us more frequent communication with them. We rejoice with Mr. Jagnow in his hope of soon having a home of his own, and we trust there may be no serious delay in his marriage. You doubtless remember that we live under the German flag, and the civil marriage must come first. If the new vessel arrives before the mail stops this month there will probably be little delay as the

governor expects to return on this vessel to his post at Ponape, and could perform the ceremony at once. If it does not come till afterward we do not know what he will do, possibly secure a permit from the governor for Mr. Stimson to marry them. . . .

Our girls put down yesterday about twenty-seven hundred pounds of breadfruit and to-day we have three thousand pounds more to attend to, and the boys are off for another load. It is just the height of the breadfruit harvest and a busy time. The trees on the mission premises yield sufficient fruit to feed both schools during harvest season, but not for the months intervening, so we are buying up the surplus breadfruit around here and the members of our schools are preserving it. Even our little girls assist in the peeling and cutting up of the fruit for it is a great deal of work to handle such large quantities. We are thankful that no cooking is required except that accomplished by the heat of the sun.

A sad incident, revealing the depth of the heathenism still found here, has just come to our notice. At Elin, a village on another point of this island, just across the bay from us, was a girl about eight years of age who could not walk. Recently she had not been well and the people about said that she had an evil spirit. Her parents had had four children since her birth, but three of them had died, and they were persuaded that this girl had "eaten them up." So, lest she should devour the remaining child, the father took her out to sea a few days ago, fastened a heavy stone to her and threw her overboard. So much had been said in the poor child's presence that she was suspicious of her father's intentions in taking her out to sea that morning and she asked him if he did not love her, but he only hastened on to do the deadly deed, although they say that he cried.

Miss Foss, writing from Oua, on Ponape, August 28th, gives similar pictures of busy days and of dark superstition:—

Our two weeks' vacation has come to an end, and we begin the new term of school to-morrow. The girls have found work enough to keep them busy. House cleaning comes in vacation time, and they have cleared out some land and have planted bananas and pineapples, besides doing extra sewing. Some of the girls were anxious to finish their quilts, and the sewing hours were prolonged. For recreation they were allowed to go on the reef when the tide was out, and spend an hour or more hunting a special kind of fish of which they are fond. This is a favorite pastime, and we aim to let them have as much of it as is good for them.

Awhile ago one of our girls was stung by a stingaree that was hidden in a hole. The pain in her ankle was so intense that she had to be carried home. All night she suffered agony, and for two or three weeks the suffer-



ing continued. At intervals came times when it seemed as if she would wholly collapse, and it was a long time before she was able to get on her feet. The stingaree happens to be the *ani*, god, that the child's ancestors used to worship, and those of the family who are not Christians worship the same *ani* to-day. As soon as the news of the accident reached the friends a party of them went out on the reef in search of the creature, for they said if it was not killed the child would surely die. They claimed to have killed it, and the child's mother told her that if she had spoken its name at the time it would not have hurt her. The poor old grandmother, however,—a Christian woman,—when she came and found the girl alive, said instantly, "Let us pray." There is still a great deal of superstition in this country.



## Missionary Postals

Here is a hint for some of us at home and for other missionaries:—

ON our desk lies a pretty little leaflet, at first sight good to look at, but on second view it seems crazy enough, more like Choctaw or Chaldee than English. The following sentence stands at the head: "Nebo jsem lacnel, a dali jste mi jisti; ziznil jsem a dali jste mi piti; hostem jsem byl a prijimali jste mne; nah a priodeli jste mne; nemocen jsem byl a navstivili jste mne; v zalari jsem sedel a prichazeli jste ke mne.—MAT. 25, 35-36," and the four pages in the same language tell of the work of the deaconesses in Bohemia.

In a recent report of woman's work given by Rev. Mr. Porter of Prague he tells us the story of this leaflet, which it appears is one of a series: "Four years ago a little company of women met together to consult how they might deepen their own spiritual life and fit themselves for the better performance of their duties as wives, mothers, and Christian women. A little inner circle of believers was formed to meet once a month to pray and to consult together. The question soon arose, How can we clasp hands with our sisters in other places? Now it is not always the woman who stands up to her ears in the mud of experience who knows the best way through. To the woman standing on the bank hard by is often granted the clearer vision, and in this particular instance the woman was Miss Jehlicka. A long service in families with children—work in an orphan asylum, and again in a children's hospital—with her sister's children, keen observation and the close union with her Lord which is sometimes reserved for those rare sweet souls wedded only to him, these and more made her the natural leader.

"For every monthly meeting she prepared a 'talk,' but when from cities and villages outside came requests to clasp hands, she began to write out

these talks and copy them by a multiplying machine. This was a painfully laborious task, specially for one busy with the care of a stationer's shop. Added requests came every month, till printing became a necessity. But where was the money to come from? At least ten crowns, two dollars, would be needed every month, and to get this seemed impossible, for many of these clasped hands held very little money, and by the women's own desire the work was kept as quiet as possible, the meetings not being announced publicly. After thought and prayer Miss Jehlicka hit upon a plan. She bought a quantity of pretty, illustrated postal cards, and on each she wrote an appropriate passage of Scripture. Came a gift of money for the work? Immediately she sent hearty thanks on one of these cards. Came a special request for prayer or advice? The answer was prompt. Every communication receives the earliest possible attention, with the astonishing result that money enough for printing the leaflets always comes.

"Just now twelve hundred of these leaflets are circulated monthly, among the women of our own churches, others going to the Lutherans, Baptists, Reformed, even to Roman Catholics, and some as far as Moravia and America."



## A Japanese Woman's Patriotic Lecture

BY A. V. BRYAN

THE oft-repeated statement about "the rapid change coming over Japan" was brought again vividly to mind by a lecture which I heard given in the City Hall of Matsuyama by a woman of sixty years. She has been visiting the entire country in behalf of a new organization, called "Women's 'Love of Country' Society." This is not to take the place of the Red Cross Society, but only to raise funds for the relief of soldiers and the families of soldiers who die in battle. There were probably six hundred people at this lecture, wives of officers of the garrison here, girls from the higher school, other women, and quite a large number of men. The lecture was given under the patronage of the governor, who was present; the head of the garrison was presented by his aide, and other prominent men were there.

Just as this lecturer began a baby cried. She looked in the direction of the sound and said, rather gruffly, "Where is that baby's nurse?" The child was seen disappearing quickly from the room. In a few minutes another child let loose and the speaker stopped short and called out, "Tamura, what are you doing? Why don't you see that that child has a nurse?" From that time on there was absolute quiet, and she talked for



two hours. I have attended many lectures in Japan, but I never saw one presided over by a man who could command such order as this woman. The men present aided her by refraining from talking themselves.

The speech was that of a Japanese to a Japanese audience. The lecturer seemed not to be influenced in any way by Christian or foreign sentiments. She said it was all right to talk about intercourse with other nations, and it was natural to be proud of the Anglo-Japanese alliance, but after all Japan was different from other countries, in being from ancient times a monarchy, and great and frequent emphasis was laid on "the throne" as worthy of commanding all allegiance. Women were urged to give money to the society out of their own savings, not receiving it from their husbands. They were urged to become more economical in the household expenses. "Instead of going to the theatre three times, go only twice. Instead of wearing gold rings and crepe dresses, be content with plainer apparel. If your husbands drink wine, sell the empty bottles; sell waste paper and rags, and thus earn money for this benevolent cause. Instead of poring over serial stories and other filth in the daily papers, read about the condition of China and Korea." Now pouring forth sarcasm on the rich women who make a display of finger rings and fine dresses; now appealing to their emotions, as she described the conditions of actual warfare, this woman evoked laughter and produced tears. She kept her audience spellbound, and no man could have made more of an impression on such a mixed audience. While no appeal was made to any religion, and it was purely a patriotic address, her zeal, her earnestness, and her home thrusts were so vigorous as to be remembered.

As I listened that evening to the remarkable two hours' address of that strong, womanly woman, I recalled the words of a celebrated Buddhist, "Woman has no position in the three worlds, past, present, and future," and I could hardly realize that I was in Japan.—*From Woman's Work for Woman.*



## News from Other Fields

### THE WESTERN ESKIMO

ONE might almost say that these people have no religion. They believe in a Great Spirit, but they never worship him or pray to him as God. They practice no kind of rites or ceremonies with any reference to this unseen being. But they turn frequently to conjurers and medicine men, who by various kinds of witchcraft and other wicked practices try to drive away the evil spirit that is troubling their sick. The Church Missionary Society has

established a mission among these heathen near the mouth of the Mackenzie River, and there in the long darkness, the cold, the isolation, most heroic missionaries are spending their lives, enduring all hardships for the sake of their Master, and of those for whom he died. We must think of them with sympathy and with prayer.

Bishop Peter Rowe, who has been working in the missionary field of Alaska, has had a good many perilous adventures. Last March he went out on an expedition and was lost for three days in a snowstorm. The party missed the messenger sent to meet them with provisions, and subsisted for three days, in consequence of the mishap, on wild rabbits. They also encountered a severe blizzard, with the temperature at seventy degrees below zero. Bishop Rowe, however, is a vigorous man in the prime of life, and came out of the ordeal with no other injuries than the slight freezing of his hands and face.—*The Advance*.

#### IN THE NEW HEBRIDES

The number of substantial European churches built by the natives is steadily increasing. The largest church was built in 1884, and has been enlarged several times till now it seats six hundred, all paid for by the natives. By its size and architecture it well deserves the name "The Cathedral Church" of the New Hebrides.

Many of the people pay their teachers themselves, helping by arrowroot and money to meet the working expenses connected with mission work on their islands, and to contribute to the home churches. They collected over two hundred dollars for the centenary fund of the British and Foreign Bible Society. During the year a translation of the Old Testament into the Efatese dialects, available for about five thousand people, will be ready.

#### FRENCH PROTESTANTS IN MADAGASCAR

When the French took possession of this island in 1896 the English missionaries gave up their work. The French Protestants took it bravely into their charge. Their number is small, and to care for five hundred churches and as many schools was a heavy task. But they have gone steadily on, and have kept the good work alive. Recently they have erected a Protestant college at Antananarivo, the capital. As the élite of the natives will receive their university education in this institution, its influence will be widespread and beneficent.



Six American and British missionaries and six Japanese Christian ministers accompany the Japanese army in Manchuria in the capacity of spiritual advisers to the Christian soldiers.

# JUNIOR WORK

EVANGELISTIC                      MEDICAL                      EDUCATIONAL

To give light to them that sit in darkness—Luke i. 79

## Helps for Leaders

HINTS GATHERED FROM VARIOUS SOURCES

BY JENNIE CARPENTER WARNER

IN conducting children's meetings aim to give as many as possible something interesting to do to assist you. Try to adapt the task to the child, and never make it too laborious. Ask some of the girls who are learning to play the piano to practice, and be ready to play one song each to help the singing. If anyone plays the violin or other instrument have him bring it by all means. Ask, in turn, some of the boys to help you arrange the room. Get some mischievous older boy to be responsible for the behavior of some mischievous younger boy. Have someone prepared to write upon the black-board. Give those who are able some interesting thing to look up. Occasionally, if possible, make or hire costumes and borrow curios.

It is always profitable to use object lessons. The younger ones can generally assist in this. If a small girl or boy has the responsibility of exhibiting a chart it will serve to interest him in the entire meeting. If you want to show where the massacres occur in Armenia have someone pin a piece of black cambric on the map. For a meeting on Zulu missions have the children make a kraal. Invert a bushel basket in the center of the room, then invert some round half bushel baskets in a circle around that, and on the outside arrange a barricade of chairs. With your company seated around this illustration you can effectively bring out the kraal and the habits and needs of its occupants.

One leader was so ambitious as to arrange a real haystack upon a large table before her audience. The boys who got the hay told the other boys, of course, and everybody was eager to come and see how hay could be used at a missionary meeting. When the subject of the haystack meeting at Williamstown was developed they understood all about it.

Ask what are the greatest curses of Africa. Have one child exhibit an iron chain and another a bottle, and your lesson will be grasped. Have another child ready to show a Bible as the remedy for these evils.

In Butterick's *Delineator* for June, 1904, there are complete directions for

making a Japanese house, which can be used in connection with any Japanese topic. Simple graphic representations always help. We have to guard against illustrations which are elaborate and far-fetched or the point is lost.

Occasionally use a simple souvenir, to be taken home after being used in the meeting. The Chinese "cash" may be obtained very cheaply. David C. Cook, Elgin, Ill., sells one hundred cowry shells postpaid for fifty cents, which make very interesting souvenirs for a meeting on India. At the Japanese stores tiny umbrellas, fans or lanterns can be obtained for a cent apiece. Fasten some interesting item to each and distribute them.

The Japanese flag may be used in a similar way. Cut the flag about three by five inches from white crepe paper with the crinkles running vertically. For the red disk use gummed seals, and for the stick No. 5 reed is good.

If desirable, the material for an entire program may be pasted to the flag sticks back of the flags, giving each child something to read on his own flag. Write Scripture texts on one color tissue paper, current events on another, also answers to questions, and a dissected story. Have each part numbered to avoid confusion. Turkish flags are also easy to make. The children are delighted with these things, and the cost is very little.

All the above suggestions have been successfully carried out in a mission circle of children ranging from the age of four to fifteen.



## OUR WORK AT HOME

### A Lesson of Method and Trust from an Ancient Servant of God

BY MRS. C. H. DANIELS, SOUTH FRAMINGHAM, MASS.

(Read Genesis xxiv)

A STATELY caravan of ten richly laden camels is moving northward from Beersheba. It is worthy the princely house of Abraham whence it has been sent forth.

The leader of this train, whom we may perhaps call Eleazer, a trusty servant full of years of discretion, rides in meditative silence. Yet he is not remiss in keeping the patient beasts to their utmost speed,

**COMMISSIONED BY THE MASTER.** This is a commissioned servant. A grave responsibility rests upon him. There is purpose in his face. He rides for no idle whim, no pastime. The journey is long. Five suns have risen and set before the camels have swung their way up through the Jordan valley past the blue waters of Galilee, and out into the northern skirts of the Syrian desert, stopping only for rest or for refreshment by some wayside well.

**THE RESPONSIBILITY ACCEPTED.** The attractions of Damascus have no charms to swerve Eleazer from the pursuit of his goal. Leaving Lebanon's snowy heights to the westward and shunning every would-be allurements, this grave man with a determined air veers directly northeast for Haran, the city of Nahor, whither he has been sent.

Abraham's commission to Eleazer has been the result of two considerations—Isaac must not marry into an idolatrous nation, nor must he be allowed to leave his own home and seek a wife for himself in Mesopotamia. In the former event he would sully the purity of the chosen family, perhaps himself fall from the worship of the true God. In the latter case he might lose that mastery in the promised land which his father had won, and which was to belong to the family by the will of God.

Thus far Jehovah had led and guarded Abraham, repeating to him again and yet again the promise of blessing to come. Abraham's faith had been under cultivation many years. The severest tests had found him calmly believing in a covenant-keeping God. And now in this matter, so vital to the peace of his old age, so vital to the carrying out of God's own plans, shall he trust Jehovah less? With serene confidence the patriarch laid the delicate task he was himself too feeble to undertake upon this faithful servant, saying: "Jehovah the God of heaven, who took me from my father's house and from the land of my nativity, and who swore unto me saying, Unto thy seed will I give this land, he will send his angel before thee and thou shalt take a wife for my son from thence."

**A SUITABLE EQUIPMENT.** Thus had been the sending forth of Eleazer. And he had entered into the mighty trust of his master. Confidently expecting the end sought he made ready a proper equipment. All goodly things of his master's were in his hand. Gifts suited to the woman he is sure to find, as well as to the family, were carefully selected and speedily packed.

In two lines the historian has condensed the account of this journey, "He arose and went to Mesopotamia, unto the city of Nahor."

It is from what follows that we catch the inspiration of an abiding trust which kept Eleazer company through every league of his journey. From the early evening scene at the well we gather, too, the material for painting into the caravan picture another feature,—the man of mighty trust in God is also the man of fertile expedients. He may have revolved one plan after another as he rode; he may have looked for light from without; we may fancy that he did not come to a clear decision as to the best step to take until the River Euphrates had been crossed, and the camels were making their last "hours" across the fields of Mesopotamia,

**A METHOD DEVISED.** It becomes clear. Since the Lord has left the planning to Eleazer's own fertile brain, Eleazer accepts the task and works out his method. This is a method of natural steps. Camels are always led at the evening rest hour, when it is possible, to one of those time-honored wells which in Eastern lands have linked the ages together. Here, too, the women gather, as do the men at the city gate.

Imagine Eleazer's train of thought: "The women will come together at the well to fill their waterpots. I will watch them, and at least I can see who is attractive. My young master's wife must be beautiful; she must carry herself well. If there comes such an one I can test her, and see if she has a kindly and hospitable spirit. No farther than this can I go." And as the camels kneel in rest the servant bows his heart to God in worshipful prayer, commending to his providential use the attempt about to be made. Before he had done speaking in his heart, the Lord, unseen, took up the simple plan, made it his own, and carried it out to its fulfillment.

**GOD ADOPTS THE METHOD.** Rebekah is easily first among the women. Unhesitatingly Eleazer tries upon her his test of hospitality,—a virtue so highly esteemed among Orientals as to rank high among womanly attributes. As she hastens to respond, running down the steps of the well again and again to satisfy every camel's thirst, the man looks steadfastly upon her, holding his peace, wondering.

"Whose daughter art thou?"

This is a crucial question from Eleazer's standpoint, but a settled question from the Divine standpoint.

In the chain of circumstances which God's hand has forged not one link will ring false. This woman was by his will to become the second mother in the chosen family, and she was to be all that Abraham and Eleazer had hoped—beautiful, virtuous, and of Terah's lineage.

**AND CARRIES IT TO A SUCCESSFUL ISSUE.** As the answer drops from the lips of Rebekah, unsuspecting, the man of God receives a thrill such as every human heart experiences when the Divine voice speaks with unusual clearness and power. "Blessed be Jehovah, the God of my master, Abraham, who hath not forsaken his loving kindness and his truth toward my master."

**TRUST.** A pervading, deep, unclouded trust, like the surrounding atmosphere; like ocean's depths when storms are stilled; like the calm blue of an Indian summer sky; a trust which cradles the feeble one in slumber, or supports the active servant at his task,—this is the trust we inhale from this rarely beautiful narrative.

**PREPARATION.** A careful preparation for the task to which we are commissioned—a preparation according to that which is "in the hand," and suited to the special exigencies ahead; this is a human element, which is called for in human undertakings like this of Eleazer.

**METHOD.** A method devised by one's own powers of thought, howbeit inbreathed by the Spirit's influence; a method not strained, not labored, not necessarily complicated, perhaps even extremely simple, certainly one adapted to the circumstances,—this is the other human element entering into the



operations of God's servants. Blessed be Jehovah, the God of Abraham, Isaac and Jacob, the father of our Lord Jesus Christ. We worship before thy marvelous Providence. We acknowledge that no plan can live without the breath of thy divine life. We rejoice that thou art in all our steps. We bring our methods low before thee, and beseech thee to take them up and use them for the glory of thy name. Amen.



## Our Daily Prayer in January

WE name the successive years "the year of our Lord, *Anno Domini*"; can we not help by prayer and work to make 1905 more truly a year of the Lord all the world over than any one of the past 1904 has been?

According to government statistics, the population for which our Madura Mission is working numbers about 2,600,000. Remembering that a very high per cent of this number are sunk in the deepest idolatry, we see a little how heavy the load placed on our little band of workers. Dr. Parker has charge of the hospital for women and children, reporting for 1903, 461 in-patients and 17,748 out-patients. How great the strain on one woman to care for so many sick! Mlle. Cronier is Dr. Parker's invaluable helper and friend. Miss Root is now in America for furlough and many were touched by her earnest words at our annual meeting.

Miss Swift is the head of the Lucy Perry Noble Bible School where she is now training eleven pupils to go out as well equipped Bible women or as teachers, the demand for such workers being much greater than the supply.

During the past year 297 pupils were enrolled in the high and normal school, now well housed in Capron Hall, 180 being boarders.

Miss Bessie Noyes is now at home for furlough, and her sister, Miss Mary T. Noyes, carries on the school in connection with Miss Helen Chandler. Owing to the delicate health of her mother, Miss Barker is detained indefinitely in this country.

The Madura Mission has charge of 200 village and day schools with more than 6,000 pupils. The teachers are natives who have been trained by the missionaries, and the Bible is carefully taught in them all. Mrs. Tracy, now at Battalagundu, has charge of the boarding school with nearly 100 pupils and also cares for all the work for women in that station. Mrs. Herrick is now in this country with her family for rest.

Mrs. Elwood is the only missionary woman at Palani and finds the care of all the women's work engrossing, joined as it is to the oversight of the schools. Mrs. Chester has returned to this country. Similar work fills the time of Mrs. Vaughn and Mrs. Holton, their station reporting nine schools with 337 pupils.

Mrs. Chandler, born into the life of a missionary, joins to the example given by a Christian home a far reaching, beneficent touch on many other homes hardly worthy the name. Mrs. Van Allen, whose husband stands at the head of the General Hospital of Madura, is brought into contact and helpfulness with many suffering and needy ones. Mrs. Miller, new on the

field, is still learning the Tamil language and the needs of the people. Mrs. Jones, from whose hand comes the annual report of the mission, a work with many figures and costing much labor, works in "a thousand ways," one very important way being as teacher in the theological school. Many of the students bring their wives and Mrs. Jones helps to train these women also to be Christian workers. Mrs. Wallace, rich in the possession of twin babies and two other children, cannot give much time to direct missionary work, but such wives and mothers are a great help to all the women near enough to see their lives. Mrs. Banninga, still a young worker, has been transferred to Melur, where she has charge of the work among women. Miss Perkins is detained in America by the failing health of her aged father. Mrs. Perkins, still learning the language, has care of the Bible work and oversight of the boarding school.

We find reported 88 Bible women, 139 women and 205 men as teachers, and nearly 6000 native Christians in the Madura field.

Mrs. Hazen, with her husband, is now at home on furlough and Mrs. Jeffery has been transferred to Dindigul, where she has charge of the boarding school.

Those who know the needs of Mexico will not wait to be told to pray for that people, so winning, so capable, yet so held in darkness. To the cares of a home-maker and a pastor's wife as we know them here Mrs. Howland adds constant work among the needy, the sick, the strangers, the boys in the *Colegio Internationale* and warm interest and sympathy with the girls in Corona Institute. Mrs. Wright is her coworker in all these ways and alternately they direct the music in the little church where services are held in both English and Spanish. Were all Christian women able to do as much for the coming of the Kingdom as these two it would not be long delayed. Miss Gleason is at the head of Corona Institute, ably seconded by Miss Matthews, where they are helping nearly a hundred girls to educated Christian womanhood. Miss Dunning, whose chief work has been the kindergarten in Parral, is now in the States on furlough and Miss Prescott goes on with the school with native helpers. Mrs. Olds is now in California with her invalid husband. Mrs. Wagner makes the Spanish speaking Mexicans feel the warmth of a sister's love and teaches English in the school. Mrs. Eaton, who came north in May, is detained here by delicate health. Mrs. Jamison finds the work at Parral full of need and of promise.

Miss Long, whose article on the *Colegio Chihuahuense* in our November number told much of her work, has the care of the school now that Miss Hammond is in the North. For several years the heavy care, combined with the effect of the altitude of Chihuahua, has been very wearing to Miss Hammond and now she must have a long rest.

Miss Howland is now at home for her needed furlough and Miss Root has charge of all departments in the school. Mrs. Hastings, with her husband, is now in this country and Mrs. Brown takes care of the work for women.

Mrs. Scott, now at home, expects to return to Ceylon in the spring, and Mrs. Dickson is full of work for women and girls. Dr. Curr has charge of two great hospitals, indeed, of all our missionary medical work in Ceylon. Dr. Young has just arrived in this country for her furlough.



## Facts and Hints Gleaned from the Annual Reports of Our Branches

ANDOVER AND WOBURN reports that nearly half of their auxiliaries have studied *Rex Christus*, all but one of them telling of great profit and a growing interest as the result of this united study: "One auxiliary has made a new venture for the express purpose of arousing a wider interest in missions. The ten meetings were divided, six for the women, four for the young people, boys as well as girls. A letter was sent to every woman in the congregation asking her to belong to one of the ten committees. The question of money was made secondary for the time, with the result that the gift from that auxiliary is more than double that of last year."

Barnstable tells of a gain in membership in some auxiliaries, and of greater interest in the meetings. Those who stand at the head of the work are trying faithfully to enlarge its scope, and such efforts will surely bear fruit.

Berkshire Branch, one of the first to organize and carry on study classes, has sustained eleven of these the past year. They mourn a great loss in the death of Mrs. J. B. Crane, of Dalton, one of their earliest and most steadfast friends and one of their most generous givers.

In answer to the appeal made at the meeting in Washington, two of their women are sending a new missionary, Miss Alice Underwood Hall, to China. Miss Hall is already on the Pacific *en route* to Ponasang, and we may expect that their interest in this new worker will quicken and inspire the whole Branch to more prayer and to larger gifts.

Eastern Connecticut reports among other items "a never-failing source of interest in the Branch Bulletin. Over one hundred copies are sent out six times a year, carrying news from our missionaries and suggestions regarding the work at home. We also send each month to every auxiliary a mimeograph copy of a letter from one of our missionaries or a report of some of our other pledged work. Through the Bulletin the Executive Committee keep in touch with the auxiliaries, and through the letters the auxiliaries keep in touch with the work which they support." Perhaps it is because of this faithful work of the Branch officers that the Secretary can add: "Last year our gifts were larger by \$500 than ever before; this year we have exceeded the receipts of a year ago by \$575, so that in these two years our gifts have increased over \$1,000. However, some of this increase is due to special gifts, and about such gifts there is always much uncertainty."

Many will sympathize with the Secretary of the Eastern Maine Branch, who says: "It is a great problem how to maintain any living interest in foreign missions when we are so far from the centers of work, and it is so seldom that a live missionary can visit our smaller churches and bring them in touch with the work. Many of the churches are partly supported by the Maine Missionary Society, and we have that work always with us; but the foreign work is to many vague and remote, so that our work goes slowly, and at times the interest seems to wane." Yet these little, remote, weak

churches greatly need to feel themselves a part of the great sisterhood joined together to help to carry the gospel to all mankind.

Essex North is under the shadow of a great sorrow. May it prove to them a great blessing also. Miss Susan N. Brown, for twenty-two years their beloved and honored President, was summoned to the celestial service on October 21, 1904. She presided over the Branch meeting for the last time in May when they celebrated their silver anniversary. The Secretary tells of faithful work and much study in many of the auxiliaries and says, "To-day we feel the need of increased activity in all our organizations, in order to keep abreast of the demand of the hour."

During this year Essex South Branch has celebrated its twenty-fifth anniversary with gladness and thanksgiving, and the memory of the good day will be unto them a memorial as they go on toward their jubilee. The report tells of two new auxiliaries and of hopeful conditions in most of the churches, adding of the work among the young ladies, "its possibilities for the future and our responsibilities are being thought of as never before."

Franklin County Branch has been sorely bereaved during the year in the going hence of five earnest workers. The report tells of great interest and help given them by their own missionary, Miss Laura M. Mellen of the Zulu Mission, now Mrs. Robinson, and by Mrs. Gates of the Marathi Mission.

The Branch in Hampshire County finds hope in the putting forth of vigorous small twigs, that is, two most promising Junior societies who are sending their earnings and savings with much enthusiasm. "Our luncheons for the auxiliary presidents at the home of an officer are so successful socially and spiritually that we are planning this year for two of them." A hint here that may be useful in other Branches.

Hartford Branch has gained two young ladies' societies and two mission circles, and "faithful leaders and workers are growing more efficient." In February an all-day conference of Branch officers, with leaders of auxiliaries and young ladies' societies, was held, when these topics were discussed: The Devotional Service in Auxiliary Meetings; The Program for Auxiliary Meetings; Membership, How Secured and Retained; Side Lights on the Treasury; Young People's Work. The free discussion of plans and methods in the conference and at the social lunch hour could not fail of practical results.

In Middlesex Branch almost every auxiliary has followed the study of missions with great faithfulness and enthusiasm and many missionary addresses have stirred much interest.

"The New Hampshire Branch reports an earnest, systematic effort to secure increased interest, membership and contributions." United Study of Missions is increasing, always with the best results, and added interest and increased attendance at the meetings. Miss Ellen M. Blakely, not only the missionary of the Branch but a child of the old Granite State, has been at home this year, and her visits to many of the auxiliaries have been an inspiration, and have brought all who heard her into closer sympathy with the work.

The New Haven Branch tells of two causes for special thanksgiving; that in two appealing emergencies in the care of their own missionaries, relief

came to meet the need. The Secretary adds: "This experience has impressed us with the fact that there are women of means in the community who may be ready and glad to respond to an appeal for some definite large gift if we will have the courage to go to them and ask. Perhaps this will be a useful lesson to other Branches as well."

The receipts of the New York Branch represent larger gifts from the living than in any recent year, collected mostly in small sums and proving a wide-spread interest. The methods of the association presidents are varied and successful, including personal acquaintance with auxiliary officers and with pastors, letters, meetings, and visits by missionaries and Board and Branch officers. One officer sent out sunshine bags, made of yellow silesia, asking that they be returned filled with gifts to carry God's sunshine to the dark places of the world. The Branch feels a great sense of loss in the removal of Mrs. E. N. Packard, for ten years their President, to Connecticut.

The Secretary of Norfolk and Pilgrim Branch writes: "We have been gratified to discern unmistakable evidence of a growing spirit of unity on the part of the different auxiliaries, a tendency to feel that we are all one body, and to strive earnestly to do all possible to arouse interest and endeavor, not as individual auxiliaries, but as responsible parts of a whole." Though they have no more auxiliaries than heretofore, they are glad in a larger membership and a larger percentage attending the auxiliary meetings than ever before.

North Middlesex speaks of itself modestly as a little Branch, but they may well feel encouraged and gratified at their showing for the year. They have more than redeemed their financial pledge, an example to many larger and wealthier Branches. They have one new auxiliary and one new contributing society, the result of wise investment.

Encouraging words come from the Old Colony Branch also. The financial pledge more than met, a decided advance in Junior work and cradle rolls, an increased interest in societies already existing, and unbroken ranks in many auxiliaries make the hearts of the officers glad and thankful.

In the Philadelphia Branch the year has been prosperous and gratifying. The report makes special mention of a gain in contributions, of a wide use of missionary literature sent out from the New York office, and of neighborhood meetings addressed by Miss Kyle, as occasions for gratitude.

"The dominant motives of the Rhode Island Branch have been to give a little more than the twenty per cent advance, and to make ready for the meeting of the Board with us." In this Branch letters from their own missionary are sent to the Christian Endeavor Societies every three months. To the primary classes in Sunday schools letters also go regularly, and it is no wonder that the Junior work is prosperous. The files of missionary magazines in the public library are kept up to date and bound, and are in constant use.

Springfield Branch reports that some of the smaller societies have doubled their gifts, while in the large city churches receipts have fallen off. Among the Juniors is a growth of interest, and the United Study is increasing with excellent results.

In the history of Suffolk Branch given at its twenty-fifth anniversary last

March was much to kindle gratitude for the past and glad resolve for the future. The Branch has gained in the past year one new auxiliary, four young ladies' societies and several cradle rolls.

Vermont finds much cause for cheer, and rejoices in some zealous study of missions, good for the young people, and very good for the young pastors, who are in some cases successful and enthusiastic leaders. She sends also a twofold note of warning, lest in the new and excellent plan of each church supporting its own missionary, interest and funds properly due to the work of the Woman's Board be diverted, and lest we grow unduly discouraged.

Western Maine expresses an experience almost universal in saying that all the auxiliary reports tell of a tendency to lose sight of the foreign field on account of increasing demands for local and home work, and of a lack of trained leaders to take the place of those who have died. The Secretary adds, what is true in every Branch, in every church, "We must seek to do more training of the young, and we must seek for an awakening and a deeper sense of personal responsibility, lest we fail in fulfilling what is supremely worth the having, the opportunity to do worthily a great work, the doing of which is of vital consequence to the uplifting and salvation of mankind."

In the report of Worcester Branch we find the word of two most useful Branch meetings other than the annual, "held in small churches where discussion can be profitably carried on and illustrations seen." The Secretary lays much stress on the need of the occasional presence of a live missionary not only for the sake of the auxiliary, but to maintain a vital interest in the church.



## Suggestions for Auxiliary Meetings

TOPIC FOR FEBRUARY

### CHAPTER IV OF DUX CHRISTUS—MODERN CHRISTIAN MISSIONS

FIRST of all let us always keep in mind that these auxiliary meetings are primarily designed to keep us in vital touch with the great missionary work of to-day and its needs. Therefore late news and missionary letters should have the first place. A good way to use a letter is to give it to some woman who before the meeting will read and reread it till she can tell the contents in her own words, reading perhaps here and there a specially vivid sentence. We all listen more eagerly to something told than to something read. After this part of our meeting should come prayers called out by what we have heard, thanks for souls helped and brought into light, petitions for those still in darkness, and for the special need of our missionaries. Then a two minutes' recess before the study would be useful.

We shall want to review the story of the Jesuit Mission to Japan, with the expulsion of the missionaries and the edicts against all Christians. One might tell the story of Joseph Neesima as found in his life by Professor Hardy. Or tell of the three heroic pioneer Protestant missionaries, Brown, Hepburn, and Williams. We may not omit Guido Verbeck, a maker of the Orient, whom the new Japan delights to honor. On page 5 of this number you will find an article by Dr. J. D. Davis, long a missionary in Japan, telling how our missionaries use the Bible there, and the current lesson leaflet will help in the same line. A new leaflet by Dr. John C. Berry, long a medical missionary in Japan, tells what consecrated physicians have done for that country.\* In such an abundance of material it should be easy to find enough. But try to choose what you can do best and do not grasp at too much.

\* This will be sent by Miss Hartshorn for five cents, or fifty cents a dozen.

## Book Notices

*Among the Burmans.* By H. P. Cochrane. Published by Fleming H. Revell Company. Pp. 281. Price, \$1.25.

We think of Burma as "The Land of Judson," and as the special field of Baptist Missions. The publishers say that this is the only book covering all Burma, and it is the record of fifteen years of work and its fruitage written in a vivid and charming style. The writer has a sense of humor which takes him over many trying experiences.

Speaking of the Madrassi cooks who profess Christianity to secure a place in a missionary family he says, "Whether a heathen cook sneaks off with a stuffed turban, or a professed Christian appropriates our food, quietly humming, 'I love to steal —,' the resulting loss to commissariat and spirituality is the same." In closing his record of fifteen years of service Mr. Cochrane testifies that, "In spite of separations, privations, distractions, effects of climate, missionary life has its compensations. Chief among them is the satisfaction of seeing the image of God reappearing in human faces, hearts and lives, and the privilege of helping to win a nation to Christ."

G. H. C.



## Sidelights from Periodicals

JAPAN.—*The Review of Reviews* for December publishes "What Port Arthur Means to Japan," with a map of the immediate vicinity.

*The Fortnightly Review* for November contains two articles under these heads, "The Great Change in Japan," and "The Limits of Japanese Capacity." The latter is especially discriminating and of interest in its analysis of Japanese character.

George Kennan's article in *The Outlook* for October 29th, is entitled "Japan or Russia: Which is the Civilized Power?" An interesting account of "Japanese Character" is given in *The Outlook* for October 22d by the American wife of a Japanese in the employ of his government. Its purpose is to "record some incidents which may throw light on their real thought and feeling."

*The Transcript* for December 3d prints a letter from its special correspondent in Tokyo on "Loyal Japanese Women—How They are Working at Home."

An article in *The Independent* for November 24th, with unique illustrations from Japanese prints, describes "The Nippon Soldier in the Making."

CHINA.—"Woman in Chinese Literature" in *The Nineteenth Century* for November is most interesting as showing the ideal of womanhood in China.

KOREA.—George Kennan, in *The Outlook* for October 22d, describes "The Capital of Korea," and Dr. F. E. Clark, in *The Independent* for November 3d, gives an interesting account of a visit to "A Buddhist Paradise in Korea," well illustrated by snapshots.

TURKEY.—"The Armenian Rising" is the title of an article in *The Outlook* for October 8th.



*The World's Work* for December contains an article by Lord Curzon on "The Future of British India."

In *The Outlook* for November 19th a native of the country criticises the recent book, "Indian Life in Town and Country," and gives the facts from his own point of view.

FRANCE.—*The Cosmopolitan* for December contains an illustrated article on "The Present Upheaval in France," and *The Outlook* for November 12th gives "A Frenchwoman's Views of French Clericalism" as reported by an observer.



## Woman's Board of Missions

Receipts from October 18 to November 18, 1904.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

**Eastern Maine Branch.**—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., Th. Off., 16.21; Bar Harbor, Mite Boxes, 9.89; Princeton, Aux., Mrs. Nellie C. Merrill, 6; Waldoboro, Aux., 6, 38 10

**Western Maine Branch.**—Mrs. C. C. Chapman, Treas. Albany, Ladies' Cir., 1, C. E. Soc., 1; Harpswell, Coral Workers, 10; Portland (Miss Libby with prev. contri. to const. L. M. Miss Marion S. Olives, of Scarborough), State St. Ch., Mrs. J. P. Baxter, 50, Aux., 12.87; South Freeport, Aux., 2.32; Wilton, Aux., 6, A Friend, 1, 84 19

Total, 122 29

### NEW HAMPSHIRE.

**Grassmers.**—Miss Sarah Flanders, 4 10  
**New Hampshire Branch.**—Miss Elizabeth A. Brickett, Treas. Centre Harbor, Aux., 8; Chester, C. E. Soc., 10; Franklin, Aux., 15; Gilmanton Center, Ladies' Cir., 5, Aux., 1.75; Hampstead, Aux., 13; Hampton, Aux., 20; Kingston, Aux., 6; Portsmouth, Aux., Th. Off., 23.80, Mrs. E. P. Kimball, 25, 127 55

Total, 131 65

### VERMONT.

**Vermont Branch.**—Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburne Miss'n Cir., 1; Bennington Centre, First Ch., Burden Bearers, 10; North Bennington, Primary Class, S. S., 1.50; Brattleboro, West, 11.56; Brookfield, First Ch., A Friend 10; Colchester, Cradle Roll, 4.95; Rutland, Th. Off., 28.25; St. Johnsbury, North Ch. (Th. Off., 76), 100, South Ch. (Th. Off., 83.80), 92.39; Saxton's River, C. E. Soc., 10; Vergennes, S. S., 10. Less expenses, 9, 270 67

Total, 270 67

### MASSACHUSETTS.

**Andover and Woburn Branch.**—Mrs. G. W. Dinsmore, Treas. Collection at Annual Meeting in Andover, 24.22; Andover, South Ch., 82.50; Bedford, United Workers (to const. L. M's Miss Lucy P. Butler, Miss Eleanor M. Butler), 50;

Lexington, Hancock Ch., Aux., 35; Melrose Highlands, W. C. L., 25; Tewksbury, Aux., 10; Winchester, Mission Union (25 of wh. to const. L. M. Mrs. E. T. Main), 100, 328 72

**Berkshire Branch.**—Mrs. Charles E. West, Treas. Adams, Aux., 23.66; Hinsdale, Aux. (Th. Off., 11.63), 27.95; Housatonic, Aux., 9.25; Pittsfield, South Ch., Aux., 50.02, A Friend, 250, 360 88

**Cambridge.**—Two Friends of Mrs. E. C. Moore, 10 00

**Franklin Co. Branch.**—Miss Lucy A. Sparhawk, Treas. Ashfield, Aux., 19.50; Conway, Aux., 7; South Deerfield, Aux., 7.25; Northfield, Aux., 24.44; Shelburne, Aux., 11.02, 69 21

**Greenfield.**—First Cong. Ch., 10 00

**Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas. Amherst, Second Ch., Aux., 1.15; Easthampton, Aux., 31.57; Enfield, Aux. (with prev. contri. to const. L. M's Mrs. H. M. Smith, Miss Lucretia Cary), 4; Hadley, Aux. (Th. Off., 41) (of wh. 75 to const. L. M's Mrs. Henry M. Marsh, Mrs. Lucius D. Smith, Mrs. William Henry Gates), 77.50; South Hadley, Aux., 5; Northampton, Edwards Ch., Aux. (Th. Off., 64.79) (of wh. 75 to const. L. M's Miss Martha F. Gere, Miss Mary M. Walker, Mrs. G. T. Fletcher), 77.34; Westhampton, Lanman Band, 25; Williamsburg, Missionary Threads, 10, 231 56

**Middlesex Branch.**—Mrs. E. H. Bigelow, Treas. Collection at Annual Meeting, 25; Hopkinton, Aux., 2.20; Natick, Aux., 20; Southboro, Mrs. N. J. Bigelow, 10; Wayland, Aux., 25; Wellesley, Miss Ethel D. Hubbard, 110, Aux., 16.30, 208 50

**Norfolk and Pilgrim Branch.**—Miss Sarah B. Tirrell, Treas. Halifax, C. E. Soc., 2.50; East Milton, Harriet W. Gilbert Missionary Soc., 4; Quincy Point, Washington St. Cong. Ch., Aux., 6.30; Randolph, Aux., Th. Off., 35.50; Weymouth and Braintree, Union Ch., Aux., 25, 73 30

**North Middlesex Branch.**—Mrs. Wayland Spaulding, Treas. Ayer, Aux., 5; Concord, Aux., 30; Nashua River Union (Dunstable, C. E. Soc., 1.50; Groton, Cong. Ch., C. E. Soc., 3; West Groton, C. E. Soc., 1.50; Hollis, C. E. Soc., 3;

Pepperell, C. E. Soc., 3; Townsend, C. E. Soc., 3), 15; Westford, Aux., 5, C. E. Soc., 25, 80 00  
**Rockland.**—Prim. Dept. S. S., 1 55  
**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas. Chicopee, First Ch., Aux., 50 cts., Third Ch., Aux., 13; East Longmeadow, Aux. (with prev. contri. to const. L. M. Mrs. C. S. Wilder); Hampden, Aux., 17.50; Holyoke, Second Ch., Aux. (with prev. contri. to const. L. M's Mrs. E. P. Ford, Mrs. A. E. Sawin, Mrs. G. P. Kelley, Mrs. C. C. Hunter, Mrs. William Reddington), 30; Palmer, First Ch., Aux., 4.30; Springfield, Hope Ch., Aux. (to const. L. M's Mrs. Clara R. Duryea, Mrs. M. A. Morse), 50, South Ch., Aux., 1, 116 30  
**Suffolk Branch.**—Miss Mary L. Pelkey, Treas. Allston, C. E. Soc., 22; Auburn-dale, Aux., 30; Boston, Mt. Vernon Ch., Aux., Miss Mary R. Bishop, 20; Brook-line, Leyden Ch., Aux., 308; Charles-town, Winthrop Ch., Aux., 60; Clarendon Hills, Cong. Ch., Aux., 2.50; Dedham, Aux., 45; Dorchester, Second Ch., Aux., Th. Off., 36.80, Y. L. M. Soc., 12, Romsey Cong. Ch., Jr. C. E. Soc., 5, Village Ch., Jr. Mission Circle, 20; Faneuil, Jr. C. E. Soc., 50 cts.; Hyde Park, Mrs. John F. Elliot, 1, Aux., 32.30; Mansfield, Aux., 10; Newtonville, Aux., 5; Somerville, Day St. Ch., Aux., 20, Winter Hill Ch., C. E. Soc., 2.46; Roxbury, Walnut Ave. Ch., Aux., 64.08; Waltham, Trinitarian Ch., Aux. (Th. Off., 25), 35, 731 64  
**Wilmington.**—A Friend, 2 00  
**Worcester Co. Branch.**—Mrs. Theodore Nye, Treas. Gardner, Aux., 2.75; Hubbardston, Aux., 23; Lancaster, Aux., 8.25; Milbury, First Ch., Aux., 3.50; North Brookfield, Aux., 33.66; Spencer, Young Women's Mission Club, 11.57; Warren, Aux., 34.85; Webster, Aux., 5.25; Westboro, Aux. (Th. Off., 14.53), 65.48; Whitinsville, Aux., 25; Worcester, Lakeview Ch., Ladies' Mite Boxes, 1, Piedmont Ch., Cradle Roll, 29, 243 31  
**Total,** 2,464 97  
**RHODE ISLAND.**  
**Providence.**—Offering at Annual Meeting, 257 62  
**Rhode Island Branch.**—Mrs. Clara J. Barnefield, Treas. Riverside, Cong. Ch., 4 31  
**Total,** 261 93  
**CONNECTICUT.**  
**Eastern Conn. Branch.**—Miss Mary I. Lockwood, Treas. Goshen, Band of Workers, 5.48; Norwich, Park Ch., Aux., Th. Off., 51 50; Scotland, C. E. Soc., 2, 58 98  
**Hartford Branch.**—Mrs. M. Bradford Scott, Treas. East Hartford, Mission Circle, 24; Hartford, Asylum Hill Ch., Aux., 1, First Ch., Prim. S. S., 5; New Britain, South Ch., Jr. C. E. Soc., 6; Rocky Hill, Aux., 8; Suffield, Y. L. For. Miss. Soc. (of wh. 25 to const. L. M. Mrs. George Peckham), 33.11; Tolland, Jr. C. E. Soc., 4; Unionville, Little Light Bearers Mission Circle, 1.75, 82 86  
**New Haven Branch.**—Miss Julia Twining, Treas. Bethel, Jr. C. E. Soc., 5; Bethlehem, Jr. C. E. Soc., 5, A Friend, 2; Bridgewater, Aux., 20; Canaan, Y. L., 15; Chester, Aux., 12.75; Cornwall, First Ch., C. E. Soc., 10; Cromwell, C. E. Soc.,

20; Danbury, Second Ch., Goshen, C. E. Soc., 25; Hadd 20; Hadlyme, C. E. Soc., 5; H S. S., 3; Higganum, C. E. Soc., ton, Prim. S. S., 4.22; Meriden, Aux. (of wh. 250 to const. L. William H. Golden, Mrs. F. Mrs. J. H. Parish, Mrs. J. S. C Ruben Rice, Mrs. J. Q. Thaye L. Horne, Mrs. C. P. Conn Martha Whetmore, Miss Jos 275; Middlebury, C. E. Soc., 2 field, C. E. Soc., 5.95; Middle Ch., Aux., 29.10; Milford, Plym M. S. Class (of wh. 25 to coi Mrs. Frank Woodruff), 30; M C. E. Soc., 3; Milton, C. E. Naugatuck, Circles, 32; Nep Soc., 8; New Hartford, C. E New Milford, C. E. Soc., 5; l ton, C. E. Soc., 8; Norfolk, Northfield, Aux., 51.50; Northf 25, C. E. Soc., 25; North Woc E. Soc., 15; Norwalk, Aux., 2 S., 25; Redding, Dau. of the C C., 20, Cradle Roll, 2; Salisb (to const. L. M's Miss Charlot ton, Miss Louise Page Godda E. Soc., 2; Sharon, B. B., 50, C 18.90; Stamford, First Ch., Fund, 250,  
**Putnam.**—Mrs. H. G. Fay,

NEW YORK.

**New York State Branch.**—M Turner, Treas. Poughkeeps College Christian Asso.,

PHILADELPHIA BRA

**Philadelphia Branch.**—Miss El velle, Treas. D. C., Washing Ch., C. E. Soc., 35, Prim. S. S., Pleasant Ch., Cradle Roll, 10; bury Park, S. S., 10; Glen Friend, 12.50; Plainfield, Aux Philadelphia, Snyder Ave. Ch.

GEORGIA.

**Atlanta.**—Atlanta University Christ, 20, C. E. Soc., 10,

NEBRASKA.

**Lincoln.**—Miss Mary Nicholson,

CALIFORNIA.

**Stockton.**—George H. and Elion derson,

TURKEY.

**Marsovan.**—Gleaners and Jr. C 6.50, Jr. C. E. Soc., 3.31,

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 Specials,

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## Letter from Mrs. J. C. Perkins

SOUTH INDIA, August 22, 1904.

MR. PERKINS sometimes takes me with him on his tours through Arupukottai Station, and that I do enjoy. Many of the people have never seen a white woman before, and they are so curious about me. The women ask me where my jewels are. I tell them it is not our custom to wear jewels, and I show them my plain gold wedding ring, which corresponds to their *thali*, or marriage necklace, but they think my lack of earrings and nose rings especially strange.

A short time ago Mr. Perkins took me to a village to the wedding of one of his catechists. The ceremony is much like ours, only of course in Tamil the bridegroom fastens a necklace around the bride's neck instead of using the ring. After the marriage the people came up with wreaths for the bride and groom and for us also. I had just seven wreaths around my neck when the drum began, and we joined in the wedding procession. First came the tom-toms and drums, then the high car, as gay as circus chariot, on which were the bride and groom. He climbed up into it first; the little bride scrambled up the ladder after him as best she could, without his offering a hand to help her; in fact he looked indifferently in the other direction, to do otherwise would be considered derogatory to his dignity. Next followed a common cart with their relatives, then our bullock-bandy, and we were all driven slowly through the town. This is the only way they have of announcing a marriage to the public, as of course there are no newspapers. We did not stay for the feast of rice and curry, but left as soon as we had visited the bridegroom's house, where they sprinkled perfume on us and brought us sandal-wood water in which to dip our fingers.

We were much interested in a new convert in that catechist's congregation—a sweet-faced woman whom we immediately noticed. She was espe-



cially conspicuous because she was dressed in white with no jewels, and means she is a widow. She has been studying with the Bible woman has been so eager to learn that she has studied until late at night, pounding rice for her living all day. Now she is able to read and much of our blessed Bible, and she is an earnest Christian. Her persecutors began to persecute her in many ways, even taking away her only child time and hiding him, so that she thought him dead; but still she kept to her purpose. If possible, we hope to send this woman to be trained a Bible woman, as she is already helping and teaching others as much as she can.

I am also so much interested in A. Verdai, who is such an attractive woman; in fact her husband often beats her, just *sooma*, as they say because she is so pretty he is jealous and thinks some other man must look at her. Please pray that her weak and wavering husband may become a Christian. Sometimes he seems very near it.

You will want to hear about N. Ponnammal, your little girl in our Bible school. She is doing nicely, and is improving every day. When she was home in the vacation (April and May), she and her older sister helped their mother pick cotton in the fields. Ponnammal was too little to do anything much. Her mother took what she earned for her food, as they are so very poor. The older sister was able to earn a trifle extra to bring as a praise offering to the Christian Endeavor Society. Ponnammal wanted to do the same, and wondered how she could get the money. One day while playing in the fields, she found a *two-anna* piece (not quite four cents). She ran in triumph to her mother, and said, "Oh, mother, see what the Lord has given me; I could not earn it, and so he has given it to me to bring as a praise offering."

The first Christian Endeavor meeting after the vacation is a testimonial meeting, and the children tell how they earned their offering. Ponnammal delightedly brought the money and told where she got it. She is not yet an active member of the Junior Christian Endeavor, but she sometimes takes part in the meetings. At the last meeting she wanted to join, but we thought she is not quite ready yet. She is seven years old, and stands well in her classes,—third in most of them. She can repeat one hundred and twenty Bible verses without a mistake, besides telling Bible stories in her own words.

I hope you will write us often. Letters are such a comfort and a pleasure. I shall be very glad to answer any questions about N. Ponnammal or the work here. Mr. Perkins is in Madura attending a missionary committee meeting. He would join me in sending love to you if he were

## Letter from Miss Nina E. Rice

SIVAS, TURKEY-IN-ASIA, August 20, 1904.

Soon after my last letter Mr. and Mrs. Perry and I started for annual meeting at Constantinople. We went and returned by way of Samsoun, and paid little visits to our friends in Marsovan and Tocat. Constantinople is beautiful in May, and we had some time for visiting and sightseeing. The meetings were mainly business sessions, but a beautiful spirit was manifest in them, and it was a privilege to me to meet other workers.

I was surprised and pleased to meet in Constantinople, Mrs. Renwick, who is one of our Southern Branch workers. She and her son have been making a tour around the world, visiting especially the mission stations, and we were very glad that she could be in Constantinople at the time of annual meeting.

We returned just a little before commencement. There were six graduates from the Boys' High School, and eight from the kindergarten course, but none from the Girls' High School, because we have raised the course one year. I think everyone was pleased with the manly, modest bearing of the boys, and the Turkish officials who attended the graduating exercises expressed their approval by sundry nods and remarks to each other.

The kindergarten commencement exercises consisted of essays by the girls, and songs and games by the children. Both big and little ones did beautifully and we feel that Miss Halsey's work has been decidedly successful. All the girls will teach: one in Smyrna, one in Trebizond, one probably in the Marsovan field, one in Talas, and the rest in our field; we are starting two or three new kindergartens this year. Miss Halsey goes to Trebizond next year to start a new training class and work with Dr. and Mrs. Crawford. Since she is the only kindergartner now in our mission she has to be an itinerant.

Our commencement exercises closed with a teachers' convention, the first we have held. Our teachers and preachers gave papers and talks on practical subjects connected with their work, and it was a very helpful meeting. Our native workers are fine, earnest people.

Dr. and Mrs. Clark arrived just before commencement. Dr. Clark has made a good beginning in Turkish, and though he is supposed to be taking a vacation he has already one dispensary day, several surgical cases, and a good many calls to make. He has an assistant and is looking for a pharmacist. He is having difficulty in finding a place where he can have a dispensary and care for a few patients, and we shall need a hospital very soon.

We are encamped about four miles from the city near a little stream, among the foothills, and under the willows. It is not like Lake Tahoe, but it is a pretty, restful place. A number of our American teachers are with us; they are afraid to camp by themselves, and we have a Turkish policeman for our especial protection. We all take language lessons and study in the morning, and in the afternoons can bathe, rest and read.

Some of us have to go to town quite often to supervise the repairs that are being made in our schools and houses. Such things go even more slowly here than in America. I am glad to tell you that the Woman's Board has granted us the money to buy the house adjoining our high school building. It will be some months before we can conclude the bargain, but meantime we have rented the house. Now we can have in one place a complete school from the kindergarten up, with good recitation rooms and better accommodations for the boarding department. We are going to enlarge the high school room, improve the sanitary arrangements, whitewash the rooms, put in some blackboards and repair the most shaky windows. I shall room at the school next year; I expect to enjoy it, find plenty to do, and learn Armenian more rapidly through living with the girls. I shall do more teaching, but keep on with my regular Armenian lessons.

Some of us went to Tocat to attend the wedding of one of our teachers last week. She has been with us three years and has grown in usefulness and into our affections. We follow her with great interest as she enters her new home with a good Protestant husband but ignorant Gregorian parents-in-law. An educated woman has many problems in Turkey, and marriage is not the least of them.

We have had a few days' visit with three of the Talas young ladies. You can hardly imagine how good it seems to see other missionaries, especially when they are as delightful as Miss Loughridge, Miss Cole and Miss Dwight. Next week, perhaps, we shall see President Riggs and his bride on their way to Harpoot. Dr. and Mrs. Lee have just passed through *en route* to Marash. Sivas is becoming quite a center of travel.

Perhaps I wrote you that we had invited Miss Foote, who has been working in Gedik Pasha, Constantinople, to come to us to do evangelistic work. But she has received an even more urgent call from Erzroom, and has decided to go there. So we shall need to work harder with the force we have.



The government of the province of Shantung, China, has commissioned a scholarly mandarin, who is descended from Confucius, to write a book on Christianity, explaining what it is and what it is good for.

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## Bible Women in Arupukottai

BY MRS. HAZEN

I BRING greetings from the Bible women in Southern India. I am sure it is quite impossible to make you realize, either by letters written or by words spoken personally, the noble work our Bible women are doing in Southern India. In the first place they are not found ready made. One of the joys of the work is training Bible women. Day by day, and week by week as we instruct them we see these women grow in grace, knowledge, trust, faith, courage, and all the qualities that they need to carry on this difficult work. It is also difficult for you to realize the amount of work they must do among the Hindu people. First, they must create a vocabulary. Their minds are undisciplined. Their husbands ask why we try to teach them, for say they, "Their minds are like donkeys. It is useless to try to teach them anything." Sometimes it is indeed very hard work.

I received a letter recently from a woman who had asked Mrs. Hazen to tell the Christian women that she must be forced into the kingdom of heaven. Mrs. Hazen stated that a number of years ago this same woman attempted to learn to read but her sight failed her. One day, however, she picked up a book and discovered that the letters were more clear. She exclaimed that God had given her her second sight that she might learn to read the Bible. After that she spent all the time she could get from her work learning to read it, her one ambition being to learn to read the New Testament, so she could read it to others. She is a most realistic reader, and acts all parts that interest her most. When she comes to Christ's sufferings tears roll down her cheeks. When she reads anything about Satan her eyes flash

and she clinches her fists. She says: "I know that Jesus Christ is the true God. I know that our idols are nothing." She talks to herself and answers her questions something like this: I know I ought to be a Christian. I know that God is trying to lead me to be a Christian. But I am an old woman. What can I do? If I should become a Christian the people of my caste will turn me out; more than that, will persecute me. Who will then give me shelter?

I also bring greetings from over two hundred women belonging to the Shanar caste. When Mrs. Hazen went to Arupukottai there were only two homes open to Bible women. She and her Bible readers would stand in front of the houses, while the women themselves would stand in their respective doorways with arms akimbo, which meant you cannot come in. But the Bible women would go on with their reading or singing, or little sermons. Suddenly through two or three very little things over two hundred homes were open to them.

The Bible women go on Sunday afternoons to preach in the streets. They had preached in many parts of the town, but always refrained from one particular part where the Shanar caste resided, knowing they would not be welcome there. One of the Bible women said she did not think it was right for them to neglect this place entirely, and she thought they ought to go there. One Sunday afternoon they did. Not very many women were listening to their singing, praying and preaching, but there were a number of men. The Bible women were carrying on their services when a young man came out of one of the houses and said, "Christians cannot come here." He then raised a sickle which he held in his hand and went towards one of the Bible women, saying he would hack her to pieces. Another Bible woman stepped between them and said, "Wait a minute, I will ask these older men; if they say no, we will not preach, we do not go where we are not wanted." She then turned to the older men and they said, "Go on and talk," so they proceeded to sing another verse. The young man, determined to carry his point, said, "If you do not leave this street I will cut your head off." One of the Bible women said: "It is not us you are rejecting. You are rejecting Christ. We have come to preach to you, and he will revenge you, not us."

This incident occurred Sunday afternoon about 4.30. The next morning this perfectly well, able-bodied man was dead. Of course the Bible women made their own application of this incident, but said nothing about it to the people. The people themselves, however, saw the point, and said "it was because the young man had offended God." They said, "We must make peace with these people," and straightway invited the Bible women to come

the next Sunday afternoon, opened their houses to them, asking them to teach their people. From that caste alone there are perhaps thirty or forty women, who, while they have not been baptized, have been coming to the prayer meetings and learning about Christ and his teachings.

But when so many became interested, thinking it a dangerous thing, they held a meeting and made a law that no woman or child should enter the Christian church. Every Sunday men and boys went to watch at the church door to see that no women entered. Still as many as fifteen or seventeen came to bid Mrs. Hazen good-by, asking her to have the Christian women in America pray that this caste bond may be done away with. They would like to become Christians, and would like to have their husbands become Christians.



## A Missionary's Summer Experiences

Extracts from Miss Parmelee's letter in *Mission News* :—

I WROTE you my last letter just as the soldiers had come into and about filled my house ; now I write as they have gone away. They went on the 4th of August, having come June 12th. I am surprised to find myself with a very different feeling from what I had expected. I supposed I should feel a sense of relief and refreshing quiet on their departure ; but as I saw them sail away out into God's great unknown, though with hurrahs, *banzais*, flags and music, a great crowded ship full, some of them sailing to their death,—then I realized that those brave young fellows, who had been in my house side by side with me for fifty-three days, had taken a strong hold of me ; for instead of feeling relief I felt sorrowful and burdened, and when I came back to my house the quiet was oppressive ; it was lonely.

It had been with misgiving and somewhat of dismay that, coming home from Sunday school June 12th, I found an army officer or two and city officials waiting for me to ask if I would allow my house to be used as headquarters for five hundred men,—though afterwards the number was divided, and there were only two hundred and fifty or so,—and as lodging place for ten or fifteen officers and men. There was no time to consult with anyone, and not enough for deliberate considering, as they stood waiting for my answer. They were to be there only about a month. My only reasons I could think of for refusing related to my own comfort and pleasure ; and, as you know, I have a deal of sympathy with Japan in this war, and believe that Japan is fighting battles for world progress and enlightenment, and as it was a request, not a command, and I had never thought of a breach of

neutrality, I belonging to a neutral country, I said "yes," in about ten minutes; and in about as many more I was moving about to adapt my large parlor for use as quarters for officers, leaving a niche for the bed brought from the guest room, upon which I thought the officers might sleep, and which I found afterwards they considered a great luxury, though it is only a poor rattan and unpainted wood affair, while the foreign pillows were the object of much praise between two officers, overheard by one of my maids at the harbor the day they sailed. The guest room, which was presupposed to be suitable for one, or possibly two occupants, was to be made to serve as sleeping room for ten or twelve. At the front gate appeared long draperies and flags, while I added a Japanese and a United States flag in the hall.

Two of the soldiers were from homes very near my own, one on the same street only a few doors away. One was a tailor, and my machine did not a little sewing for many men. I became used to seeing soldiers going to the drawers of my kitchen table, into my pantry for spoons, chopsticks or whatever was wanted; to my machine drawers for needle, buttons, shears or thread; and to their bathing and doing their washing in my tubs at the well,—the water of which was said to be the best in all the neighborhood,—while my clothesline was generally full of *khaki* uniforms; and, on distributing days, to seeing my great kitchen and gate entrance as full as they would hold of soldiers, quiet and well-behaved. I became used to the click of guns being oiled and cleaned on my pingpong table; to the men all over my downstairs rooms, strolling in for little chats on *sake* and tobacco, or to look at pictures, or to talk about the news, or for family prayers, or for sewing, at all hours. I became used to their going to bed late and getting up early. Once I even slept through their getting up at midnight and going off for night drill. The life of a soldier is not one of ease, I discovered, even when not on the battlefield.

Each soldier has his *mamori* or amulet; some of them were pleased to show them to me, opening up their numerous contents, generally with the remark that they did not believe in them themselves, but that they were the gifts of friends or priests. For some of them I copied verses 6 and 8 of the 31st chapter of Deuteronomy to add to the *mamori*, explaining that God was the Maker and Father of us all; that he is interested in the battle we all must fight against the evil in our hearts and for righteousness; that he promises to be with us and to help us. I suppose that some of these slips went into the little amulet bags. One young officer, who talked some English, asked me confidentially, a night or two before they went away, what proof there was of a God, adding, "None of us young fellows believe in a God."

Brave fellows they are, every one of them, some of them veterans of the



Japan and China War. Some of them said among themselves, "Those young fellows over at the front don't know how to fight; wait until we get at Port Arthur!" And they will give a good account of themselves, every one, and help make strokes that will tell. I am glad and thankful that my life has been lived these fifty-three days side by side with theirs.

The last day or two before they left I asked permission to give them all a Japanese dinner, which the chief officer at first was disinclined to grant, saying I had done enough; but I urged it, saying I would like to talk a little to them in farewell all together—about twenty-five of them, who had lodged and had been much in my house. He consented, and the men apparently appreciated the dinner. Some of them suggested, not in my hearing, that with such a feast they would like some *sake*; but the officer said, "No, we know Parmelee Sen's heart about *sake*, and we will not hurt her feelings by drinking with the feast she has given"; though all the while a great cask of *sake* stood inside the front gate, presented by the city.

I had some sober talks with them, when it came naturally. One of them, who soon after they arrived, while under the influence of liquor, came nearest of anyone to a breach of propriety, but for which he was greatly ashamed, after making me a little present,—as a peace offering, I suppose,—said to one of my maids, "If I live to come back I shall be a believer."

The last morning I was downstairs at three o'clock, as the soldiers were eating their hurried breakfast of rice and wheat, standing up in my kitchen; and soon we were saying earnest good-byes, though I was to see them later in the crowd at the harbor. When at the harbor I was introduced to the major and brigadier generals, and was thanked and offered a glass of beer. I stayed there waving farewells until human forms could no more be distinguished as the vessel sailed away, and I prayed God to protect "my soldiers," that they might come back to serve their country yet, under the white banner of peace, with clean, honorable lives.



## Christian Endeavor Meeting in Bombay

MR. V. S. GAIKWAD sends the following report of the Twentieth Annual General Meeting of the Christian Endeavor Society, connected with the American Mission Church, Bombay, which was held last Saturday evening, the 24th of September, in the Hannah Hume Memorial Hall, Byculla, Dr. Gurubai Karmarkar, M.D., presiding. The hall was crowded, many representatives of other C. E. Societies in the city being present on the occasion. A large number was, however, disappointed as the Rev. H. G. Bissell, B.A.,



B.D., General Secretary of the Presidency Union of the C. E. Societies, who had kindly consented to deliver a special address, was unavoidably absent owing to the illness of his daughter.

The proceedings opened by the singing of a hymn, followed by the reading of a passage from the Scriptures by the president, and a short prayer by Dr. J. E. Abbott. Then the Secretary, Mr. P. T. Nathoji, read a brief report of the Society for the past year. The report shows that there were ninety members on the list at the end of the year, and that the work of every department of the Society was carried on with the usual vigor throughout the year. The preaching band fairly maintained its work by proclaiming Christ in the streets and at fairs to about 9,750 persons. Fourteen schools regularly conducted by 40 teachers imparted Christian knowledge to 1,246 children. Religious tracts in different languages distributed throughout the city numbered about 15,100. Various hospitals were visited, and loving words were spoken and beautiful flowers, etc., presented to the patients. Two members, who worked for some time as secretaries, left Bombay. One of them, Mr. Anandrao Hiwale, proceeded to America with a view to study theology, and the other, Mr. Nanaji Gaikwad, has been ordained pastor at Wai.

After the report was read some blind children from Miss Millard's school sang a very fine song, and a blind boy, instructed in the Braille system, read the report of the C. E. Society belonging to that institution. Mr. B. Y. Khisty then spoke a few words, observing that every Endeavorer, in order to be successful in his attempts, should get himself accustomed to do his duty well. Following his speech, another hymn, "Work for the night is coming," was sung very enthusiastically and then Dr. E. H. Hume, M.D., who was requested to speak in the absence of Rev. Mr. Bissell, addressed the meeting, his subject being "Hope for the Future." He said that all Endeavorers should be filled with the spirit of humility when they look behind to their past condition, and with hope when they look to the future, trusting that God will provide them with all necessary means just as he provided Abraham. He further remarked that, whatever kind of work an Endeavorer undertakes, he should do it well, realizing why and for whom it is being done, and not do it merely for the sake of doing it. After this address, a duet was well sung by Messrs. Athavle and Khisty. Rev. Mr. Karmarkar next spoke, urging that the C. E. Society should strive to work hard and bring forth fruit. The president in her closing remarks exhorted every one to take courage and work in the vineyard of Christ. The Rev. S. A. Bhosle having pronounced the benediction, the meeting closed.—*From The Bombay Guardian.*

## Marash College Work

THE graduates this year were eight in number—four from Aintab, three from the Hadjin School and one from Marash. All but one had taught, and they were an especially developed and interesting class—perhaps because so many of them had had the experience which comes from teaching.

The students this year have had some unusual advantages. They had the opportunity of listening to a course of Friday afternoon lectures on the early history of Marash, given by Rev. C. S. Sanders. The interest in these lectures is shown by the fact that several of the girls have contributed to a collection of ancient Marash coins which was begun by the lecturer, presenting the college with a goodly number from his own collection. This interest is further seen in the name of the college paper, edited by the senior class this year. They called the paper *Merghezi*, an ancient name of Marash.

There were also two musical evenings which the house girls enjoyed. Mr. Favre, of Geneva, who is a fine amateur pianist, supplied the music for one evening, and Mr. Eckert, of Oorfa, who was an organist in Germany, for the other.

Miss Salmond gave a Friday afternoon talk on London, its systems of sanitation, lighting, railroads, post offices, etc., which was very interesting, and Mr. Elisha Roubian gave a translation of Roberts' book, *The Heart of the Ancient Wood*.

The dressmaking department has been very successfully conducted by Miss Feride Shamluyan, and we were especially fortunate in securing the services of Miss Yeva Ahaydoyan, of Oorfa, to teach hemstitching, embroidery and lace making, such as are used in making handkerchiefs, doilies, etc.

The reading circle formed last year by the Marash members of the *alumnæ* society has met every two months to report on books read. Fortunately, for the existence of this circle, a gift of twenty-five dollars for the *alumnæ* library has been reported by Miss Blakely from Mrs. Lovell, so we shall have material for another year at least.

The foreign missionary society continued to hold regular fortnightly meetings, and the home missionary society, which was organized last year and has grown in numbers, held its regular meetings also. Both of these societies were characterized by the same spirit of earnestness seen in them last year.

The regular Thursday afternoon prayer meetings have been continued, also the Tuesday meetings, when the classes gather for prayer by themselves.

We have been pleased to notice a steady development in the ideals of the students, and a desire to live more nearly as they pray.

We have been much helped by the different friends who have spoken at morning prayers this year. During the year we have listened to Mr. Macallum, Mr. Sanders, Mr. Favre of Geneva, and others.

We wish to put on record our appreciation of the work done by Mr. Sanders in overseeing the erection of our new building.

Miss Welpton reports the gift of two new organs—one a six octave chapel organ, and the other a small folding one.

On the afternoon of Sunday, June 12th, Pastor Stephan Tomassyan, of Kessab, preached the baccalaureate sermon to the united gathering of the Protestants of Marash. His text was taken from James iii. 13-18. It was a strong sermon, well calculated to make those who had just completed a course of several years, devoted to the acquiring of knowledge, pause to think whether or not they had gotten with it wisdom which comes only from God.

Commencement exercises were held in the First Church on Monday, June 13th. Rev. Dr. Christie, of Tarsus, gave the lecture. He took as his subject the growth of character that results from making use of the opportunities to serve God which are presented to us, and the disastrous results to one's own life and character which follow the neglect of such opportunities. The subject was a very appropriate one, and was presented in a way to hold the interest of the entire audience.



## Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCT. 10 TO OCT. 22, 1904

COLORADO . . . . .	484 19	LOUISIANA . . . . .	25 00
ILLINOIS . . . . .	5,913 79	PENNSYLVANIA . . . . .	6 63
INDIANA . . . . .	311 70	MISSISSIPPI . . . . .	25 00
IOWA . . . . .	160 95	MICRONESIA . . . . .	2 60
KANSAS . . . . .	296 58		
MICHIGAN . . . . .	899 80	Receipts for the month . . . . .	\$10,975 00
MINNESOTA . . . . .	533 84	Previously acknowledged . . . . .	67,931 70
MISSOURI . . . . .	794 72		
NEBRASKA . . . . .	46 50	Total since October, 1903 . . . . .	\$78,906 70
NORTH DAKOTA . . . . .	27 05		
OHIO . . . . .	254 62	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
SOUTH DAKOTA . . . . .	131 02	Receipts for the month . . . . .	\$ 38 35
WISCONSIN . . . . .	1,025 06	Previously acknowledged . . . . .	734 94
WYOMING . . . . .	8 75		
ARIZONA . . . . .	50	Total since October, 1903 . . . . .	\$773 29
GEORGIA . . . . .	26 70		

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# Life and Light

Vol. XXXV

FEBRUARY, 1905

No. 2

**MISSIONARY VISITORS.** At a recent Friday prayer meeting Miss Mary H. Porter, long a missionary in Peking and for many years the head of the Bridgman School for girls in that city, told us of the hopeful conditions in the work there at this time. To hear her was more than a pleasure; it was an impulse, a stimulus, a blessing. At the same mission Miss Alice Gleason, just starting on her return to Corona Institute for girls in Guadalajara, Mexico, showed us in burning words something of the need of missionaries in that fair city whose religion is only a "baptized paganism." Not long ago also Dr. Annie Young, of Ceylon and lately of Madura, told of some most encouraging cases of fruit from gospel seed sowing. We have also welcomed recently at the Rooms, Miss Hattie Clark of Adams, South Africa.

**HELPS TO PRAYER.** One of the perplexities which faces most of the leaders of our auxiliaries is the great difficulty of finding women who will lead in prayer. We all agree that the praying together is not only a most important duty, but also a precious privilege, yet for some inexplicable reason it is a duty which we dare to neglect, a privilege which we are willing to forego. Is it our self-consciousness that makes it hard? We American women might well learn from our Tamil or Mexican sisters, who are always glad to pray in their meetings.

Recognizing this difficulty, we have planned a short series of articles which will treat of the matter in a practical way. In this number the *Helps to Leaders* gives an admirably worked-out study of prayer, which has already been used with much success. We have also an account by one of the members of a prayer study class which developed great interest; and two articles by Mrs. Merrill E. Gates will follow in later numbers of the magazine. We earnestly commend these articles to the careful reading of all those who believe that our God hears and answers prayer.

**OUTSIDE TESTIMONY TO THE WORK OF BEVERLY SCHOOL.** “Girls’ schools in India are so often little more than nurseries for precocious infants that it is all the more interesting to see what can be done by devotion and earnestness toward developing the mind and increasing the intelligence of girls of all ages from six to twenty. The results in this case are most satisfactory, and I am sure that Mrs. Winsor’s girls would easily hold their own with the boys in any similar school. From a more or less cursory examination I was convinced that the girls have thoroughly understood what they have learned, and the progress made could not easily be beaten. It was a great pleasure to see the excellent behavior of the girls, and their cheeriness and good temper. The whole results redound to the credit of Mrs. Winsor, and speak volumes for the good work to which she has devoted so many years.” (Signed by W. D. Sheppard, Inspector of Poona.)

Dr. William Glen Liston, a surgeon in the Imperial army, writes: “I have never seen such excellent educational work among girls in India as I have been privileged to see to-day. I am quite sure, as Mr. Sheppard remarked at his last visit, that the girls could well hold their own with boys of the same age. This is saying a great deal, for girls in this country are hardly educated at all. I was much interested in the widows’ home. The good that such an institution does in India can be appreciated only by those who know the native habits and customs. The work among the blind also was very interesting. What a blessing Mrs. Winsor must be to those poor creatures! What a contrast is their now happy life with that which we know they must have led before they came under Mrs. Winsor’s tender care and skillful training! How the people love Mrs. Winsor; and can anyone wonder at it?”

**NEEDS IN ARMENIA.** We here in America find abundant need of warm clothing, of snug houses, of generous fires, as we meet the force of winter cold. Suppose ourselves deprived of all these, and sent out bereaved, hungry, homeless, to face the inclement season. Such is the condition of thousands in Armenia, for through the autumn the district all about Samsoun has been devastated, and whole villages destroyed. Our missionaries in that region have been threatened, and while we can hardly think that their lives are really imperilled, yet it must be true that their burdens are greatly increased and their perplexities harder to solve. To know that so many of their neighbors are destitute and suffering, and to be unable to help, is itself a great load and weariness to a loving heart. What can we do by prayer or gift to help those who are naked and hungry, sick and in prison, in the name of Him who will say, “Ye did it unto me”?



**FINANCIAL NOTE, TO BE CONSIDERED.** Between November 18th and December 18th the gifts from the Branches for our regular pledged work amounted to \$7,845.45, which is less by \$342.86 than the contributions in the corresponding month of 1903. Looking back over the fourteen months since October 18, 1903, we see that only four months have brought a gain to the treasury; the other ten have showed a decrease varying from a few hundred to more than four thousand dollars monthly. And this at a time when the openings for work are most promising and the calls for help louder than ever before.

**THE FIELD WORK.** The Field Secretary has recently spent about two weeks in the Western New York Association, having as her companion, Miss Mary L. Matthews, of Monastir, Macedonia. Among the places visited were Wellsville, Jamestown, Fairport, Canandaigua, and many of the smaller towns. Although the mercury hovered about zero most of the time, the audiences were very encouraging, and a most cordial interest was given "our very own missionary,"—as Miss Matthews is supported by the women and young people of this association. She carried with her costumes of the women of Macedonia, Turkish and Bulgarian, and photographs of the school where she has been associated with Miss Cole for thirteen years. This apostolic fashion of doing the field work is the ideal way, were it not for the taxing demands made by such a tour upon the inadequate strength of the missionary during her year of so-called "rest." There will certainly be a wider and more intelligent sympathy for the girls of the Monastir school (W. B. M. I.) after the "Macedonian vision" given at these meetings, and a corresponding increase of prayer and gifts is confidently expected. Many were the expressions of loving interest; and one dear old "mother in Israel," in her eighty-sixth year, who had long loved Miss Matthews' work, as known from her letters, walked half a mile to and from the meeting, in the intensest cold, with expressions of deep thankfulness that she was enabled at last to have "her missionary" in her home, and to hear the story of the work.

**A GOOD OF THE WAR.** A war carried on at such fearful cost as this war between Japan and Russia, a cost of the very lifeblood of the nation, cannot leave the Japanese as it found them. Just now, while things are in flux, is an unprecedented opportunity to impress upon them the reality of our Protestant Christianity. They will not forget their disastrous experience with Roman Catholicism, and to-day Russia, their mortal enemy, calls itself Christian. They must learn that the true followers of Christ are not held by the forms and traditions of either the Roman or the Greek Catholic Church. We can help to reinforce our missionaries there; we can send

money to help care for the many widows and orphans, to give the printed Gospels to those eager to receive them. We can turn with all our hearts to Him that heareth prayer, and ask that this awful waste of human life may come to an end. Japan is our neighbor. What shall we do for her if we love our neighbor as ourselves?

“FROM CAIRO TO THE CAPE.” For twenty years or more these words have been the magic call of English capitalists and empire builders. Now their vision is becoming a reality. Already the Rhodesian Railway Company, Limited, is operating its line from Cape Town to Victoria Falls on the river Zambesi, a distance of 1,644 miles. The track is excellently laid, with steel rails and steel bridges, and trains with best modern conveniences, dining and sleeping cars, with library and writing rooms, traverse the long stretch in five days. Here, in Matabeleland and Mashonaland, where sixteen years ago Europeans could go only at peril of their lives, are now towns, bridges, elegant stations and hotels, and “grain fields where white men are harvesting with a self-binding reaper.” Shall not the gospel keep pace with commercial enterprise in taking possession of Africa?



## Earliest Missionary Interest in Japan

BY MRS. ALICE G. WEST

THE story goes farther back than Commodore Perry, farther than Francis Xavier, away back to the time when Psalmist and Prophet plead for “the multitude of the isles.” Even farther still, for somebody taught the Hebrew. It is a world-long story, the ripening of God’s purpose for Japan; but one little chapter only is set for this lesson, the significant and thrilling period that preceded the day of the open Bible. This chapter opens far away from Japan, and years before the July Sunday morning in 1853, when the sound of the first Protestant Christian service came floating shoreward from Commodore Perry’s flagship in Yedo Bay.

Away back in 1810 in a Connecticut farmhouse, Phœbe Hinsdale Brown, after praying for years that there might be organized missionary effort for foreign lands, heard one morning the glad news of the formation of the American Board, and “in a thrill of rapture she lifted up her thirteen-days old baby and dedicated him to bear the good news of love to distant lands.” This baby was Samuel Robbins Brown, who, more than forty years later, was one of the little band of missionaries who were first to enter Japan.

In 1837 two streams of influence started on opposite sides of the globe

that met years later in Japan to swell the tide of missionary endeavor. Both streams started in prayer meetings, one in New England, one in China; one is the story of a Japanese basket, and the other a story of Japanese sailors stranded on a foreign coast. The first story has been in print recently, but it belongs here too. At a prayer meeting in the house of a Christian merchant in Brookline, the sight of a pretty Japanese basket on the table inspired what was doubtless the first missionary address on the subject of Japan ever delivered to a New England audience, and the speaker closed with the suggestion that the basket be used for collecting an offering which should be a nest egg toward the day when God's providence should open a way for the gospel to enter Japan. Forty-two years afterwards the first Japan mission of the American Board was planted with the four thousand dollars that had accumulated from the basket offerings.

The Chinese prayer meeting of 1837 was also held in a private house, the home of Dr. S. Wells Williams, the famous missionary printer and interpreter. Living in his family and working for the mission were a half dozen shipwrecked Japanese sailors whom fate had tossed back and forth across the Pacific. An American shipowner at Macao found them and tried to land them in Japan, but the Morrison was driven back from Japanese waters by cannon shot, and forced to return the sailors to their missionary refuge in Macao. Dr. Williams recognized a God-given opportunity to teach the gospel to these few Japanese at least, and at the same time to learn the Japanese language himself against the day of wider opportunity. For two years five of the sailors held a daily prayer meeting in Dr. Williams' house, pleading that Japan might soon be opened to the message of salvation.

It was seventeen years later that Dr. Williams was on board a United States man-of-war in the harbor of Nagasaki as official interpreter the summer after Commodore Perry's visit, but before the ratification of the treaty that was to admit Americans to residence in a few ports. Two chap-



SAMUEL ROBBINS BROWN  
A Maker of the Orient

lains were talking one day with Dr. Williams, and the subject was the Japanese notion that opium and Christianity belonged in the same class, to be equally guarded against in the new treaty. Dr. Williams spoke longingly of the time when Japan should know a purer type of Christianity than she had yet seen. Then and there, as is told in *Dux Christus*, the three men prayed, and followed up their prayer with the writing of three letters, one each to three missionary Boards in America, begging for the immediate appointment of men qualified to exhibit to Japan the loftiest



REV. GUIDO F. VERBECK, D.D.

type of Christianity, men willing to live patiently shut up in treaty ports waiting the day of their opportunity, and meanwhile collecting their tools of language, literature, and personal influence.

The prayer was answered straightway, and to a degree almost beyond human faith, in the character and rare equipment of the men sent out. From the Dutch Reformed Board came Samuel Robbins Brown and Guido Verbeck; the Episcopal Church sent C. M. Williams, and the Presbyterians sent Dr. James C. Hepburn. These four men stood practically alone for ten years, and laid the found-

ation upon which all later missions have built. Readers who wish the full story of the beginnings of Protestant work in Japan have a rich treat before them in the biographies of these pioneers. Where can one find more thrilling reading than toward the close of *Verbeck of Japan*, the account of that "honor unique in the history of empire," how when "this untitled missionary lay dead, noblemen came to pay honors to their friend, veteran soldiers escorted his body to the tomb, and the emperor asked the privilege of paying the funeral expenses."

We have space for only briefest allusions to the decade of what has been so aptly called "subterranean" work, between the arrival of the first missionaries and the end of the Hermit Era in 1868, rather the fourteen years up to the removal of the ban against Christianity; for the doors of Japan were not opened by our first treaty quite wide enough to admit an open Bible, even though a few missionaries slipped into Nagasaki and Yokohama and Kobe through the loophole meant only for traders. Even up to 1872 edicts warning against Christianity were posted by ferries and market places and city gates. These edict boards seem to us now to have been one way in which "He maketh the wrath of men to praise him," for with an alert, inquisitive people like the Japanese, what better way than this twentieth century form of advertisement to keep the national mind awake to the existence of the foreigner's religion, and curious to know what there could be in it to give the rulers such concern. The highway signboard was no dead letter, as the Japanese knew only too well, and when a missionary broached the subject of Christianity to a native, he was often answered only by the significant gesture of a flat hand drawn edgewise across the throat. Yet, notwithstanding the national terror of the proscribed religion, a few Japanese took the risk of the omnipresent spy, the dungeon, and the bamboo cross, for the sake of learning about a religion that promised peace on earth and eternal bliss beyond.

By 1870 so strong an interest had developed in the regions adjoining open ports, that no threats could keep students away from the houses of the foreigners. The missionaries being, in these perilous early days, often in the employment of the Japanese government as teachers of English or science, it was easy for them to find opportunities to throw light on the new



J. C. HEPBURN, M.D.

questions, and to set active minds at work. They used Bible quotations freely in blackboard work in English grammar, and no spy could "inform" against anybody in particular.

One of the most effective tools of the pioneer missionaries was the Chinese Christian literature that could be procured from Shanghai. As Dr. M. L. Gordon once wrote: "The faithful authors of Christian books in Chinese were little aware that while they were working for the salvation of China, they had been writing with a double pointed pen, working for Japan as well." All educated Japanese could read Chinese, and Chinese books were too common a sight to startle suspicion, as an English one was sure to.

It was a Chinese Bible that brought Wakasa, the Saga nobleman, to the light. The familiar story surely deserves place here. During the Crimean war an English squadron, in search of its enemy, was hovering near the harbor of Nagasaki. The governor appointed Wakasa to command the patrol guarding the harbor. One day while cruising about he spied a little book floating in the water, of strange form and text. Suspecting the truth, that it had fallen overboard from one of the foreign warships, he pursued his inquiries warily, knowing his danger. A Dutch interpreter was found who told him it was the English book about God. Further questions brought out that there were translations of it sold in Shanghai. A secret messenger secured a Chinese copy, and this became his earnest study in his castle home, two days' journey from Nagasaki, alone at first, then with others whom he persuaded to join him. When Dr. Verbeck came five years later to Nagasaki, Wakasa sent his young brother to learn English, an excuse to open communication with the Christian teacher. Several years later Wakasa obtained permission from his Daimyo to go in person to Nagasaki. His secret errand was to obtain baptism for himself and his brother. The story of this wonderful interview between the Dutch-American missionary and the Japanese nobleman, brothers in heart and faith, is one of the romances of missions. When the Imperial Government heard of the baptism of Wakasa an order was sent to the Daimyo to execute the threatened penalty, but the Daimyo valued his courtier too highly to drive him to *hara-kiri*, and inflicted only a nominal punishment.

Another familiar illustration of the work of a Chinese copy of the Scriptures in Japan is that of the story of Neesima. It was the chapter of creation read secretly in a borrowed copy that made the young man's heart burn within him, and drove him first to China, then to America, for more light. It was for a whole Chinese Bible of his own that he sold his Samurai sword in Hongkong. In ten years he came back to his father's house a Christian college graduate, ordained in an American seminary, to take the lead of the native Christian force.

Two of the best illustrations of the manner in which the first Christian seed sowing was done fall two or three years later than the period of which we are speaking, but they belong in this story because they were currents quite independent of the great stream of organized missionary influence in the treaty ports. One is the work of Prof. W. S. Clarke of Amherst, who went under government appointment to establish an agricultural college in the far north, at Sapporo. The Japanese authorities were strongly opposed to the admission of any Christian literature in the new college, but Professor Clarke made it the *sine qua non* of his remaining at Sapporo that he should be allowed to use the Bible as the text-book for classes in ethics. At the end of the six months' course in ethics, Professor Clarke welcomed his entire upper class of thirteen boys into the Christian faith, and from that day to this the Agricultural College at Sapporo has been one of the strong forces for Christ in Japan.

About the same time in the far south a similar result was growing out of the work of another American teacher, a West Point officer employed by the governor of a turbulent district, who wanted his youth taught English like soldiers, without anything savoring of Christianity or literary weakness. Captain Janes, though an earnest Christian with a wife of missionary blood, kept himself strictly to English and science for two years, waiting for the opportunity for which his wife prayed day and night. At last, knowing that he was firmly grounded in the love of his boys, he boldly announced that he should teach the Bible at his house on Sunday afternoons, if any chose to come. One of these Kumamoto boys wrote long afterward of this incident: "We hated Christianity as though it were a snake, but we respected Professor Janes. Our Chinese teacher told us it would do no harm to go to the Bible class if we studied to find the weak points in Christianity." After a long year of indifferent attention, the Bible class began to wake up. Soon the whole class was fairly alive with missionary zeal, and forty students bound themselves by solemn covenant to give their lives to the service of Christ in Japan. Furious persecution arose both in the school and in the homes, but Captain Janes brought the boys safely through. Dr. Davis said later of this "Kumamoto Band," "It has already changed the history of Japan."

The slow progress of Christianity in Japan in the first dozen years of missionary residence must have taxed the faith of the bravest. Missionaries were in Japan, and yet not in, barely across the threshold of three or four treaty ports. As one of them has since said, "So far as visible or statistical results were concerned, the missionary seemed to count as little as a coral sect." Of baptisms there were barely six in the first ten years. But the seed sowing was faithfully done, and suddenly, in the middle seventies, the fields were showing all green with springing grain.



## Glimpses of our School for Girls at Van, Turkey

BY MISS GRISELL M. MCLAREN

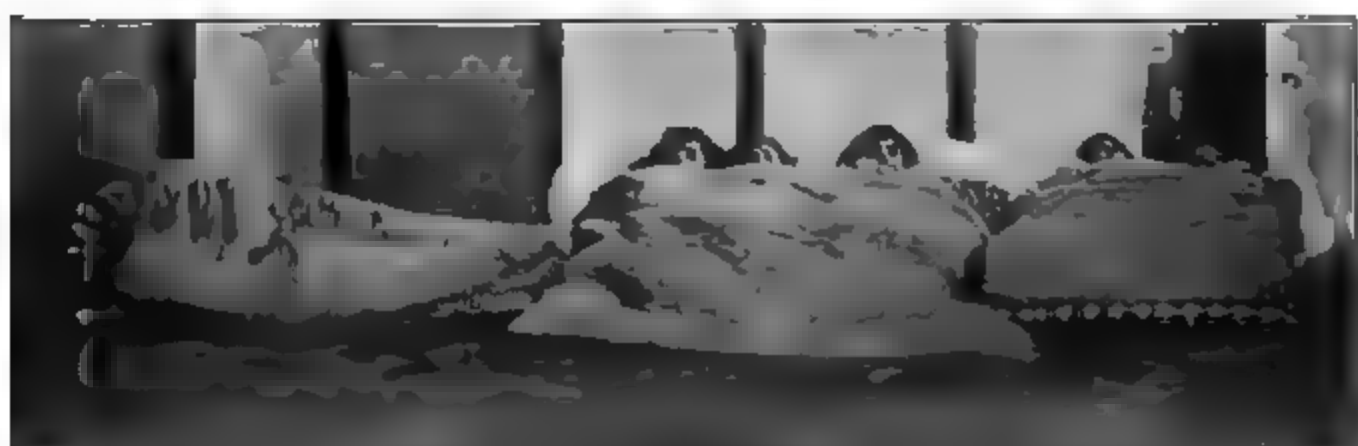
**T**HIS year we have been able to open three girls' schools in as many villages. One which began last week has already about twenty scholars. For two of them we had to give teachers from our foreign country here, but the opportunity was such that it paid to make a sacrifice to improve it.

At the September communion one member from each of the two upper classes, with three of the class of 1903, one girl who left school in the winter to be married, and her husband joined with her, and one other young girl were received into the church. Two are engaged to young men who joined the church at a previous communion, and one to a member of one of the oldest Protestant families. The teacher mentioned above conducted a class with these girls for several months before, and thus each one had a clear idea of the step she was taking.

The first Sunday evening meeting of the year with the boarders consisted of reports of work done during the summer. One girl told how she had found a blind woman who knew nothing of the real Christ, trying to gain enough happiness in the next world to make up for the suffering she had endured in this. By visiting this woman every day she was able to show her the true way of salvation, and to put into her mind enough thoughts from the Bible to give her spiritual food for many days. Another told how she persuaded a girl that it was wrong for her and her brother to swear at and beat their mother.

One girl who spent her vacation in a village had many opportunities to read the Bible to the women there. The girls who went to the orphan summer camp often went on Sunday to nearby villages to hold service. One little girl told how for several days she had talks with an old man about Christ. The tiniest girl of all, and one whom I never see without wanting to hug, told how she went to some place and saw some sugar. She wanted to put it in her pocket, and could have done so easily, as there was no one to see; but she conquered with the thought, "That sugar is not mine, and Jesus would not like it if I took it." Another village girl, about fourteen or fifteen, has every summer for two or three years, gathered the children of the village together every day, and taught them Bible verses and hymns. She says that whenever she prays she feels as if Christ had his hand on her head.

From the girls who were graduated from the city school last year we have encouraging reports. One holds prayer meetings in her home. A boy who was known for his badness all over the city, went to someone and asked for a Bible, promising to pay for it by degrees. In answer to the question, "Whatever in the world do you want with a Bible?" he replied, "There is a 'Prot' (a term of scorn for us and our pupils) girl in our street, and she preaches in such a way that I've got to have a Bible and learn more about its teachings." She and a cousin, also a pupil of ours, used to pray together every day, and were greatly persecuted by the other members of the household. Not three years ago this second girl was so willful and disobedient that we were almost ready to give her up in despair. She has been taken from school this year, and now she says, "Why can't I go to school just this year, to learn more of Jesus and his love?" Another of this class is so changed that the neighbors cease not from expressing their surprise.



IN THE DORMITORY AT VAN

Most of the people sleep on the floor. While calling once, we saw a nice iron bedstead standing in the hall, apparently used only to pile things on. The woman of the house said, "We bought that bed from Mr. Allen when he went away, but we used it only a little while, as it was too cold; now we sleep on the floor, and it is much warmer." Our girls sleep one, two or three in a bed. Each girl is given one heavy woolen quilt; but in the winter they "double up," so as to have more bedclothes. Their heads are not usually as high as they are in the picture, neither are quilts used for pillows, but the children wanted their faces to be seen sure, so we let them fix things to suit themselves. Our one dormitory is not large enough to accommodate all, so some of the rooms used as recitation rooms must be used as sleeping rooms at night.

One constant source of wonder to the people is that we can comb our own hair. Here women and girls go with uncombed hair until some member of

the family has time to play "lady's maid," and even in some of the richest homes in the city it is not unusual to find girls with tousled heads late in the afternoon. Here in school we offer prizes to the girls who learn to perform this part of their toilet alone. The complaints that we hear are many, for it seems to some like an impossible task and one which does not pay for itself. If my only comb was one of the awful wooden things which the girls use, I am not sure that I should wish very often to smooth my locks. Picture III shows some of the boarders getting ready for school in the morning. Unless the hair is wet almost as much as in washing it, it is not supposed to be properly combed.

After the toilet is made and family prayers are finished, the next thing is breakfast. As a usual thing, in the homes, people sit on cushions on the



THE MORNING TOILET

floor and eat from a low table or a large tray placed on an inverted stool. A dish in the center holds the food and into this everyone dips, sometimes with the fingers, sometimes with a scoop made of the thin, flexible bread which serves also as a plate, and sometimes, but not often, with a fork or spoon. Our girls sit on benches beside long tables; each one has a fork and a spoon and one dish serves for two girls. Four girls prepare the table when the food is brought from the orphanage kitchen, and then act as waitresses. Kind(?) friends and tender-hearted have a way of bringing all the superfluous cats in town to our premises and dropping them secretly. We try to keep the number of such waifs as small as possible, but about two years ago, before a general slaughter, there were at least twenty-

three cats who frequented the dining room, and some of them were so wild that they got more to eat than the girls. The number of feline boarders is now reduced to three or four, but no picture of the girls' dining room would be complete without at least one.

What would girls of seven or eight in America think if, when they needed new stockings for winter, their mothers gave them an apronful of wool, just as it came from the sheep's back except that it had been washed, and tell them to make the stockings? When we tell people that we don't know how to make stockings, they look at us in amazement and say, "What do you do when your stockings wear out?" Everybody here, rich and poor, makes



SCHOOLGIRLS AT MEAL TIME

her own stockings, and some of them make the rainbow seem pale and colorless in comparison. Children begin very young to knit; and not only that, they learn to do everything from preparing the raw wool up. In our frontispiece we have a group of girls at work: (1) is teasing the wool, (2) is combing it, (3) is making it into a sort of skein to be wound around the hand in spinning, as is seen in all the girls in the back row. Often in the homes the girls and women go upon the flat roofs to do this last, so that the thread will be nice and long before winding, as it spins out until the spindle reaches nearly to the street below. One of the city school girls was

doing that last year when a smart boy "just for fun" threw a stone at her. In dodging it she fell to the cobble stones in the street, smashing her head so that she died in a few days.

In spinning the thread can be made as fine or as coarse as the owner desires. The wool is pulled out smoothly between the thumb and first finger (6), and then put over a hook on the end of the spindle (7). The spindle is next set whirling gently by a skillful motion of the hand (8), or more vigorously by being put on the uplifted knee and set in motion by the palm of the hand rubbed over it (9). As it spins the hands are raised higher and higher (10), and when the thread is the desired thickness it is wound round the spindle (11). No. (5) is engaged in darning her stockings while (4), it is needless to say, is knitting. Seldom, if ever, is a woman or girl seen sitting idle; work of some kind—knitting or spinning, sewing or crocheting—must be in her hand. Even when they attend mothers' meetings or prayer meetings at each other's houses they take their stockings with them, and work until the opening hymn is announced. Village women when they drive their sheep to pasture walk along knitting as they go. Teachers bring their stockings to school so that their hands will not be idle and some even have tried to teach and knit at the same time, but that has been forbidden.



THE first General Missionary Conference in South Africa sat in Johannesburg from July 16th to the 20th, under the presidency of Dr. Stewart Lovedale. There were over a hundred representatives of twenty-five societies of all Christian denominations found in South Africa, except Roman Catholic, and seven nationalities—British, American, German, French, Swiss, Dutch, and Scandinavian. Next to the intrinsic value of such a conference the unity of purpose displayed was the most notable feature.

A VAST new world, almost untouched by Christian missions, is waiting to be won for Christ. The Soudan is as large as the whole of Europe, minus Russia, and has 80,000,000 people. There are ten great kingdoms in the Soudan as large as ours in Europe, but scarcely any mission work is being done in them. Besides these there are about 100 distinct free heathen tribes in the Soudan with not a missionary among them. The four mission stations in the Soudan (Khartoum, Dolaib Hill, Gierko, and Patagi) are about as far apart as if in Europe we had two stations in Norway and two in Spain, with no preachers of the gospel in England, none in Scotland, none in Ireland, none in France, none in Germany, none in Austria, none in Italy, Turkey, Switzerland, Denmark, Holland, or Belgium.—*London Christian*.

## One Way of Showing Honor

is a teacher and physician in Foochow. His nails were allowed by request of his mother in memory of his Creator, his emperor, and his parents. The nails are forty-eight years' growth, from 16 to 64. Little finger 21 inches, ring finger 20½ inches, middle finger 18½ inches. For protection they are usually kept in the sleeve.



TEACHER AND PHYSICIAN  
NAILS UNCUT



FINGER NAILS, FORTY-EIGHT YEARS'  
GROWTH

## Sing Unto the Lord

"to the Lord all the earth" was the word of the Psalmist centuries ago, and the ends of the earth draw near together and we can join with the people in China and Japan in one hymn of praise.

Charlotte De Forest, of Sendai, Japan, sends us this music, saying: "I am wishing to introduce this hymn to American students of missions. The tune is in the new Japanese hymn book, and is popular with both the children and the grown-ups who have

heard it here. The tune was brought to Japan from China by a captain the Japanese army. The words sung here are a translation of Miss Procter's hymn, 'I do not ask, O Lord, that life may be;' but hoping that it may be used in missionary meetings at home—the tune is so characteristic—I have written a few English lines for it."

## Submission

7.7.7.7.5.7.

ADELAIDE ANNE PROCTER 1862

Jasmine

ARR. FROM A CHINESE AIR

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な ら へ る り て さ の い の り ま つ ら じ 7-メソ

I do not ask, O Lord, that life may be John 17: 15

Sunbeams shine from east to west,  
Shedding happy light abroad;  
Wheresoe'er their radiance glows,  
Tell they of a mighty God.  
Moon and stars unite to praise,  
Through the whole round world,  
Him whose power controls their ways.

Free as light is God's sweet love,  
Shining to his world of men,  
Shining though they know him not,  
Though they love him not again.  
Haste the day when east and west,  
Through the whole round world,  
All shall know him and be blest.



## Japan in War Times—Missionary Experiences

BY MRS. BELLE W. PETTEE

**WORK FOR THE SOLDIERS.** Nine months of war, and the end is not yet. Trains still pass through Okayama carrying brave soldier boys, but the majority are coming back, not going to the front. Filled they are with quiet, pale-faced men in white kimonos with the Red Cross on the sleeves; arms in slings, bandaged legs, and the "white crown" of a bandaged head have replaced the bright, active boys, gay in their black and yellow or black and red uniforms when we cheered them off in the spring, or the quieter khaki-uniformed summer troops. We women have a different share, too, for instead of the bustle of the busy dining room, or the sewing on of buttons and the mending of uniforms, and the hearty *banzai* as the train moved off gay with flags and hand wavings, we go through the cars with the boxes of lunch and the cups of hot tea, opening boxes for the boys who have only the left hand to use, feeding the man with the bandaged eyes, or who still has to lie flat on his back in the special Red Cross car with its double tier of bunks.

No flags, no *banzai* as the train pulls out; my American blood wanted to cheer these men who had risked life and limb and were coming back wrecks of their former selves, but no, "it is not allowed"; they gave their all, but in vain, for the war is not ended yet. So we stand in a row on the station platform and solemnly bow our farewells,—only the American will smile just for the sake of seeing the pale, thin faces light up as they steam slowly on toward their own division hospital, and then to the homes waiting so anxiously for their return.

Within this last month a half dozen or more of students, young men of seventeen or eighteen, meet these trains, and standing in front of each car in turn sing their weird, minor war songs to the listening men, the same songs the school children sang to the outgoing troops.

These wounded and sick men are many, and are passed on as fast or even faster than they are able to travel. First the field hospital, then the transport, then a week, a month, three months even in one of the eight military hospitals in Hiroshima, and then this long, slow travel by train to Osaka, Tokyo, Sendai, to the army division to which they belong, and from which they started so full of life and courage so little while before. One brave man, minus his right eye, was in Manchuria only three weeks, but his cousin who went with him was there but ten days when a Russian bullet struck him down to rise no more.

Now and again we have a day or two of fresh troops going to the front. This week a regiment of the Imperial guards went through, such boyish faces under the stiff, red-banded caps, but just as full of courage and enthusiasm as their brothers who were the first to go in February.

**THE AMERICAN NURSES IN JAPAN.** Three weeks ago I spent a day in Hiroshima with Dr. McGee and her band of American nurses. Meeting on the train a friend who had seen much of the nurses while they were in Tokyo, we spent a long six hours in reaching the city.

It was too late to see anything that night, but next morning early found us at the nurses' lodging,—a big, rambling, native house overlooking the river, cold as a barn in winter, but cool and comfortable even in that hot southern city during most of the summer. It looked like a clubhouse, and was temporarily fitted with hard beds, chairs and tables, and the ladies were cared for by native servants.

Dr. McGee herself is a charming woman;—quiet, dignified, refined; the best type of American womanhood. With her we went first to the station to see a train of invalids started on their three days' journey to Tokyo. Two of her "boys," who had been under her care for months, were going home, though still too weak to sit up much.

Three hundred and fifty of those white-clad men gathered there, some on foot, some on stretchers, most of them in jinrikishas. The captain, who was our escort, told them who she was, and the men rose and gravely saluted the little American doctor, who had been their friend.

Then we went to the main hospital,—the one where all through these five months the doctor and her nurses have been on duty every day from eight till six, with a half hour at noon for lunch. We had a long talk with Dr. Onishi,—the head of this hospital and its seven branches, accommodating more than 10,000 patients,—in the course of which he expressed his hearty appreciation of the work done by the Americans through the hot trying summer. Then we went to the plain, bare little room to share their frugal cold lunch with our American sisters,—rice, cold meat, hard boiled eggs, poor bread, bad butter, tea, fruit,—the same bill of fare served in picnic style seven days in the week; but not one word of complaint did I hear. Then we began our round of the wards. For two hours we traveled up and down, in and out, stopping now and then to speak to the men, especially those of whom the nurses longed to know more than they had been able to understand. When the men found we could talk to them it was hard to tear ourselves away; but I was amazed at the Japanese words these nurses had learned, and how readily the men made them understand their wants. One room, with beds for sixty, had had a double row put down the middle, and

held one hundred and four men by actual count. Side by side with their white-capped Japanese little sisters, two of these nurses, wise with their experience gained in Cuba and the Philippines, have been caring for the men, and they are unstinted in their praises of the patience, unselfishness and fortitude of these sturdy soldier boys. For their sister nurses, too, they have only words of hearty praise for their faithfulness, their untiring interest in their work, their long hours from early morning till often far into the night, —longer hours than the American can endure,—and even the Japanese nurses grow old and break down under the strain.

Before we were half through we were called off to visit the newest branch, not really yet in running order, for Dr. McGee had asked to see what might be called an emergency hospital—she knew so well the organized work both here at the military base and at the front. On the outskirts of the city stands this No. 6; No. 7 then going up is already completed and also filled. Long rows of wards, running at right angles to a connecting corridor, fifty or sixty beds in a ward, operating rooms, wound dressing rooms, bath rooms, storerooms, one thousand men in it already, and workmen, doctors, and nurses busy night and day to get it ready for three thousand more; there was no need for apology, though the beds did have colored rented quilts till the regulation Red Cross white ones could be supplied. To simply walk through it all, which the surgeon in charge must do three times a day, meant three miles, and the newer No. 7 is just as large.

Long before we reached the end we begged to stop, but we must see the little shop in the compound where the soldiers could buy tobacco, cakes, fruit, toilet articles, stationery, underclothing, and the thousand and one things an invalid soldier wants. Dr. McGee asked what would prevent the men from buying things they ought not to have, and Dr. Onishi replied only such things were sold as the soldiers were allowed to have, and only convalescents came to buy at all. "But," persisted the wise little American, "can't the bed patients get their friends to buy for them such things as these?" and she pointed to a basket of pears nearly as hard as the Russian bullets. When the question was translated, Dr. Onishi turned with a twinkle in his eye to the surgeon in charge, who smiled, shrugged his shoulders and said, "Perhaps." The clerks in this tiny shop are little fellows from the Hiroshima Orphan Asylum, and at Hospital No. 7 a member of the Hiroshima church is in charge of that shop. His helpers are all graduates or children from the Okayama Orphanage, and the proceeds go toward the much-needed church building in Hiroshima, for which the Christians have already bought the land. A barber shop is a part of it, and the orphan barbers are busy from morning till night.

Talks with the nurses together and individually, and a little later with the one who did not return with the party, but spent a couple of days with us on her way to Manila to take up again the nursing there in which she has already spent a year, have only served to strengthen my appreciation of these women, who have not only shown America's sympathy and interest in this younger sister among the nations, but have worked these five months wisely, faithfully and well. Out of their wider experiences, for all of them have seen service in Cuba, and some of them also in the Philippines and in the Boxer troubles in China, they have been a comfort to the soldiers as I heard over and over again from the boys' own lips, an inspiration and help to the nurses, and have bound the two countries closer together than ever before. Their stay of two or three weeks in Tokyo and their journey down to Hiroshima was a continual ovation, and Red Cross Branches and Ladies' Volunteer Nurses' Associations all over the country have showered them with gifts, honors and decorations, and the same appreciation was shown them all the way from Hiroshima to Nagasaki, whence they sailed October 21st on an American transport for San Francisco; but the five months in between was a steady round of work, no social life, no rest days, ten hours each day of giving baths, dressing wounds, bandaging, feeding these suffering men. One sweet-faced nurse had all by herself a room of twelve bed patients, who needed to be cared for like babies.

Some of them would have been glad to keep on till the end, but Dr. McGee could not stay beyond the six months promised in the beginning, and it seemed wise to keep the party unbroken. I am glad they came, glad I saw them, glad their cheery smiles and tender, skillful hands have helped bring back to life so many of these maimed and diseased bodies. One incident is worthy of note. One poor fellow was brought in, his arm nearly torn off by a railroad accident, and he felt so heart-broken over his failure to die in battle that for days his life hung in the balance. At last, after three days of fruitless effort, his American nurse succeeded in making him smile, and he began to mend. Not the least enjoyable part of the hurried trip was the two nights in the hospitable home of Mrs. Weakley, now under the Methodist Board to be sure, but at one time a teacher in Kobe College, and whose mother, Mrs. Wilcox, of Chicago, is so well known to all readers of LIFE AND LIGHT.

NEW But this work for the soldiers does not fill all our time. Mothers' meetings, Christian Endeavor Societies for girls and boys, Bible classes for young men, English classes, and a Shakespeare Club claim their share of attention. Miss Adams' slum work in Hanabatake has its ups and downs. A new school building is going up this fall, thanks to the gen-

y of a good friend in America; some of the best ladies in the city are  
ing her to get up a concert to raise funds for a charity dispensary in  
ction with it, for which four of the city doctors have offered to give  
services for a part of each day. The trial comes in the flagrant sin  
onsequent discharge of the evangelist who has worked there for the  
year. Miss Wainwright is away just now seeking needed rest and  
y, but her Bible woman carries on a part of her work, and we hope  
to see her back, ready for her share of the calls which crowd so upon

Mr. Bennett, lent to us for the year by Tottori, has already made a  
for himself with the boys and young men, and he and his violin add  
to our meetings as well as to the social life.

ere are more calls this fall than ever before from the out-stations for  
ers' meetings and women's meetings of various kinds. A trip by invi-  
to Tamashima resulted in a promise to go once a month till their  
ers' association gets well started, and a call has come for a meeting  
month in Tsuyama, and another for a week's work in Takahashi. I  
t close without a word of appreciation for our Bible women. Through  
eat of the summer they have stayed faithfully at their posts. One of  
Igi San, is in charge of one branch of the work for the soldiers, and  
s her time between trains visiting the families of the absent soldiers,  
ig up destitute cases, and reporting them to the city fathers, writing  
to the men at the front where, as is often the case, the wife is too  
or too unlearned to write. The others have their weekly rounds of  
reading and house to house visiting. Oh, for more money, more work-  
oth men and women, Japanese and American, to utilize this grand  
tunity to win Japan for Christ! Cannot you come or send?



## Missionary Letters

### TURKEY

teachers have many problems, and some of those to be faced in Turkey are  
r. In a recent letter Miss Orvis of Cesarea gives an illuminating glimpse of  
difficulties in her field. She says:—

rule is to have ten months of school during the year, and the average  
paid the teacher is a trifle over one *lira*,—\$4.40 per month without  
. Our graduates receive that sum for their first year; later they may  
e twelve *liras* a year. An undergraduate who goes out to teach  
es seven eight or nine *liras* for the ten months, according to her clas-  
ion in the school here. Because of the social conditions and customs  
s country a girl must not live in the same house with any large boy or  
; man. Even in the house of the pastor it will not be allowed should

he have an unmarried son over twelve years old at home. For them to travel, also, is hard, so, as far as possible, each girl teaches in her own village. Besides teaching from early till late, in winter as long as it is light, every day, she has a Sunday school for her pupils and frequently conducts a meeting for the women on Sunday. Occasionally a girl goes to a village with no pastor, and then she will be the only educated person there. These girls are respected everywhere and they occupy a large place in the life of the community. Their methods of teaching are not always the most approved or progressive. The text-books are such miserable, good-for-nothing arrangements that it would require a teacher of unusual ability to teach properly with them. To prepare these girls to teach well in spite of the poor text-books and the lack of all other helps is a task not easily accomplished. There is also much prejudice on the part of the patrons of the school. Very conservative and very ignorant themselves, they are not ready to approve of any radical reforms.

#### INDIA

This extract from a letter from Miss Mary Noyes, of Madura, shows us something of the superstition of the Hindus and of their need of the gospel:—

Last Friday quite a number of us went to the temple to see the devils cast out of the women. In the portico surrounding the lotus tank were a whole row of them surrounded by sorcerers and crowds of spectators. The crowd was dense all through the temple, and especially around the tank. As you know, the odors in the temple are never very pleasant, but that evening they were simply indescribable. The oil for anointing the gods, the burning sambarani, the dirty, betel-chewing people, all combined to make a pandemonium of smells, which was almost overpowering. The women are brought by their relatives because of some illness, often hysteria, I suppose, and sometimes because they are childless.

The sorcerer sits in front of the woman, who also squats on the floor, and commands her to whirl or swing around her body and head, which she does in a weird and horrible fashion. The sorcerer utters all sorts of incantations, brandishing a stick over her, and sometimes hitting her. This must keep on till she names the devil or devils that trouble her.

When the devil is ready to come out two or more hairs will stand up straight. The hair is allowed to hang loose during the whirling, and if long it strikes the floor on one side and the other. The priest cuts off the hairs that stand up, and the woman is dashed into the water. The hairs must be taken to a certain tree, some say where the devil first seized the woman, and some say that through the woman the devil will designate the spot. The hairs are put on the tree and will stick to it.



Sometimes the woman goes through this business for as many as ten days, neither eating nor sleeping, though if too long one meal a day is given. If the devil be too obstinate the woman is flogged around the temple. We saw one woman who had been there three or four days and who still refused to whirl. She was childless, and her face had a very stolid expression. Whatever they ask for while they are whirling must be given them, and one woman had all sorts of things spread out before her on a plantain leaf. Her whirling was growing less violent, and they told us that the devil was almost ready to come out, but when we came near she began to whirl more violently again.

Some of the sorcerers had awful faces. Many of the spectators were laughing and acting as if they thought it a fine show. Mr. Chandler asked if men never had devils, and the bystanders seemed to think that a ridiculous idea. Some of the Pasumalai boys, however, said in compositions that men sometimes have devils, but seldom, as they are not so weak as women. That, I suppose, is the idea of the more educated.

#### A MOHAMMEDAN SCHOOL

From a bunch of charming letters from Mrs. Garland, whose husband is captain of the *Morning Star*, describing the first half of their long voyage to Micronesia, we extract the following pictures of the schools she saw at Port Said. This sketch would fit well enough the boys' schools in many a town where our missionaries are at work. As Mohammedans think women have no souls, of course girls do not need to go to school. Mrs. Garland says:—

But of all that we saw nothing leaves a more interesting picture in my memory than the three Arab schools that we passed. Of these two were in session. Right in the midst of shops and booths and the stir of noisy life would be set the schoolroom, which had the appearance of a house from which the whole front wall had been removed, so open was it to the street. As we passed we had a glimpse of rows of small heads crowned with the red fez bending over low wooden tables, while a loud sing-song chant or drone filled the air as the boys, sitting on rude wooden benches without backs, all studied their lessons aloud from books spread before them, and the tall young teacher, also in red fez, walked up and down the rows with a small stick in his hand.

The third school had seen us coming and seemed to have broken loose in spite of the teacher, for as we approached, there they were in a body in the road saluting us as we passed with shouts and pointing fingers, while they danced excitedly up and down. I could not understand what it all meant, but evidently it was not complimentary, for the teacher, with much gesticulation and frantic waving of his stick, tried to quell the small riot; and our



driver with vehement hisses and an active whip dispersed the few near enough for him to reach, and then turned to me with a great laugh, shaking his head. I wondered if perhaps it was an expression of popular opinion with regard to the boldness of the foreign women who wore their faces uncovered in such a brazen manner.

#### BRIEF ITEMS

The S. P. G. announces that it is to have among its forces in Burma a brotherhood composed of three clergymen, and probably later of laymen for medical, educational, and other forms of work. Those joining the brotherhood will be unmarried and pledged to remain so for at least five years. Mandalay is selected for its field of work, as being the point best suited for attacking Buddhism in its very center and citadel.

A new help to the evangelizing of Central Africa is a line of English government steamers on the Nile, running once a month from Khartum to Gondokoro, the frontier town of Uganda. The schedule allows fifteen days for the round trip.

In 1891 the Moravians opened a mission in German East Africa at the northern end of Lake Nyasa. It was more than five years before one convert was baptized. After seven years' work there were four Moravian stations, 36 pupils in school, and 52 baptized Christians. At the end of 1903, after 12 years' work, that mission had 120 stations and sub-stations, and 1,087 souls under religious instruction, of whom 340 were baptized.

In Swami Dharmanandg, a Hindu ascetic of Bengal, we have an example of willingness to give all that one has for life. He sought life by visiting two hundred and thirty Hindu holy places in India; like Naaman, taking a little of the earth from each to have with him. He sought life by learning Arabic, and studying the Koran and Mohammedanism. He sought it by learning Hebrew and Greek, that he might study the Bible in the original. He sought it by travel—going to Mecca, to Rome, to China, and Japan. After seventeen years of study of Buddhism and Mohammedanism and Christianity he has now declared his faith in Jesus Christ, the only Messiah and Saviour of men. Such a life history means a sheer earnestness of purpose that every Westerner has not.

A newspaper is to be established in Tibet, edited by a Moravian missionary named Francke. This is the first paper published in this remote land, and will have for its purpose to give the news from other lands, to publish short, instructive stories, to give instruction in letter writing, and to explain the Scripture.

# JUNIOR WORK

EVANGELISTIC                      MEDICAL                      EDUCATIONAL

To give light to them that sit in darkness—Luke i. 79

## Helps for Leaders

### FIVE STUDIES ON PRAYER

BY MISS ESTHER BANCROFT

[The following outline of a series of studies on Prayer was prepared by a member of a large missionary society for use at the devotional services at the opening of each meeting. The individual leaders put much study and earnestness into developing their parts of the outline, by reading and generous use of illustration. The series was so suggestive and helpful that the outline is here printed for the use of others.]

#### A. PRAYER IN THE NON-CHRISTIAN WORLD

1. *Mechanical Prayer*.—The use of machines, wheels, rags, sticks, etc., among the ignorant.

2. *Prayer as Appeal to Lot and Oracle*.—Prevalent not only among the ignorant, but among the most highly cultured—for instance, the Oracle of Apollo at Delphi.

3. *True Prayer*.—In the non-Christian world moral yearning for moral power from God is weak because of its vagueness.

a. In the ancient world we find this vague desire for holiness symbolized by the sacred fire of the Parsees. b. In the modern world it is found in the mystic contemplation of the Buddhist. Such vague longings need the knowledge of the reality of the righteousness of Jesus to turn them to practical use and value.

#### B. PRAYER IN THE OLD TESTAMENT

1. *Prayer as Appeal to Oracle or Lot*.—a. Appeal to lot by Joshua in case of Achan, Joshua vii. Joshua took a mechanical means to accomplish a moral purpose, and the result happened to be just. b. Appeal to lot by Saul in case of Jonathan, I Samuel xiv. Saul took a mechanical means to accomplish a moral purpose, and the result happened to be unjust.

2. *Prayer as Request, with a Sign Asked for Warrant*. a. By Gideon—in an ignorant age, Judges vi; b. By Elijah, though one of the greatest Israelites, I Kings xviii; c. By Isaiah, in the enlightened, cultured period of Hebrew history, II Kings xx.

3. *Prayer as Praise*.—*a.* Praise for physical deliverance, Exodus xv; *b.* Praise of God for himself, Psalm xcvi.

4. *Prayer as Spiritual Yearning*.—*a.* Assertion of the importance of spiritual issues, Isaiah i; *b.* Spiritual need of God, Psalm li and Psalm xlii.

#### C. THE PRAYERS OF JESUS

1. *Spiritual Yearning for Spiritual Power*.—To Jesus the moral question in any situation was *the* question. So his prayers were inevitably prayers that the spiritual need of the situation might be fulfilled. In the prayer that righteousness might be fulfilled, Jesus shrank from no pain, Luke xxii. 39-46.

2. *The Temptation to Ask for a Sign*.—The responsibility of finding through prayer the will of God is great, sometimes overwhelming. Men long for outward confirmation of their judgment. Jesus in his unique responsibility, longed like us for outward confirmation (Matthew iv. 5, 7), but he counted the longing a temptation, and refused to yield to it, on the ground that it was asking of God what he does not of himself give.

3. *Prayer for Others*.—Jesus prayed for his friends that they might spiritually fulfill the situations into which they entered, *i. e.*, have spiritual power from God, Luke xxii. 31, 32 and John xvii.

#### D. PRAYER IN THE CHRISTIAN CHURCH

1. Prayer here appears as a personal search for the power for personal righteousness. Augustine, after a wildly immoral youth, prayed so, *Via Christi*, pp. 75 and 76.

2. Prayer in fellowship is a common search together for the power of being righteous together. Such prayer is the inspiration of the Body of Christ. "Wherever two or three are gathered together in my name, there am I in the midst of them." Cf. The Lord's Prayer.

3. *The Abuse of Prayer*.—*a.* Saint Seraphim of Sarov used as an oracle, *Century Magazine*, September, 1904; *b.* Louis XI of France bribing the magis in his hat.

#### E. MISSIONARY PRAYER

1. *The Eagerness of Prayer*.—An eagerness for the fulfillment of the righteous will of God, so great as to disregard pain, or even to joy in it, seems to be the distinguishing characteristic of missionary prayer, *Via Christi*, pp. 147 and 229, prayers of Martyn, Cary, Morrison, etc.

2. *The Mediæval Type*.—This is characterized by the extreme of personal saintly devotion to Christ. An example is Xavier praying for martyrdom.

3. *The Modern Type*.—The forgetfulness of personal saintliness in the love of the common cause is the prominent feature. In our time, the genius of missionary prayer is growing to be the search together for power to carry out the will of God together, and to love his will so simply as to take pain simply too, Mark viii. 31-35, *Dux Christus*, p. 283. The spirit of our age is the spirit of the common consciousness.

# OUR WORK AT HOME

## Where is the Gold?

No gold! No gold!

There are souls that are wandering all around  
Who have never heard the gospel sound;  
'Mid the desert sands or under the palms,  
There are voices for grave sweet Psalms;  
In idol courts or by Ganges' tide.  
There are hearts awaiting to open wide:  
But—our hands are heavy—our feet are unshod,  
*For we let not the gold go forth for God.*

Where is the gold, the fair, bright gold,  
Which is given the church for her Lord to hold?  
I see it gleaming on the mirrored walls  
Where the ransomed sit in their ceiled halls,  
I see it shine in your robes that change  
Their costly beauties, so sad and strange,  
“Adorning” the lovers of God's meek word  
Who *say* that they strive to be like their Lord.

Pray o'er the gold, God's gifted gold,  
Which he gives to his saints for their Lord to hold:  
Then scatter the gold in the seedtime brief,  
For the glory cometh with the harvest sheaf.

—Selected.



## Notes on Prayer Study Class

BY E. M. WARNER, PUTNAM, CONN.

At the graduation of the young ladies at Abbott Academy, 1903, Rev. Allen E. Cross, assistant pastor of Old South, Boston, delivered an address on “The Forgotten Elective in Education.” He clearly demonstrated that secret prayer, while among the elective courses of study for young people, was one of those electives generally forgotten. The thought that prayer can, and should, be a subject of study is not a familiar one. Many ministers and students have been asked the question, “Did anybody ever try to teach you to pray?” and the invariable answer has been “No.” I doubt if there

is a course of study on this subject in many of our theological seminaries. Somehow it seems to have been thought that the knowledge of prayer was intuitive. We think it will be conceded that there is not that ability to engage in earnest, sincere prayer in our churches that should be expected. Ask yourself the question, "How many men or women, young or old, in your church can be safely called upon to offer prayer in a public meeting?" Recently, at a ladies' missionary meeting, of about fifty sincere and worthy Christian people, all members of the church the leader said to one lady "Mrs. —, the pastor's wife, is expected, and if she comes she will lead in prayer, and if she does not come you must do it, for there is not another lady here who will."

This instance applies to public prayer, but surely if private prayer had any force to it, there would be more than two in fifty who would be willing if not eager, to pray in a meeting for missions. The subject, however, is not so easy as it appears. Real prayer demands the utmost devotion of the life, the intensest longing of the soul.

There is much "life and light" in a series of lessons by Andrew Murray entitled, *With Christ in the School of Prayer*. These are assisted by a series of useful questions by Fred S. Goodman, of the International Y. M. C. A. The conviction that people can learn to pray is necessary. Then there must be, on the part of some one, a willingness not only to study, but to urge others to do so, and to lead the class. Following out the suggestions of the address of Rev. Mr. Cross, during the fall of 1903 a class of about a dozen was formed under the direction of Rev. F. D. Sargent, of the Putnam Congregational Church, to study this subject. They met an hour before the Sunday evening service and led the meetings by turns. Not all the members continued the studies to the end of the book by Murray, mentioned above, but a goodly number did, and all were convinced that they had opened up a subject that led to heights of spiritual vision undreamed of before. The subsequent effects have in most of the class been shown by a deepened spiritual life and firmer convictions of the great reality of the influence of the Holy Spirit in suggesting and inspiring prayer, and in helping Christian people in their daily life and work. Not at all times will the voice be heard, "This is the way; walk ye in it," but sufficient light will be given to keep the trusting disciple from wandering into forbidden paths. Pastor Charles Wagner, the great French apostle of *The Simple Life*, has sent out a clarion call for daily secret prayer. There is much available literature on this subject: Austin Phelps' *Still Hour*, Moule's *Secret Prayer*, Murray's *Ministry of Intercession*, Mott's *Morning Watch*, S. D. Gordon's *Quiet Talks on Prayer*, Gladden, Stalker, and others.

The call of the age is not so much for more converts as for more power in the present membership of our churches. The imperative object of prayer is the conversion of the world now.

Surely with their immense wealth and splendid organization, our churches should not be contented if the additions on profession only equal the losses by death, and yet this, in many cases, is a pitiful fact. It would be a difficult task to ascertain the number of families in which it is the invariable rule, each day, to gather together for prayer, but this habit should prevail if the family life is to be properly maintained. The Bible is a sealed book to many minds; while millions of copies are sold, it is probable that the average man or boy is not so well informed about what the Bible contains as his grandfather was. In a marvelous way God speaks to the soul through the Bible. No Christian can sustain an earnest prayer life without constant study of this wonderful book. Here, as in no other way, God talks to man. In prayer man talks or communes with God. It is not forbidden anyone to use the splendid prayers of the Episcopal Church or even many of the heart-felt petitions of the Catholic saints. A number of our members were greatly helped by the prayers of Robert Louis Stevenson, especially his Morning prayer, which, for sheer spiritual uplift and manly courage, is unsurpassed literature. If one undertakes this work, he should make a business of it; devote time to it. Do not hurry. Do not allow the mind to be occupied by what has just been done or what will be done just as soon as the time of devotion ends. Stick to it until the uneasy, restless mind and the wandering thoughts can be controlled. Be patient with yourself and wait also for God's time to speak. In a recent address on this topic Rev. Mr. Sargent puts it very forcibly: "Brethren, get the young people together, into classes, if you please, not large but small enough that the personal element may be felt. Teach them what prayer is. Tell them who is the true teacher, acquaint them with the conditions. Show them what part faith plays in prayer. Teach them the relation between prayer and life. In a sentence make it a prayer study. I grant you it will be slow work and close study, and yet it will be one of the most profitable exercises in which you can engage. I know that some will say: "Away with formal perfunctory examinations. Such a scheme smacks of the study more than of the closet. You can't educate a man in his approach to God. Prayer is a very simple thing. When we need a thing we ask for it. A Christian learns to pray as a child learns to breathe. Praying leads to prayer." All these things are true. But then. How many prayers have you heard this last week? One, five, twenty; how many of these so-called prayers do you think were answered? How many of those who offered the prayer, judging others by yourself, ever

gave their petition a second thought? You have prayed that God would save the sinner; has any sinner been converted? has any soul come to you asking that one important question, "What shall I do to be saved?"

Fellow Christian, somehow our conception of prayer does not seem to be very fruitful. That underlying element of true prayer that Christ talked about does not seem to come into your experience or mine. Faith, the size of a grain of mustard seed, would have been a deal more fruitful than all the prayers in the average church during the last week or month. Why not get down before God, put ourselves in that position where we can learn the alphabet of prayer, and, being taught how to pray, exercise the blessed privilege and attain the glorious results?



## Our Daily Prayer in February

ANDREW MURRAY says, "Who can say what a power a church could develop and exercise if it gave itself to the work of prayer day and night for the coming of the kingdom, for God's power on his servants and his word, for the glorifying of God in the salvation of souls." Let us personally take our very utmost of this power.

The latest report of the Central Turkey Mission tells of 21 Bible women, of 201 native teachers, 139 of them women, of 138 village schools.

The Misses Trowbridge are daughters of Dr. Trowbridge, the first president of Central Turkey College. Miss Elizabeth is head nurse in the hospital, most faithful and efficient in her arduous service, caring for souls as well as for bodies, and finding frequent opportunity to lead the patients to the Great Physician. She has been overburdened and now we rejoice to add that through a gift especially for this purpose the Woman's Board has been able to send a helper, Miss Charlotte F. Grant, who has just arrived in Aintab. The annual report of the hospital closes with the words, "We need the prayers of all our friends." Miss Isabel Trowbridge is a devoted and successful teacher in the girls' seminary, taking charge of the school during the absence of Miss Foreman.

The report of medical work in Aintab for the year ending June 15, 1904, tells of a total of 3,926 patients and 38,111 calls for attention in the out-patient department, with 203 indoor patients. Thinking of all the suffering thus relieved, and of all the hearts and homes thus open to the gospel, we must give thanks for all that has been done, and pray that strength and wisdom equal to their need may be given to doctors and nurses. Just as Dr. Hamilton was starting on her return to her work in October last she said at the



farewell meeting that nothing could hire her to stay in America, that she had found in Turkey a depth of joy in Christian service and a tenderness of Christian fellowship hitherto undreamed of.

Mrs. Trowbridge, the mother of the sisters at Aintab, after a life filled with varied Christian service, is spending the evening time among the people she has loved so well, to whom now her very presence is a blessing.

Mrs. Fuller, wife of the president of Central Turkey College, an institution with about 130 students, finds many ways to help the students in their Christian growth. After nearly thirty years of faithful and fruitful work in Turkey Miss Pierce has returned to America, and we must ask that in her weakness she be supported by the Everlasting Strength. During the summer Miss Foreman was obliged to return to this country by delicate health. The best of news comes from her recently, and we may expect that in the course of a few months she will go back with health quite restored to the work she greatly loves and longs for. Eighty-five pupils, thirty-three of them boarders, with five native teachers under guidance of Miss Foreman and Miss Isabel Trowbridge, make up the seminary at Aintab. The religious life of this school is deep and strong, and the influence that goes out from it is widely felt for blessing.

Mrs. Coffing has the work of a city missionary among the poor and friendless, with oversight of schools, and does much that is directly evangelistic. Mrs. Martin, busy with cares of home and family, is none the less a missionary. Mrs. Lee, for many years, as Miss Bates, the efficient associate of Mrs. Coffing, now carries on similar work at Marash.

Mrs. Christie, whose husband is president of St. Paul's Institute for young men, assists in the teaching of the students and helps them in many friendly and motherly ways.

Mrs. Chambers, herself born in a missionary home in Turkey, understands and loves the Turkish women, and comes close to them in sympathetic, sisterly ways. Miss Lawrence, with the two Misses Webb and Mlle. Borel, carries on the important girls' school at Adana, a school of about 150 pupils. Recently, in great need of a room where all the pupils might gather for prayers and other exercises, they opened seven windows in the stable on the premises, put in floor and ceiling of fragrant pine, plastered it inside and out with hard lime, and now in place of the miserable hovel they have a pleasant schoolroom.

Miss Shattuck, whose heroism in the massacres saved many lives, has wonderful influence with the people. She is now giving much time to their industrial training, so that many women with no masculine bread-winner are able to support themselves. She has now more than a thousand workers in

the Oorfa department, and the handkerchief industry, from modest beginning, has grown into wide fame. She also gathers sixty mothers in a training school for Christian work. Miss Chambers, though much needed at Oorfa, has been borrowed to help out the greater need of Aintab.

Mrs. McCallum works with her husband in the Theological Seminary. Miss Welpton, an enthusiastic music teacher, is also full of missionary zeal and tells of "great joy" in visiting the villages, ignorant and stolid though the people be. Miss Blakely, after a year's furlough, has just returned joyfully to her work as head of the Marash College for girls, a school with more than eighty pupils from ten towns and villages. Miss Gordon is her efficient associate, and the girls under their care are trained in practical Christian work.

We find in the Zulu Mission 23 churches, 18 of them self-supporting, with more than 4,000 members; surely cause for thanks and encouragement to prayer. The last report says that the "present opportunities in the Zulu Mission are greater and more far-reaching than ever before." Mrs. Bridgman, after a furlough spent largely in literary work in the Zulu language, has gone gladly back to her people. Her daughter, Mrs. Cowles, said recently in her farewell, that no joy America could offer was to be compared for a moment to the joy of sitting among a group of heathen women, and telling them the story of the Father's love. Mrs. Bridgman, of Durban, does much parish work, and gives much time and strength to the care of native girls who come in from the country for employment, and must face unprotected the perils of city life.

The enrollment of Inanda Seminary for the past year showed 244 pupils, more than a hundred there for the first time, and Miss Phelps reports the spirit and demeanor of those in the upper classes as more satisfactory than ever before. Mrs. Edwards, long at the head of the school, and who can do anything from curing a sick chicken to breaking up wild land to raise food for her girls, devotes her care to many practical matters of industrial and economic help to the school. Those who know what is involved in the training of one ignorant girl will see that in the care of two hundred and more Miss Phelps, with her associates, Miss Price and Miss Clarke, must need the strength and wisdom that come only from above.

Miss Ireland, born in South Africa, has recently returned "home" to Inanda, where her sympathetic touch with the girls and women brings a peculiar help to their spiritual life.

Miss Clark, now in this country, is assistant principal of a large boys' school where pupils come from seven tribes, and her influence over them seems almost without limit. Mrs. Dorward, whose husband now has care

of the literature of the mission, does much work among the wives of the young men in the Theological Seminary. Though often very ignorant, these women are eager to learn, and they will have opportunity for wide usefulness in after years. Mrs. Le Roy is at the head of the Normal School, a post of great importance. Mrs. Ransom, daughter of Dr. Simeon Calhoun, long a missionary in Syria, finds abundant need for all her inherited enthusiasm, and varied and pressing work.

Mrs. McCord, whose father was Rev. William Mellen, an early missionary in Zululand, is the wife of a physician, whose profession opens to her many doors of service.

Miss Pixley, also of missionary parentage, has oversight of kraal schools. Mrs. Taylor is mostly busy with her own little children, yet helpful to her associates and their work. Miss Mellen is now Mrs. Robinson, of Vacaville, Cal.

Mrs. Malcolm has been at the head of Umzumbe Home, a school with an average of 136 pupils for the past year, and her influence has been full of religious power. Miss Laura Smith, lately returned to her work after several years in this country, takes the place of Mrs. Malcolm, during the furlough of the latter, and she also finds time for evangelistic work. Mrs. Harris has been matron of the Home, and it is no sinecure to take care of so many girl fresh from kraal life. Miss Frost knows well the ins and outs of native character and habits, and guides the girls with much wisdom.

Mrs. Bunker, whose husband has supervision of the educational work in the mission, directs her own home, and looks out for many things in his frequent absences, adding much of his care to her own. Miss Lindley, child of a pioneer missionary, after many years of service, is now in this country for rest.

Mrs. Goodenough shares with her husband the great opening for important and fruitful work among those who come from all parts of South Africa, and who will scatter again to their homes. Mrs. Wilcox, now transferred with her husband to Umvoti, finds great need and opportunity for teaching and helping the native women.



AN English officer had some trees planted to shade a market-place in India where the merchants had had to sit in the hot sun. But the people believe that a god lives in the trees of the kind that were planted, and the sellers came to the officer in great trouble, saying: "O sahib, please do not plant peepul-trees in the bazaar. Hindus are afraid to tell lies under peepul-trees. Then how can we do business?"

## Suggestions for Auxiliary Meetings

### TOPIC FOR MARCH: CHAPTER V OF DUX CHRISTUS—WOMAN'S WORK FOR WOMEN

IN preparing for this meeting one must first realize the need of woman's work the women of Japan. After reading carefully the chapter for our study, reading the imagination and between the lines, the leader will do well to supplement it by leaflet by Mrs. Moses Smith, Woman under the Ethnic Religions, which will be from the Board Rooms on request. Extracts from this leaflet can be read, or be told, that will stir every heart with a new sense of privilege and of duty. Why is position so different from that of women in India, China, Japan? Our leaflet, "Women of Japan," will be useful, and a story by Dr. De Forest, "One Defect in Confucian Morals," in LIFE AND LIGHT for January, 1900, shows us a practical outcome of these non-Christian ethics.

In considering what Christian women are doing to help our Japanese sisters, we will find help in articles in LIFE AND LIGHT for January, 1900, for May and August, 1901, for January, August, and December, 1902, for August, 1903, and for June and October, 1904. In our present number Mrs. West tells of the birth and growth of missionary interest in Japan, and in our March number Mrs. Rowland, of Sapporo, tells of the "Outlook for Japanese Women in the Twentieth Century." The monthly leaflet will describe them in the past and the present. The pictures from page 19 to 23 should be well studied. The chronological table, pages 197 and 198 of DUX CHRISTUS, is full of interest and shows rapid progress. Let some sympathetic women tell, in the first person, the story of the life of a girl from babyhood to maturity in old days, while another gives the contrast of a girl trained in Christian home school in Japan to-day.

Some of your musical girls would like to learn and sing for you the Chinese tune on page 64, with the words by Miss Charlotte De Forest, one of our missionaries in Japan.



## Woman's Board of Missions

Receipts from November 18 to December 18, 1904.

MISS SARAH LOUISE DAY, Treasurer.

<b>MAINE.</b>	
<b>Eastern Maine Branch.</b> —Mrs. J. S. Wheelwright, Treas., Bangor, Me. Bangor, Aux., Th. Off., 8.12, A Friend, 3; Greenville, Aux., 10; Machias, Aux., 26.05.	
Less expenses, 22,	25 17
<b>Hallowell.</b> —A Friend,	5 00
<b>Western Maine Branch.</b> —Mrs. C. C. Chapman, Treas., 345 Spring St., Portland, Me. Portland, Seamen's Bethel, S. S., Col. on Annie Gould Day,	41 00
<b>Total,</b>	71 17
<b>NEW HAMPSHIRE.</b>	
<b>Littleton.</b> —Prim. S. S., Birthday Off., 2, Individual, 50 cts.,	2 50
<b>New Hampshire Branch.</b> —Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, N. H. Campton, Aux., 17; Concord, Aux., Th. Off., 62.70, First Ch., Young Woman's Miss'y Soc., 10; Dunbarton, Aux., 6; Somersworth, Ladies of Cong. Ch., 60,	155 70
<b>Total,</b>	158 20
<b>VERMONT.</b>	
<b>Vermont Branch.</b> —Mrs. T. M. Howard, Treas., St. Johnsbury, Vt. Barre (Th. Off., 17.05), 22.05; Berkshire, East, 21;	

Burlington, College St. Ch., 29.53; Chester, Th. Off., 14; Colchester, Th. Off., 77 cts.; Essex Junction, Th. Off., 2.66; Fairlee, Th. Off., 11.10; Hinesburgh, Th. Off., 3.80; Jericho, 17; Ludlow, Th. Off., 10.15; Manchester, 15.17; Newport, C. R., 12.37; Pittsford, C. E. Soc., 5, K. D., 2, S. S., 6.25, E. P. L., 5; Post Mills, Th. Off., 4; St. Johnsbury, North Ch., 16.84; Saxton's River, Merry Rills, 4; Springfield, Jr. C. E. Soc., 5; Waterbury, Th. Off., 28; Westminster West, Th. Off., 5.90; Wilder, 10. Less expenses, 9.20,	24
<b>Total,</b>	24
<b>MASSACHUSETTS.</b>	
<b>Andover and Woburn Branch.</b> —Mrs. G. W. Dinsmore, Treas., 8 Lenox St., Lawrence, Mass. Andover, Seminary Ch., 120.70; Ballardvale, C. E. Soc., 6.14; Maplewood, Aux., 40.12; Wakefield, Aux., 60; Woburn, First Ch., Mission Study Class, 15,	24
<b>Berkshire Branch.</b> —Mrs. Charles E. West, Treas., Pittsfield, Mass. Dalton, Sr. Aux., 151.24, Cong. S. S., Home Dept., 20; Housatonic, Aux., 10.60; Lee, Second Ch., Aux., 123; Pittsfield, South Ch., 38; Richmond, Aux., 33.65; Stockbridge,	

West Stockbridge, C. E.  
expenses, 18.38, 382 96  
16 00  
Friend, through Mrs. E. C. 10 00

**Branch.**—Miss Nannie L. Beverly, Mass. Beverly, Aux., 130, Y. P. M. S., 10, 0, Jr. C. E. Soc., 10, Wash., Aux., 83; Boxford, First 0; Danvers, First Ch., M. ex, Aux., 10; Gloucester, Hamilton, Aux., 16; Lynn, Aux., 16, North Ch., Aux., Capron M. C., 2; Marble- 12; Middleton, Aux., 15; c. (prev. contri. to const. liza A. Newman, Mrs. Julia Mrs. Melvina O. Cassino, R. Osborne, Miss Fannie Caroline Merrill), 25; Salem, Ch., C. R., 4, South Ch., Tabernacle Ch., Aux., 8; , 17.38; South Lynnfield, Wampscott, Aux. (prev. st. L. M's Mrs. Charles P. George H. Johnson), 9, Prim. 8; Topsfield, Aux., 30, 956 38  
vinistic Cong. Ch., 5 88

**Branch.**—Miss Lucy A. Spar- Greenfield, Mass. Green- 25, Prim. Dept. S. S., 2.86; S., 25, 35 11

**Branch.**—Miss Harriet Treas., 8 Paradise Road, Mass. Amherst, Aux., Jr. Aux., 5; Belchertown, to const. L. M. Mrs. S. ; Hatfield, Wide Awakes, ton, Edwards Ch., Aux., Th. Off., 140, Col. at Union , First Ch., Girls' Club, 20, 249 65  
Miriam Tenney, 20

**Branch.**—Mrs. E. H. Bigelow, Ingham, Mass. Natick, T., 56.75; South Natick, oc., 9.50; South Framing- 1.10; Wellesley, Wellesley ian Ass'n, 250, 326 35

**Prim Branch.**—Miss Sarah as., So. Weymouth, Mass. uth, Aux., 5; Cohasset, l., 10.57), 17.61; Hanover, son, Aux., 12; Hingham, , 20.25), 38.35; Stoughton, ast Weymouth, Aux., Th. 120 96

**Branch.**—Mrs. Wayland eas., Bedford Park, New Ashby, Aux., 13.39; Con- s. Ass'n, 40, 53 39

**Branch.**—Miss Frances J. s., 166 Highland Ave., Fall Attleboro Falls, Aux., 28; ux. (with prev. contri. to Mrs. Rufus J. Brett, Mrs. l, Miss Sarah H. Wright), Girls, 7; Taunton, Aux. to const. L. M's Miss Jane Miss Anna M. Deau, Miss ber), 106 00

**Branch.**—Mrs. Mary H. Mitch- 3 Worthington St., Spring- Palmer, Second Ch., Inter. Soc's, 5; Springfield, Me- ix., 6.50, 11 50  
.—Miss Mary L. Pelkey,

Treas., 30 Mt. Pleasant St., North Cam- bridge, Mass. Allston, Aux., 65.22; Au- burndale, Cong. Ch., S. S., 27.50; Boston, Old South Ch., Tomigawa Mission Cir- cle, 7.25, Park St. Ch., Jr. Aux., 30, Un- ion Ch., Aux., 50; Brighton, Aux., 79.78; Cambridge, First Ch., Aux., 72.75, Pil- grim Ch., Dau. of the Cov., 40; Chelsea, Third Ch., Aux., 10.25; Dorchester, Cen- tral Ch., S. S., Connolly Children, 1.20; Hyde Park, Aux., 87.33; Needham, Aux., Th. Off., 18; Newton, Elliot Ch., Elliot Helpers, 41; Newton Highlands, A Friend, 2.25, Aux., 15; Roxbury, Miss Elizabeth Ziegler, 20, Elliot Ch., Aux., 16.11, Immanuel Ch., Aux. (25 of wh. to const. L. M. Mrs. George B. Darrow), 91, Walnut Ave. Ch., Aux., Th. Off., 7; Somerville, Winter Hill Ch., Aux., 20, Dau. of the Cov., 25, 726 64

**Worcester Co. Branch.**—Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester, Mass. Petersham, North Cong. Ch., Ladies' Union, 36.85; Whitinsville, Ex- tra-Cent-a-Day Band, 17.12; Winchen- don, North Ch., Aux. (75 of wh. const. L. M's Mrs. Sarah M. Converse, Miss Amy T. Kent, Mrs. Martha Whittemore), 83; Worcester, Old South Ch., Little Light Bearers, 10.12, Plymouth Ch., Aux., 50, Union Ch., S. S. Home Dept., 20, 217 09

Total, 3,460 07

LEGACY.  
**Westfield.**—Legacy of Sarah A. Day, by Mortimer Baker, Extr., 200 00

RHODE ISLAND.  
**Rhode Island Branch.**—Mrs. Clara J. Barnefield, Treas., Pawtucket, R. I. Bristol, C. E. Soc., 5, Infant Dept. S. S., 4.30; East Providence, United Ch., Aux., 4.40; Knightsville, From the Church, 2.15; Pawtucket, Weeden St. Ch., S. S. Class, 2.40; River Point, Wide Awake Cir., 2; Providence, Central Ch., Aux. (Mrs. Bartlett), 2.50, Plymouth Ch., Aux., 15. Interest to date, 1.68, 39 93

Total, 39 93

CONNECTICUT.  
**Eastern Conn. Branch.**—Miss Mary I. Lockwood, Treas., 52 Main St., New Lon- don, Conn. Jewett City, Aux., Th. Off., 5.55; Mystic, Aux. (25 of wh. const. L. M. Miss Eliza M. Denison), 38.50; New London, First Ch., Aux. (Th. Off., 29.50), 56, Second Ch., Aux., Th. Off., 148.15; Stonington, First Ch., Aux., 26.05; Thompson, Aux. (Th. Off., 10), 13; Wau- regan, Aux., 20; Woodstock, Aux., Th. Off., 43.51, Pansy Mission Band, 5, C. R., 3.30, 359 06

**Hartford.**—A Friend, 10 00

**Hartford Branch.**—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford, Ct. Ellington, Aux. (Th. Off., 72.04) (of wh. 50 to const. L. M's Mrs. Albert Pinney, Mrs. Henry Beebe), 74.04; Hartford, Asylum Hill Ch., Aux., Mrs. George Kellogg, 25, First Ch., Warburton Chapel S. S., 34; Manchester, Second Ch., C. E. Soc., 20; New Britain, South Ch., Aux., 25; Plainville, Aux. (Th. Off., 25.75) (of wh. 25 const. L. M. Mrs. Junior C. Pratt), 60; Rockville, Aux. (Th. Off., 45.52) (of wh. 75 const. L. M's Mrs. T. S. Pratt,

Mrs. Rose E. Dart, Mrs. David Sykes),  
 89; Somers, Prim. S. S., 1.10; Vernon  
 Centre, Aux., 9, A Friend, 1, \$329 14  
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 Treas., 314 Prospect St., New Haven, Ct.  
 Branford, Aux. (75 of wh. const. L. M.'s  
 Miss Lillie Tyler, Mrs. H. C. Woodstock,  
 Mrs. William Hitchcock), 85; Bridge-  
 port, First Ch., Aux., 196.30, South Ch.,  
 Aux. (25 from Mrs. Edward A. Lewis to  
 const. L. M. Miss Isabella Shepard),  
 124.21, West End C. E. Soc., 5; Brook-  
 field Centre, Aux., 7; Canaan, Aux., 22;  
 Centerbrook, Aux., 8, C. E. Soc., 14.90;  
 Colebrook, Aux., 3.85; Cromwell, Aux.,  
 72.51; East Canaan, Aux., 22; East Ha-  
 ven, Aux., 10; Falls Village, C. E. Soc.,  
 2; Goshen, Jr. C. E. Soc., 6; Ivoryton,  
 Aux., 37.70, C. E., 4; Kent, Friends, 2.60;  
 Madison (100 of wh. const. L. M.'s Mrs.  
 Charles Hinman, Mrs. Willis Way, Miss  
 Irma Scranton, Miss Helen Marsh), 114;  
 Mendon, Centre Ch., Aux. (25 of wh.  
 from Mrs. F. P. Griswold to const. L.  
 M. Miss Caroline A. Hull), 71, First Ch.,  
 Aux., 255; Middleton, First Ch., Aux.,  
 12.95; Morris, Aux., 33; New Hartford,  
 Aux., 10; New Haven, Center Ch., Jr.  
 M. C., 102.72, Ch. of the Redeemer, Aux.,  
 137, City Mission, Mothers' Aux., 5,  
 Welcome Hall Mothers, 5, Yale College  
 Ch., Aux., 70; New Milford, Aux., 110;  
 North Haven (with prev. contri. to const.  
 L. M.'s Mrs. Anne E. Bishop, Mrs. George  
 E. Bassett), 30; North Madison, Aux.,  
 8.25; North Woodbury, C. E. Soc., 10;  
 Norwalk, Aux., 13.19; Portland, Aux.,  
 14; Prospect, Gleaners, 27; Salisbury,  
 Aux., 10.25; Saybrook, C. E. Soc., 6.50;  
 Sherman, M. C., 5; South Canaan, C. E.  
 Soc., 3.15; Stamford, Aux., 60, C. E. Soc.,  
 5; Stony Creek, Aux., 4; Washington,  
 Aux., 29.50; Waterbury, First Ch., Aux.,  
 12, Second Ch., C. E., 10; Watertown,  
 Aux., 16; Westbrook, Aux. (25 of wh. to  
 const. L. M. Mrs. Henry M. Stannard),  
 32.75; Westfield, B. B., 5; Westport,  
 Aux., 25.10; Winsted, First Ch., Aux.,  
 35.35, Second Ch., Aux., 32.61, G. Chain  
 C., 8; Woodbridge, G. Rule C., 7, Miss  
 Ogden, 25, 1,983 39  
*Norfolk.*—Cong. Ch., 21 00  
*Putnam.*—Mrs. H. G. Fay, 2 00

Total, 2,704 59

#### LEGACY.

*Bristol.*—Legacy of Miss Sophia Macy,  
 through Aux., Bristol, Conn., by Treas.  
 of Hartford Branch, 23 50

#### NEW YORK.

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 Brooklyn, N. Y. Albion, Mrs. Julia  
 Warren, 10; Aquebogue, Aux., 25.03;  
 Brooklyn, Central Ch., Aux., 188.44,  
 Flatbush Ch., C. E., 2, Lewis Ave. Ch.,  
 Aux., 25, Earnest Workers, 25, Park Ch.,  
 C. E. Soc., 15, Richmond Hill Ch., Aux.,  
 15, Tompkins Ave. Ch., Aux., 150; Buf-  
 falo, First Ch., Aux., 100; Canandaigua,  
 Aux., 130, Some Friends, 35; Carthage,  
 Aux., 5; Cortland, Aux., 75; Coventry-  
 ville, Aux., 11; Deansboro, Dan. of the  
 Cov., 5; De Peyster, Aux., 5; Flushing,

Aux., 12; Fulton, Aux., 10;  
 Aux., 10; Hague, S. S., 5; Harl  
 Aux., 17; Jamestown, Pilgrim  
 dies' Soc., 3; Lockport, First (C  
 6, Cradle Roll, 8; Middletow  
 Ch., Jr. C. E. Soc., 1; Moravia  
 Workers, 10; New York, Manha  
 Aux., 36.40, A Friend, 10; 1  
 Aux., 10; Oswego, Aux. (25 of w  
 L. M. Mrs. Charles N. Thorp),  
 chogue, Aux., 12.93; Poughkeep  
 (25 of wh. const. L. M. Mrs. I  
 Pells), 30, Young Ladies' Cir. (C  
 L. M. Mrs. Mary E. Brooks), 1  
 Dept. S. S., 25; Putnam, Hall  
 182.75, A Friend, 5; Saratoga, M  
 Wood, 50; Sherburne, Miss. B  
 Spencer, Aux., 30; Syracuse, R  
 Danforth Ch., Aux., 45, Plymc  
 S. S., 12.19; Walton, Aux., 6;  
 town, Aux., 10; Wellsville, A  
 West Winfield, Aux. (to cons  
 Mrs. Josephine Stuart), 25; Whit  
 Aux., 40; Williamsport, Pa.,  
 Soc., 12.42; Winthrop, Woman's  
 Less expenses, 218.45,

To

#### PENNSYLVANIA.

*Scranton.*—Cong. Ch.,

To

#### FLORIDA.

*New Smyrna.*—East Coast Conf.,  
*Ormond.*—Aux.,

To

#### OHIO.

*Canton.*—Miss Annie E. Pinneo,

To

#### IOWA.

*Dunlap.*—Rev. Evarts Kent, 20, C  
 Young People's Miss'y Soc., 11.5

To

#### ARIZONA.

*Tempe.*—First Cong. Ch., L. M. S

To

#### CALIFORNIA.

*Los Angeles.*—Boys of the S. S. of  
 hem Ch.,

To

#### TURKEY.

*Adabazar.*—Girls' Boarding Scho  
 Soc.,

To

Donations,  
 Specials,  
 Legacies,

To

TOTAL FROM OCT. 18, 1904, TO  
 Donations,  
 Specials,  
 Legacies,

To



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Extracts from letters written home, but intended for publication, by Miss Wilson, who returned to her missionary home in Ponape last summer. She crossed the continent from her home in California in May that she might sail for Ponape on the new Morning Star. Her experience, which was endured without a murmur, is of interest to those who know her personally and who know of her former trips to Ponape when she sailed direct from San Francisco :—

VALETTA, MALTA, July 3, 1904.

I HAD hoped to send you a better letter from here than from the last port, but I have not been equal to writing while we have been at sea. After we left Fayal we had a few very quiet days, and found that our ship could move along without rolling when she was in a very quiet sea. But alas! it only lasted a few days, and then the rolling was bad as ever. We crossed the Atlantic in seventeen days from Boston, including two days and a half spent at Fayal.

On the morning of the twenty-eighth we could see quite plainly in the distance the southern coast of Spain, and about half past nine in the evening we passed through the Straits of Gibraltar. We were much disappointed that we had to pass through them at night. It was bright moonlight, and with the aid of a glass we could make out the outline of the big rock and see the lights of a town on it. From then until last night we saw parts of the northern coast of Africa. We were not very close to the land, but every little while the high land would loom up. Algiers showed up the best; it is an English port, and the head station for the British fleet in these seas. Seven British men-of-war are here at present, and very often as many as fifteen are here; but now some of them are cruising around the Mediterranean with the gray war paint on, and they say they are on the lookout for a Russian fleet to prevent their passing through this sea to Japan.

How strange it seems to be at the island where Paul was wrecked so long, long ago; we have been trying to picture how it might have happened. So far we have had an exceptional trip, as we have had fine weather all the



way. We are told the last end of our trip will be the worst after we go into the Bay of Bengal, where we must expect very strong winds and torrents of rain.

It looks like a long way before us yet, but every roll brings us nearer. I will not attempt to describe anything of what I am seeing, but I am trying to make notes as I go along, and will wait until I reach a place where we are not "tipping all the time," as our baby says. The other day her mother was telling her of Kusaie, and she looked up and asked very earnestly, "Is it a place where I can eat my breakfast, dinner and supper without tipping?" Poor baby; she has been quite sick, and I fear will continue to be, but she is very sweet and patient through it all. She is a dear little child three years and a half old. Everyone on board loves her.

S. S. MORNING STAR, RED SEA, July 15, 1904.

This is the place for hot weather without any doubt. It is as much as one's life is worth to stand in the sun. We have our awning up, and manage to exist by keeping on the shady side of the ship. For the past week I have been getting up between half past four and five every morning, for as soon as the sun strikes my room it is like a hothouse, even with the window and door wide open. Mrs. Garland said she had her bath in the bath room last night when the thermometer registered one hundred and twenty-two. Fortunately we have had a little breeze since we left Port Said, but the breeze only affects one side of the ship at a time, and night after night I lie drenched with perspiration, fanning myself. Breakfast was brought to the table this morning, and taken away almost untouched. It is too hot to eat. The poor cook has a hard time. His galley is a hot hole. He does lots of sputtering, but on the whole is good-natured. There is not anything he would not do for me if he could. The other night I asked him if the steward boiled the water before putting in the drinking tank, that it did not taste right. He said: "Have you been drinking that water? I told you to tell me when you wanted water and I would see you had it boiled. I do not want you to get sick drinking water not boiled." Since then he comes around and demands my water monkey, and keeps it filled with cold water.

ADEN, ARABIA, July 21.

Just a few lines, as I am so very tired my brain refuses to do much thinking, having had little rest the past week. It has been so hot, and the ship has rolled so fearfully we are about all used up, and now we are stranded at this place for some time to come. For this reason as we came on our way people prophesied that we could not go through the monsoon region

with our little craft, and their prophecy has come true. The captain decided to give her a fair trial, but it was no use. After much rolling we got safely through the Gulf of Aden, and were well into the Arabian Sea, when he had to give it up and turn back. The waves were tremendous and when one washed over the top of the house, and part of it even went over the front mast, all the men on board were of one mind—unless we turned back it would be the last of the Morning Star. So we came back a distance of some three hundred and fifty miles, and anchored here at seven in the morning, after beating through a monsoon for four or five hours. I hope we do not have to go through anything like it again, but thank God it is over, and we are safe. The captain will not go on until this season is past, which may be several months. This is going to be a hot place to summer in. There is no special place to go ashore, no trees, or anything, just bare mountains and houses. It is an English port, and an Arabian town. A great many steamers call here, so we can get anything we want in the way of provisions, also ice to keep water cool. I think we shall manage to live through it, but I do begrudge the time away from my work. I suppose there is some good reason for it.

S. S. MORNING STAR, STRAITS OF MALACCA, October 4, 1904.

We are safely through the Arabian Sea, northern part of the Indian Ocean, and the Bay of Bengal, and hope by to-night or to-morrow morning to reach Singapore. We could hardly have got along more smoothly than we have the last week or so, but in a few weeks' time the water in the Bay of Bengal will be raging again with typhoon weather. People who know say this has been the worst year of the monsoons that has been known in ten or twelve years. We seem to have struck it just right now. For over a week we have had nice cool nights, and I have been able to sleep well, and so feel so much better I think it is safe for me to tackle letter writing again. . . .

It was a relief after so long a stay at Aden to see the tropical island of Ceylon. On shore we were reminded of Honolulu, only the places were not nearly so well kept up, and we saw few flowers—mostly trees and grass—no rosebush, and a few trees that do not grow at Kusaie.

It is a famous place for jewels. Colombo is called the great jewel market of the world. All the natives were decked out in some way with them. I have some very good picture postals, and am thankful to the man or woman who first thought of such a thing as putting pictures on postals. I must borrow a little money from the captain at Singapore to get me some new cotton dresses; mine are all faded, spotted, and rusted from this hard trip. . . .

S. S. MORNING STAR, SOUTH CHINA SEA, October 9, 1904.

I begin to feel as if I was nearing my island home. Last Thursday morning as we steamed away from Singapore, one of the men said, "Good-by to civilization for some months to come."

When we got to Singapore, it was dark and they signaled for a pilot, but none came. The captain had a good chart of the harbor and went in and anchored. In the darkness we could only make out we were close to a war ship. About nine o'clock the bugle began to blow and our second mate, who has been on a man-of-war, said, "It is an American." About six o'clock the next morning I saw the San Francisco just leaving our side, going up to the coal docks. It was the first American flag we had seen flying on another ship since we had been in the Atlantic. A peculiar feeling came over me as I gazed at that name "San Francisco" standing out in gilt letters, and I thought of you all so far away and how I longed to see you. I did not think much of Singapore. It is dirty, with all foul smells of a Chinese place. The day before we left a young man from Boston came out to see us as he was much interested in missions. He and Mrs. Captain Garland found they had mutual acquaintances at home. The American consul is a fine man. He said, "People told me I could not keep well in this climate unless I drank liquor, but the truth is I am about the only well man in the place and I have yet to take my first glass of liquor or smoke."

*October 13th.*—Last night we got up to the outside of Mahassan, Celebes Islands. They are now taking up anchor and we will soon be inside. I expected to see only a long, coral island, but the land is very high. These islands are owned by the Dutch. A number of native canoes are sailing around. We leave here to-day for Ponape and hope to be there in fifteen days. I am much better than I was and expect to be all right now that we do not have excessive heat.



## The Need of Missions

I HAVE seen, in China, missionaries' houses thronged from seven o'clock in the morning till dark by those who are anxious for Christian instruction, pleading and begging for it, men who have come two hundred and three hundred miles, as in Manchuria, begging that Christian teachers might be sent to them, having heard from colporteurs and those who had been in medical missions enough to make them long to know the way of God more perfectly, and always the answer is given, "We have neither men nor money."—*Isabella Bird Bishop.*

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**Miss SARAH POLLOCK,** Room 523, 40 Dearborn Street, Chicago, Ill.

**Chairman of Committee on "Life and Light."**

**Mrs. G. S. F. SAVAGE,** 628 Washington B'd, Chicago, Ill.

## Letter from W. A. Hemingway

KALGAN, CHINA, Sept. 15, 1904.

As the Russo-Japanese war continues so favorable for the Japs, there seems reason for hoping they may win. We count it a blessing that China is maintaining her neutrality, in spite of provocations from Russia. The people throughout China seem to be little moved by the war, because they know very little about it. The few who realize how important this struggle is to China's interests are following eagerly the progress of events. In some of our chapels, where there is daily preaching, the native evangelists have increased their audiences considerably by announcing the war news every day. Our friends at Pei Tai He, on the shore a hundred miles north of Tientsin, tell us that they hear the booming of guns from the direction of Port Arthur. This makes the conflict seem quite near us.

The corner stone of our new United States Legation buildings was laid in Peking this spring, under the direction of our wise and able minister, Maj. E. H. Conger. Never before has our government owned any of the buildings occupied by its legations abroad, so the erection of these fine houses, costing over \$150,000 is a decided movement in advance. This called out considerable comment on the increase of American influence throughout the world. Mrs. Conger very fittingly laid the corner stone. Mr. Neely, the government architect sent out to put up the buildings, in his speech gave hearty recognition to the work of missionaries. He stated that every reliable contractor he had found in Peking had been influenced by contact with the

missionaries. Dr. Sheffield opened the exercises with prayer. Later in the day all of us who had come from outside the city were entertained at lunch at the minister's house. The table was decorated with magnolia blossoms sent by the Empress Dowager.

The annual meeting of our North China Mission was held at Tung-cho in June. It was filled with instruction and inspiration for me. The workers, American and Chinese, were gathered from the seven mission stations for conference, reports and planning for future work. This year has been marked by encouraging growth everywhere and in some places it has been wonderful. There is a forward movement among this great people who have so long been looking backward to the golden age of the past. They are beginning to inquire about the conditions and progress of civilization in the rest of the world. This makes them more open minded to the truths of Christianity. The ranks of Christians, so sadly depleted by the Boxer outbreak, have been filling up rapidly in the past four years. There is great need of more workers from home to meet the fast-growing opportunities in teaching, preaching and medical work. It is cause for great gratitude that our Board is sending out ten new missionaries this fall. As many more are needed for next year also.

Plans for a union university of the different denominations in North China are taking definite form. The college for men at Tung-cho is growing and doing a high grade of work. The other departments are to be in Peking. Bridgman School for girls at our mission is crowded with students, who already come from seven different missions. It will probably soon become the woman's college of the new university. The medical school is to be opened this fall at the London (English Congregational) Mission. The Empress Dowager contributed \$8,000 toward the medical buildings, and members of her court also subscribed. New buildings for the theological school will be erected this year at the Presbyterian Mission. All of these centers of training will send out educated young men and women to be effective carriers of the gospel message throughout North China.

This city of Kalgan is on the northern boundary of China. One of the gates of the Great Wall serves as the north gate of the city. Through it there passes a steady stream of pack animals, and vehicles of many kinds drawn by donkeys, ponies, mules, oxen, and camels. They bring lumber and wool from Siberia and Mongolia to exchange for Chinese manufactured articles and tea.

The governor of this district is now showing special zeal in dealing with criminals. We have seen many heads of highway robbers hung up in bird-cages along the roads as a warning.

The language study still occupies the best part of my time. I am glad to be able to begin to talk a little with the patients, and shall be more joyous when I can explain the gospel to them. The Chinese written language has no alphabet, and is largely a collection of pictures. The character "man" is an inverted letter V, signifying two-legged. "Benevolence" is represented by "man" and "two" combined, showing that wherever two men are together there should be kindness. "Mouth" is a small square, their idea of an opening for food. "Home" is a "pig" under a "roof"—quite fitting for some families who "keep the pig in the parlor." But more of the language later. There is plenty of it.

A month ago Mr. Bai, a blacksmith from a town thirty miles away, came to the hospital bringing his only son, "Perfect Gem," thirteen years old. The boy had injured his foot by a fall several months ago. The Chinese family doctor gave a decoction of bitter herbs, pulverized scorpions, and tiger's bones to strengthen the lad. Then he pierced the foot through and through with a long needle, and tied a rope tightly around the calf of the leg, "to keep the trouble from spreading upward." Strangely enough after some months of this kind of treatment the boy's condition became so alarming that his father was willing to ask the aid of the foreign doctors. Moist gangrene had destroyed the leg almost to the knee. Every movement caused excruciating pain. Mr. Bai contrived a hammock held by a framework between two pack mules, and in this the pale, wasted little fellow was brought to the hospital. The leg was taken off at the knee. From the time of the operation he has made good improvement. The father's joy knows no bounds, as he had given up hope of saving his boy's life. "Perfect Gem" is gaining strength again, and can walk with his home-made crutches. He has learned to read the Christian primer, and is soon to enter the mission school for boys. His father, too, has learned of Christ and accepted him, and with Chow Yung, another hospital patient, entered the church on probation last Sunday. These results of the summer's work make us very happy, and we want to let you share this joy with us.



## *Miss Blakely's Return*

Miss Ellen M. Blakely writes from Marash, Turkey, Nov. 26, 1904:—

I WRITE to tell you how beautifully everything has been going in my absence. I came back to find a commodious new building, very convenient and satisfactory, and all the more appreciated because we have so long been uncomfortably crowded for the school. On looking at the old plan, made

fourteen years ago when we first asked for an addition, Mr. Sanders remarked that it was well we were not able to build then, for now that would have been too small. It certainly would have been, but we think that now we have made plans for enlargement which will be sufficient. The putting in of the heater has been delayed, but we have reason to think that in a few days all will be in running order. It has not been severe weather yet, and we have been getting on with the dishes of coals commonly used in this country. The Marash churches plan to have jubilee services in the church December 4th, and we are thinking to have a dedicatory service for our new building on the day following, about which we must write after it is over.

The school work was carried on remarkably well last year, nothing allowed to fall behind or be neglected. I marvel at it, since the building work was going on and made confusion and much extra care and some anxiety. Miss Welpton and Miss Gordon are very efficient and fertile, and I am grateful indeed that they kept as well as they did during the year. I am now glad to be back to help share the burdens.

Miss Gordon has gone to Hadjin, that she may, away from school work, study Turkish, since she did not have a fair chance of studying it when she first came, that is, after the first winter. Mrs. Lee kindly takes one of her classes, one that we feel one of the Americans should always have. In a school of this grade certain of the lessons ought to be taught by one of us. We wonder if the time will ever come when we shall have a full force.

Miss Cora M. Welpton writes from Marash, November 4, 1904:—

Owing to work on the pipes of the heater we had to dismiss school for the week of Miss Blakely's return, so we were a goodly company to go out to meet our returning president. We went in two parties, some of the leading Protestant men going on donkeys, with part of the missionary company who rode horses. This party started about ten o'clock, and met Miss Blakely about an hour out of the city; later the girls with our man teacher his wife, three of our young women teachers and I, started out. The girls all walked, so we went slowly, and met the others just outside the city. The next three days were given to callers. No one counted the people who came to bid Miss Blakely welcome, but there were certainly several hundred. It does one good to see the people love and appreciate a woman like Miss Blakely; and her joy at being here again is cheering. Every missionary here reports the same experience,—not being satisfied in America, wanting to get back to the adopted land.

This afternoon Miss Blakely is to speak to the girls, telling them something about her journey, what she saw and what she did at home. She always speaks well in Turkish, and the girls enjoy it.



## A Pioneer Missionary

BY MRS. E. W. BLATCHFORD

I HAVE a foreword to say about mothers' prayers and missionary meetings—two potent factors which we may use to-day. In the early part of the last century there lived in Utica, N. Y., a Christian mother,—a young mother with a family of little children. She was a praying mother, who sought from God the best things for her children. One evening a missionary meeting was held in the church she attended. The appeal for men and money so stirred this mother's heart that when the contribution box was passed she put into it a slip of paper she had torn from a hymn book in which these words were written: "I have no money. I give my two sons and train them for foreign missionary service."

A little later in the century another praying mother in the little town of Dresden in Southern Ohio was daily offering the prayer that her only son might be led into foreign missionary service.

One of the little sons pledged to foreign missions by the Utica mother was taken away by death, but when another son was born to her she included him in the solemn vow she had made; and she knew that God had accepted her gift when, after years of training, her eldest son, S. Wells Williams, was sent out by the American Board to China, where his life was spent in missionary service of high efficiency, where he wrote *The Middle Kingdom*,—this is recognized as one of the best books on China,—and where his services as United States minister were highly prized.

The second son, Frederick Williams, was sent to Eastern Turkey by the American Board, and in that distant mission gave his life to the people he came to help.

Now let us turn to the Christian mother in Dresden, Ohio, who poured out her heart for her son. He was not chosen for the high calling she sought for him; but her eldest daughter heard her mother's prayers, and they took hold of her deepest nature. A strong desire arose in her heart to be herself a foreign missionary. This desire grew into a fixed purpose as she listened at a missionary meeting in her native village to an appeal by Rev. Francis Bartlett, of Marietta, Ohio, who told in living words of the woeful ignorance and degradation of the people in heathen lands, and of the need of teachers to show them the way to Christ. The resolve then formed, she never relinquished; it shaped her life from that day; she must get an education and fit herself to be a teacher of heathen women and children.

That little girl, the eldest of five children, in that plain country home in Dresden, Ohio, was Josephine Lemert, now widely known as Mrs. Josephine L. Coffing, of Hadjin, Turkey. So by the sacred way of mothers' prayers and missionary appeal we come to the subject upon which I am asked to say a few words this afternoon.

Carlyle says, speaking of heroes: "The thoughts they had were the parents of the actions they did; their feelings were parents of their thoughts. It was the unseen and spiritual in them that determined the outward and actual. Their religion, as I say, was the great fact about them."

Josephine's father died in 1841, leaving a widow and five children, of whom Josephine was the eldest, in straitened circumstances. Writing of the event years afterward, and the obstacles it placed in the way of her education, she says, "It was as plain then to me as to my mother that I, as the eldest" (she was then barely eight), "must help to take care of the others; and for three years I gave up the hope, though never the wish, of obtaining an education." After these years the family prospects brightened, and the little girl began study in earnest,—first in Dresden and afterward in the neighboring town of Hamilton. Here, a merry schoolgirl, she first met Mr. Coffing, who was her teacher in the academy. "A pleasant but grave young man, who wants to be a minister," was all the mention she made of him at this time in a letter to her mother.

Through her early inspirer, Rev. Mr. Bartlett, a way was opened for her to attend the Female Seminary at Marietta. There she remained for two years an ardent and a successful student. Here she again met Mr. Coffing, who was now preparing for the ministry, and hoped to become a home missionary in the far West. They became engaged, and while she consented to go with him to Oregon, she still cherished the secret hope that he might be led to the foreign field—yet she did not dare to influence him directly lest it should be her wish rather than God's call that he would obey, and for a whole year she never mentioned the subject to him for this reason.

But gradually during his seminary course in New York the claims of foreign missionary service influenced Mr. Coffing, and when he found a glad response in the heart of his promised bride, the decision was made, and they offered themselves to the American Board. Meanwhile Josephine had been able to take another year of study at Oberlin. In September, 1856, they were married. What triumphant gladness must have filled the heart of the young bride as they together sailed from Boston to their appointed field in Central Turkey, the lifelong desire of the heart fulfilled. In April, 1857, they arrived at Aintab, and then and there began the devoted work for the people of that land, which has continued for nearly fifty years.

The language once acquired, their brave young hearts were moved to pass on to regions beyond, and in 1861 they endeavored to establish in the mountains of the Taurus at Hadjin a new center of light. This purpose was defeated, for by the persecution of the Northern authorities they were driven out of the town with great loss and suffering, for which they vainly sought redress.

In June of the following year as Mr. Coffing was on his way with muleteers and guard from Adana to Aleppo, where the annual meeting of his mission was held, he was fired upon when near Alexandretta by concealed robbers and the next morning breathed his last.

What now remained for the bereaved widow? Five happy years of united, useful service were ended, and ended how? In the martyrdom of her beloved. What should she do? She determined to remain and consecrate

herself anew to the benighted women of Central Turkey. Marash was chosen as her place of work, and to its schools she devoted all her powers, not allowing herself to dwell upon her own deep sorrow, but ready always to comfort those who were in trouble. The work in Marash was incessant and laborious, establishing elementary schools, superintending all, taking the principalship of the boarding school formed in 1868, and continuing in that position until 1879. For fourteen years Marash was the center of her labors, but the circumference was wide. The mountain villages had a great attraction for her, even as a vacuum has for air. She felt the misery, the ignorance, the despair of the women, her heroic spirit was determined to find a way of escape for them, her vacation days were spent, often even in winter, in touring among these villages and gathering in pupils for Marash Seminary.

President Washburn, of Roberts College, Constantinople, said to me a few years ago, after describing a winter tour in the mountain region where he had followed Mrs. Coffing as the leader, shrinking himself from the dangers of the way, "Mrs. Coffing is the missionary heroine of our Turkish mission." Fourteen years of this arduous service were spent in Marash, but Mrs. Coffing's heart was yearning for those wretched, neglected people in Hadjin, whose rulers had driven her and her beloved husband out of their city by force,—to them she would go. Her influence is still felt in Marash; the seminary of which she was principal for eleven years grew into Marash College. The Young Men's Christian Association there, now a flourishing and most useful institution, is the fruit of her earnest persuasions. And year by year, through that long period, the revivals in her schools and the accessions to the churches gave new courage to the Christians there, and were an inspiration to us at home. And this spirit of revival has pervaded all the years of her ministry in the Hadjin Home, where for more than twenty-five years Mrs. Coffing has been realizing the cherished dream of her childhood. Through all her life "one increasing purpose runs." Did time permit I would tell of those who have been Mrs. Coffing's associates in the Hadjin Home,—Miss Spencer, Miss Brown, both now of sainted memory; Miss Tucker, of Galesburg; Miss Eula Bates, Miss Hollister and others, all of whom have aided in the development of the school and the Home, which is indeed a place of rest in a weary land, an object lesson to all the city and to the hundreds of villages, whose daughters are received within its walls and have carried back to their homes the light of life.

For many years Mrs. Coffing has been the beloved missionary of the First Church, Detroit, and they have felt it a joy to supply her special needs as they have arisen aside from providing for her support.

Many stirring incidents have occurred in the career of this missionary heroine. We remember how our whole constituency was moved by the story of Rahel, a pupil in Marash Seminary, who was persuaded to leave school for the purpose, on the part of her friends, of marrying her to an unworthy Armenian. Mrs. Coffing arrived upon the scene of action in time to rescue Rahel, but the man roused by the interruption gave Mrs. Coffing's wrist a wrench which she felt for weeks. Mrs. Coffing appealed to Constantinople for the freedom of her pupil, and great joy prevailed in the Christian community when, after long waiting, there flashed over the wires

the message from the Grand Vizier of the Turkish Empire, "Restore Rahel to her school." The church bells in Marash rang a joyous peal, for it meant protection, not only for Rahel, but for every girl in the Turkish Empire. This story of Rahel is one of the leaflets of our Board, which should again widely circulated. Other leaflets telling of the Hadjin Home. Mrs. Coffing well repay perusal.

Last May, while we were in Beirut, I had the pleasure of meeting dear Mrs. Coffing again, as she was returning from a brief trip to the Homeland. She was accompanied by one of the native teachers, a young woman of fine appearance and attractive manners, whose daughter-like attention Mrs. Coffing were beautiful to see. Twelve such capable, reliable assistants are now at work in the Home, amply repaying Mrs. Coffing and her assistants for the long years of training they have received. Mrs. Coffing told me there were two at least of these assistants who by their character and attainments would be able to take charge of the Home, but for the fact they could not as natives command the respect and compliance of other teachers and the pupils as can foreign ladies. It was Mrs. Coffing's intention to retire permanently from her work this year, as she felt her time of rest had come, but now that the new missionaries are on the ground, she is willing to remain for another year to aid Miss Billings and Miss Vaughan as they begin their work. These two tried friends have had a year of hard work together at Tillotson College, Texas. Both are college girls and enter upon their new life in the mountains of Turkey with consecrated purpose. The heart of our beloved Mrs. Coffing is filled with new hope and courage as she sees her life work entrusted to these devoted women. We shall all be ready to welcome our missionary pioneer to the homeland next year on her return. She hopes to find a quiet home in Oberlin, and her strong desire to bring with her a child, one whom she has been training for several years and whom she wishes to educate at Oberlin. "I want something to look after," she said to me, "something of my own. I do hope the ladies will grant me this one request." I promised to present her petition.



## Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCT. 22 TO DEC. 10, 1904

ILLINOIS . . . . .	1,189 38	IDAHO . . . . .	
INDIANA . . . . .	25 80	MISCELLANEOUS . . . . .	
IOWA . . . . .	323 38		
KANSAS . . . . .	203 68	Receipts for the month . . . . .	\$4,000 00
MICHIGAN . . . . .	804 27		
LEGACIES . . . . .	750 00	FOR DEFICIT, 1904.	
MINNESOTA . . . . .	351 20	Receipts for the month . . . . .	\$1,000 00
MISSOURI . . . . .	85 62		
FOR BUILDING FUND, CHINA . . . . .	500 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS	
OKLAHOMA . . . . .	7 50	Receipts for the month . . . . .	\$1,000 00
SOUTH DAKOTA . . . . .	34 00		
WISCONSIN . . . . .	165 32		

MISS FLORA STARR, Ass't Treas.

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# Life and Light

VOL. XXXV

MARCH, 1905

No. 3

**A PERSONAL WORD TO OUR READERS.** A very small thing may be a very important thing. The label on the cover of LIFE AND LIGHT, telling when your subscription expires, is small and may easily escape your notice, but its message is important. Many times, through pressure of other cares, or through inadvertence, our most faithful readers fail to renew promptly, and of course we understand and, expecting the money to come later, gladly continue the subscription, for one year is the present rule. It is, however, quite impossible for the one in charge of the mailing list to know personally all the thousands of women whose names are on our books, and sometimes when she sends a gentle reminder of money due for past numbers the reply comes in an aggrieved tone, "I did not order the magazine for last year; you should have discontinued when the subscription expired." So we are between two perils—that of failing to send to those who do want it, and that of sending it unwelcome to those who do not care to pay. So please look at your label, and renew promptly, to save peace of mind to us and to yourselves. Should you wish to change the address, please give both the old and the new residence. Again, can you not lend your copy to some friend who will read it as you point out to her what has touched your own interest? In this number, for example, Miss Case's story of work with Japanese soldiers is so timely, Miss Noyes' account of a heathen festival gives so vivid a picture of paganism, Mrs. Garland's tale of the missionary wedding in far Micronesia is so picturesque that one wants to share them with a neighbor, as we do all good things. We are glad to gain new subscribers, but we are more eager for readers. Can you not help us to reach more and more women with every number? By a little care and forethought on the part of those sending subscription lists to LIFE AND LIGHT, the safe delivery of the magazine will be greatly facilitated. That the money and change of date



upon the label may be properly credited upon our books both the Christian and married name should be given. As an example, a list may be sent including the name of Mrs. Mary Smith. On our list from that town we find the names of Mrs. Charles Smith and Mrs. John Smith. Is Mrs. Mary Smith one of these, or is she neither, and a new subscriber?

**MISSIONARY PERSONALS.** Miss Mary F. Long has been one of our most efficient workers in Mexico since 1897. A skillful and enthusiastic teacher, she has won in uncommon measure the love and admiration of her pupils and their families, indeed of the whole community. Now the sad word comes from Chihuahua that recently, while she was preparing an experiment for her class in chemistry, a retort exploded, sending a piece of glass into her eye. The best skill the city could afford was at her service, and the fragment was soon extracted. But the pain was so intense as to prostrate her completely, and the peril to the sight was very great. Providentially a trained nurse, Miss Swan, had been for some time in the *Colegio Chihuahuense*, as friend and helper of Miss Hammond, so that Miss Long has most skillful nursing; but at last news the bandages had not been removed, and physicians and friends felt great anxiety as to the outcome.

**LETTERS FROM THE MORNING STAR.** One of the privileges of the workers in the Woman's Board Rooms is the frequent calls, not only of the missionaries, but of their friends, charming and devoted Christian men and women they almost invariably are. Another good thing is the sharing of family letters which come from workers all the world around. In these last weeks the charming home letters of Mrs. Garland, whose husband is captain of the Morning Star, have gone from one desk to another, bringing to us all a breath of the tropics in the midst of our short and bleak wintry days. Mrs. Garland tells, in vivid and familiar fashion, of their experiences on shipboard, from baby Elizabeth, pet of everybody, up to the captain, worn at times by long watching in time of peril and by continual responsibility. They stopped for coal at Fayal, at Malta, at Port Said, at Perim, were turned back by great peril in the terrific monsoon of the Arabian Sea, were delayed more than two months at Aden, one of the hottest places where men try to live, then on to Colombo, to Singapore, and finally reached Ponape on October 27th, after a voyage of nearly five months. All were well and greatly rejoiced to come safely so far on their journey. After a stay of four days the ship was to start for Kusaie, the goal of her long voyage. To read the letters has been a great pleasure, and we cannot forbear sharing with our readers Mrs. Garland's account of the missionary wedding, though it was not written for publication.

**CONTRIBUTIONS FOR THE MONTH.** Our Treasurer gives us the good word that the contributions from December 18, 1904, to January 18, 1905, were \$10,664.23, which is an increase of \$4,297.39 over those of the same month in the preceding year. So that now we can say that the first three months of our fiscal year show a gain in contributions for the regular work of \$2,781.41 over the corresponding period a year ago. Those faithful officers who gathered in conference on December 1st have evidently been doing efficient work, and we all rejoice with them in this measure of success. But let us relax no effort to give our utmost, each one of us, not grudgingly, as if it were forced from us by pitiful appeals, but joyfully: What use of money so blessed as to bring it to the Master whom we love?

**AN ANNUAL MEETING.** The annual meeting of the International Institute for Girls in Spain was held in the chapel of the Old South Church, January 30th, 3 P. M. Hon. S. B. Capen presided. In the absence of the treasurer, Mr. E. H. Baker, the report was read by Mr. Lewis Kennedy Morse, as also was the annual report of the Institute by the director, Rev. W. H. Gulick. The foundations of the new building are laid, the grounds have been restored, and its completion will be carried on, though some rooms may need to wait for the \$14,000 now required for this purpose and for equipment. There are forty-six boarders and eight day pupils.

Miss Short gave an interesting address on her visit to Madrid. Her testimony to the usefulness of the graduates as teachers was valuable.

This Institute certainly deserves the love and care of those who knew its beloved founder, and it is making for itself a record of power and influence well worthy the investment of those who would have a share in so promising a future.

**HELP FOR JAPAN.** If we can at all make real to our mind's eye the state of affairs in Japan we shall see that the opportunities for Christian work are far greater than ever before. Such articles as those by Mrs. Pettee in *LIFE AND LIGHT* for February and by Miss Case on page 105 of this number tell impressively of the work laid upon our missionaries, work from which they would not, could not turn away. Indeed, if we read the magazines and the daily papers with the imagination the need is manifest in every paragraph. These men do not go forth to fighting, to wounds or death, with no thought of the future, with no longing for some truth that shall be a rock under their feet. And families left at home, often in privation and real suffering, always in loneliness and anxiety, sometimes in heart-breaking grief, are peculiarly susceptible to the ministry of Christian women. So the way is open as never before to bring our gospel to the hearts of many conscious

of a great need. But the missionary force, never equal to the opportunity in the Sunrise Land, is wholly inadequate to the emergency of to-day, and they send an urgent appeal to Christians in America for help, for more funds, and for more workers. We have neither additional funds nor workers to send to meet this appeal. We cannot divert our funds from other fields where every dollar twice over could be well used, the missionaries in Japan would not wish us to do that, nor, so far, have we one single woman to send of the ten asked for. Yet we dare not turn away from an appeal so manifestly of the Lord. A committee, appointed to consider the matter, recommend that funds be specially solicited for this great need, hoping that some women who are not touched by direct missionary motives will feel the call of philanthropy and of political need, since Japan is fighting the battle of all the civilized world in this struggle against Russian aggression. We do not wish funds to meet this need forwarded from auxiliary or Branch treasuries, for every dollar you can raise beyond what is pledged to special objects is needed for our general use. But we do wish to interest individual women who are able to help in a work so Christian and so humane. Do not you know some such woman?

**JAPANESE POSTERS.** We have received a large number of Japanese war posters, giving views of all sorts of scenes connected with the war—processions, embarkation of soldiers, hospitals, camps, equipments, and whatever could suitably be represented in this way. We will gladly loan these for use at missionary meetings to those who will pay the postage. As many will probably want to see them we must ask for a prompt return that they may go on to the next applicant.

**LENTEN ENVELOPES.** Very pretty envelopes for the Lenten offering, and a letter to accompany them, are now ready for distribution, and will be sent free on application to Miss Ada R. Hartshorn.

**PRAYER CALENDARS FOR 1905.** It is matter for rejoicing that so many women are using our Prayer Calendars, but we greatly regret that the edition for 1905 was exhausted before everyone wishing a copy was supplied. The disappointed ones, however, can keep in touch with the names and subjects by following on with the successive articles, Our Daily Prayer, given each month in the department of Our Work at Home. These articles bring you the latest figures and news about the fields and the missionaries named on the Calendar.

**UNITED STUDY.** The plan for United Study, which Miss Child with representatives from other denominational boards worked for years to inaugurate, is now in its fourth year, and its success may be considered phenom-

enal. It is an interesting coincidence that Japan was selected for this year's study before there was any thought of the present war with Russia. From the rooms of the Woman's Board, in Boston, more than 4,300 copies of *Dux Christus* have already been sold, and this does not even approximately indicate the number in use in the territory of this Board, since the book is sold in many places. The Macmillan Company, publishers, reported to the Central Committee, December 31st, a total sale of more than 37,700 copies.

The book on Africa for next year's study is well along in preparation. It will be entitled *Christus Liberator*, and will be published in June. The name of the author, Miss Ellen C. Parsons, editor of the Presbyterian magazine, *Woman's Work for Woman*, is sufficient warrant for its careful statement of facts and its practical value as a text-book.

**SUMMER** Last year's Summer School for Women's Foreign Missionary **SCHOOL.** Societies, held in Northfield, was a marked success, as those who were fortunate enough to be there have not failed to testify. Plans are already initiated for a similar school in Northfield next summer, at a little later date, from July 24th to July 31st. Valuable facilities will be given for aid in the use of next year's text-book and for considering methods of work in foreign missionary societies of older or younger membership. A much larger attendance than last year is confidently anticipated. More details with regard to arrangements will be given later.

**GENEROUS** In the list of officers of Eastern Connecticut Branch, the name **BEQUEST.** of Mrs. Israel Matson, of Lyme, as vice president has become familiar to many. To her co-workers in the Branch, and to those who have known her, she has been much more than a name, in Christian work and in her active devotion to the cause of foreign missions. In middle age she has passed on, but her last will and testament verifies her life. After several definite bequests, she makes the American Board and the Woman's Board, with four other societies, residuary legatees, an assurance to each of very generous remembrance.

**JUST** time and space to say that the fire early in the morning of February 11th, after destroying two typewriters, the new neostyle, with much office furniture, seriously damaging the letter books, and laying the editorial sanctum in utter ruin, was mercifully stayed before it reached the main rooms of the Woman's Board.

## Outlook for Japanese Women in the Twentieth Century

BY MRS. HELEN A. ROWLAND, OF SAPPORO

**T**HERE is nothing fixed in Japan except change." Despite the fact that the Japanese woman has for centuries been condemned to a position of great inferiority, the change in her position surely coming. She is showing her ability to work out her own salvation. The twentieth century schoolgirl in Japan is a most amazing creature to her grandparents, and in nine cases out of ten to her parents well. Critics express doubts as to whether the arduous, cramming education the Japanese girl is getting now is likely to be a good thing later on.



JAPANESE FAMILY GROUP

But if one could compare for himself the home of a wide-awake, educated girl of the present with one of thirty years ago, his doubts would be dispelled. The two seem to belong to different worlds.

The education of girls is officially provided for by high schools, the peeresses school, the higher normal school, and there are besides numerous mission and other private schools of high grade.

Up to the present a serious drawback has been the lack of sympathy at the home for the schoolgirl and the inability of the mother to help and direct the study hour. But all this is changing, and the young mothers are coming to take an intelligent interest in their children's studies.

The educated Japanese man knows full well the difference between an educated and an uneducated wife. To an intelligent student the growing influence of woman in Japan is apparent. A few highly educated Christian women like the former wife of the present minister of war, the Marchioness Oyama, Admiral Uriu's wife, and scores of others in high position, have so influenced the public actions of their husbands that the world sees that the nation is committed to the western type of civilization.

The work of college women in Japan to-day is a foretaste of the good time coming. These women are shining examples of the good that comes to the girls through strict application during school days and resultant mental discipline.



THE HOPE OF JAPAN

To be sure, all Japanese women are, and will be, for years to come under "the three obediences": obedience while unmarried to a father; obedience when married to a husband and to that husband's parents; obedience when widowed to the eldest son. But one hears less and less of the celebrated treatise, "The Greater Learning for Women" (*Anna Daigaku*), which was taught so faithfully to the daughters of fifty years ago. Ask any young woman, however, to give you "the seven reasons for divorce" mentioned in this treatise, and she will be likely to name them at once: (1) disobedience to her father-in-law or mother-in-law; (2) barrenness, (3) lewd-

ness, (4) jealousy, (5) leprosy, (6) talking overmuch, (7) stealing. Is it at all strange that one marriage out of every three ends in a divorce in Japan? Christianity is already doing much for the home life in Japan, and divorce among Christians is rare.

Woman's future as judged by the present will not be an easy one, but much depends upon her tact and "stout-heartedness." Already Japanese women are becoming active workers in churches and hospitals, and the professions are not entirely neglected. The number of women doctors, "hello girls," teachers, etc., is steadily increasing. Woman's executive faculties also are developing as occasion demands. The large public meetings for women are now presided over by women themselves with proficiency and tact. A few years ago the persuasive eloquence of these gifted women was unknown.

Japanese women may sometime enter politics. At the present time, however, it is hard to find many women who can tell you the names even of the political parties. And as for knowing anything about her legal standing or the law she is not posted.

It is to be sincerely hoped that the Japanese women of the twentieth century may be made happier by the doing away of concubinage, and the revision of the marriage customs. What Stuart Mill calls her "emancipation" from these things will prove a blessing not only to herself but to the whole nation.

The work of temperance is bound to make great strides during the coming years, for the W. C. T. U. work is already making a deep impression on the country.

The Confucian idea of filial piety must be modified to suit the ideals of new Japan. The brothels are filled with girls who loath the life of shame they are leading, and yet these same girls would never think of questioning the right of their father or elder brother to sell them in order to help the "house."

The heroine in most of Japanese romances is a girl who is leading a life of shame in obedience to the dictates of filial piety. Sir Edwin Arnold was mistaken when he wrote "the Japanese women have the nature rather of birds or butterflies than of ordinary human beings."

All praise to the brave, earnest, intelligent women of new Japan who are doing so much for the future of their countrymen!



## **A Missionary's Work in War-time**

BY MISS LUCY E. CASE

OSAKA, JAPAN, November 3, 1904.

WE are living in stirring times, even more than usual, and I think you may like to know something of our busy lives and work.

To-day, November third, is the birthday of the "Son of Heaven," as the Japanese call His Majesty, Mutsuhito, Emperor of Japan and Formosa. I think it was most considerate of His Royal Highness to have his birthday in the lovely month of November here, for it gives the people of this island empire such a fine holiday before it becomes too cold to stir away from their charcoal braziers. Could a stranger come to Japan to-day and see the life on its streets, its festive decorations everywhere displayed, the gay life at the seaside and in the tea houses, he might well rub his eyes and wonder if Japan were at war after all. Nearly all the stores are closed, and yards and yards of blue and white striped cotton cloth, with the owners' crests on them, are hung in front of the closed doors, while above hang the white and red Japanese flags, and in many places bright colored lanterns are added. Those who can afford it go off "to play" at the neighboring beaches, or whole families go to see the lovely maples in their gorgeous autumnal colors. Although it is a holiday, all the school children must go for brief exercises to their schools. These exercises consist of songs, poems to the Emperor and to their country by the pupils, and generally a very laudatory speech in honor of their great Emperor, whom many still worship.

As the little girls in their best gowns, mostly silk or crêpe, with bright ribbons and brighter flowers on their shining black hair, trip by, and the boys with their new soldier suits and caps, with most consequential airs stalk along, many of them even now accompanied by servants or their grandmothers, it is a pretty sight indeed; and it does not take very keen insight to recognize the advance that Japan is making in affairs, nor to see the real progress that is going on in things educational. On this day the Emperor's rescript is read in all schools and at all public gatherings. Not only is the love and respect for their Emperor inculcated in the people and children on holidays, but also in season and out of season on all sorts of occasions, so that many people think that the strength of the Japanese and their obtaining the victory so many times in this war are due to their loyalty to their Emperor.

On an ordinary day in this great city of Osaka, one could not fail to be impressed with the war spirit everywhere shown. Boys with bells tied on

to their belts or, properly speaking, sashes, run through the streets crying out, "Extra, Extra!" "Latest war news!" and people run out from schools, houses and shops to get the "Extra." Then they gather around a news stand and a self-appointed man will read to a large, quickly assembled crowd the latest word from the scene of action. Many shop windows are filled with war prints, and scenes of battles are printed on towels, handkerchiefs, postals and photographs. The children play war all the time, and ill fares it with the children who are willing to act as Russians even for the time being. One day as I was going by a large primary school, I noticed that all the children, boys and girls, came out, each one holding toy soldiers with knapsacks and swords, which they had received at school as presents.

Then more than all these things is the actual presence of thousands of soldiers in our city ready to go to the front at a moment's notice. All the families who have any extra mats are obliged to take in these soldiers, and board them for a very nominal price. They may stay, as did the last soldiers, a month. These soldiers are from other places, and come here to await further orders. The Osaka soldiers have all gone to the war. Just now the city is rapidly filling up with the strong, rugged-looking soldiers from the northern island, the Hokkaido. Last spring and this fall our schoolgirls have sung in concerts gotten up for the comfort of the officers and soldiers while they have been waiting here. The soldiers seem to enjoy these concerts, always coming out in great numbers. When the Japanese had their first successes there were many torchlight processions and great demonstrations on the river, but those have become things of the past now. The grounds of the recent Osaka exposition are now covered with rude buildings used as hospitals, and the wounded and sick soldiers are being brought back nearly every day by the hundreds. Many of the returned soldiers are sick from exposure to cold, and especially with *kakke*, a disease that attacks the feet, and may prove fatal. These sick soldiers are put into white unbleached cotton cloth kimonos, which have the Red Cross on both sleeves (Red Cross Society), and nearly all are put on cot beds that are as clean and comfortable as the beds in our home hospitals. There are so many, however, that some have to be put on comfortables on the floors. They seem to be well cared for by the doctors, officers, and nurses.

This fall many of us missionaries have received permission to go to visit them (not the very sick ones) in the hospitals. I was given as my share eight wards with sixty in a ward. On account of my regular school work, church and out-station work, and home duties, I can go there only once a week. The attitude of the doctors and officials toward us is very gratifying. It is pitiful to see the eagerness with which the soldiers will receive anything

from us. I have been going with my Bible woman Friday afternoons to visit them. We take easy, short tracts, or one Gospel in book form, to give them. We have had several thousand copies made of two or three suitable hymns printed as leaflets, with easy-to-understand Bible verses on the reverse side. We give these to each one, and my Bible woman and I have sung the hymns to them. The soldiers seem to enjoy the singing greatly, and listen most eagerly to the talks that grow out of it. The majority of the soldiers know nothing of the Bible nor of the "Jesus way," but many of them are studying it now. If you could see my Bible woman kneeling on the floor at the foot of the dark-colored comfortables, her face really transformed because of the message she is telling them, and see their eager faces as they crowd around—those who are able—and sometimes ask a question about the Bible or Christianity, you would feel as I do, I think, that it is an opportunity to help them that must not be lost.

Many of the men get well quickly, and go back to face death again. I have talked with the officers, and have been surprised at their cordiality and toleration. Some from the Osaka church go to visit the soldiers at the hospitals, and take them fruit, tooth powder, and other delicacies. Mr. Warren, one of our younger missionaries from the Doshisha, Kyoto, comes down to play to them on the violin, which they seem to enjoy.

Many of us have been asked to make and fill small comfort bags for the soldiers, but I have not had time to do that yet. Our schoolgirls have knitted worsted bands for them, and they also sent them one thousand cheap fans in the summer. Since I began this letter the upper class have made a poem for the comfort of the sick soldiers. The meaning of this poem I will give here:—

#### SONG FOR THE WOUNDED SOLDIERS

"'Hark! is that the sound of the guns in the battlefield, I hear? Oh, if it were not for this unfortunate wound.' 'Mourn not that thou art laid low



MISS CASE AND HER BIBLE WOMAN AND PUPIL

on the bed of illness. The color of thy heart is just as rich as that of the flowers which faded on the battlefield; your heart is just as loyal as those who fell.' 'The fame of our comrades will be as high as the Ural Mountains, but alas! for me it was planned otherwise.' 'The spotless white of thy garment is the sign of the singleness of thy purpose. Though the dark, threatening clouds of sorrow overhang thee, lose not thy heart, for as the bright moon shines behind the clouds, so the eternal grace of our God is ever shining on thee.' "

Many of the Japanese do not understand how Russia can be a Christian country, and think that the Russians must have a very queer God.



## A Heathen Festival

BY MISS MARY T. NOYES, MADURA

**Y**ESTERDAY we went to see the great Karthihei Festival at Secunderamalai. The festival was exceedingly interesting, though horrible indeed. This was the great Karthihei, in the birth month of Subramanian, the date determined by a certain star's reaching its zenith — Subramanian's star, I suppose.

We started a little before seven in the morning, and we found the streets even before reaching the toll-gates full of people going to the festival, and from the toll-gate to the temple, a distance of four or five miles, the road was crowded with pedestrians and carts loaded to their utmost. The Pasumalai people say this continues for more than twenty-four hours. Not only so, but special trains are run and are well patronized. The nearer we approached the temple the more slowly did our carriage have to go, and when we came nearly in front of the temple we could move no farther, and a constable informed us we could not get through. We told him we were very anxious to drive around the mountain and see the sights, and it would be difficult too to turn around then. He went for the police inspector, who looks like a Parsee or some North India man. He finally said he would try to get us through, and with another inspector, a Brahmin, some other official in uniform, apparently an Irishman, and several constables, proceeded to clear the way. All had whips, but threatened rather than used them, and slowly we wedged our way through. The police would not leave us even when the crowd became less dense and we felt we needed their help no longer. The people did not seem to resent our presence at all. We did not try to enter the temple in such a crowd, especially

as we knew we should not be allowed in the inner part, and nothing new could be seen in the outer part. The chief feature of this feast is the penances performed. For the whole distance around the rock, several miles I suppose, there was a continuous line of mendicants sitting on a cloth or the sacred tiger or *cheetah* skin, many with umbrellas to match them. The crowds of passers-by give them copper coins, rice or popcorn, especially the latter, because it is bulky and looks like a good deal, so our Brahmin escort says. He wore no heathen marks, and evidently had no sympathy with what was going on, though he is not a Christian. Most of the people we saw looked like the ignorant rabble, though many were no doubt high caste.

Horrible creatures many of the mendicants are. They seem to make a merit out of their dirt and the besmearing with ashes, and their long hair matted into ropes with cocoanut milk adds to the "beauty" of their appearance. Some of the beggars are really deformed or blind. Poor things! but when you know that some of them make a better living than those who can work, your pity decreases. One blind boy we saw there often begs near one of our churches. Miss Swift offered to send him to a blind school, but found that he supported his whole family, the rest of them able bodied, by his begging. A good many stumps of legs, bound up and apparently yet raw and bleeding, were false. One man acknowledged his real legs were under him, and the unnaturalness of the positions and unnecessary swathings, revealed other frauds. We saw one man buried in a pit all except his head, over which a little shelter was built—a rather weird looking sight. In front were cloth and skins spread out, on which were idols, conch shells, sacred ashes, etc., also the offerings of money, grain and cocoanuts given by passers-by. Two other *sanniasis*, one on each side, called for offerings, beating their gongs, and blowing the conch shells. We saw one man with a wire piercing both cheeks and then twisted into queer shapes. One man had a little boy all dressed up gaily and bedaubed with colors, with a stick nearly half an inch in diameter pierced through one cheek. It looked bloody, but so much artificial coloring was mixed into it we could hardly tell how much of it was real. The boy, rather a small one, stood silent and almost immovable. We saw one man with his head buried under a heap of earth, but I suppose there was some way for him to get air; and a baby was there with a great stone on top of it. Really, most of this seems to be a means of getting charity. That was the explanation given by a Mohammedan constable who was with us. Those who give often do so as a thank offering for some answer to prayer. Some give promiscuously to all, others to those who interest them.

Every little while we met two or three rollers rolling way around the rock through dirt and mud and over stones and everything. How intense miserable they seemed! Some were all tired out, and they were encouraged sometimes by the sayings of those who accompanied them. Several women were measuring their length, and some were continually stopping to pick up a little earth. This was less continuous than the rolling. When we first left the temple we met several women who were so faint and exhausted that they had to be supported. We imagined they had been doing some such penance. We heard one old fellow decked with garlands w led a band of singers sing, "Oh, thou who removest sin." It is heartening to know that they believe such acts can remove sin, and I don't suppose that many of them are thinking of their sins. . . . Wherever there was a tank people were bathing and the lower part of the rock was covered with cloth spread out to dry.

I suppose many attend the festivals simply as a gala day. There are merry-go-rounds to amuse them, and things to buy. Many go home carrying sugar-cane or some toy or flowers. Still it must be a real thing to many. We saw one man standing on spikes or nails but he did not seem to walk on them; they seemed not very sharp, and he had a cane to lean upon. Still he could hardly be comfortable. One woman had a mina-bi in a cage. I asked her why she brought it and she said her baby had died and she had taken this to care for instead.

When one sees such sights and thinks of the hundreds of thousands attending such festivals it seems as though little had been done, with our little body of Christians, and one hardly wonders that a careless traveler sees only that side of Hindu life says there are no Christians. But what relief it is to get back to our little Christian community, the little leaven that we hope may leaven the whole lump.



TIBET, refractory Tibet, can be reached and made to see and hear. Some three years ago a Tibetan Lama named Khomfel was converted through preaching of Moravian missionaries from Leh, in Kashmir. He was a capable man; was taught, and finally sent to preach Christ in Kalatse, near the Tibetan border, the very place where he used to serve Buddha. Now the Moravians tell us of the baptism at Leh, of five Tibetans from Kalatse, converted through the preaching of Khomfel. "Be what you like; be a Mohammedan if you choose; but if you become a Christian we will disinhered you!" This is the threat hurled at one of these new converts by his friends. It was carried out to the letter, too.



#### WASHING DAY IN INDIA

Mrs. Winsor, long a missionary in Sirur, India, sends this photograph of "the girls' Saturday's washing." They even stand in the water at their work. They do this washing that they may save money for their Christian Endeavor, and it is also a pleasure allowed to those who do well in school. Other girls, not shown in the photograph, are washing close by. In severe rains the water comes up over the bridge.



## A Missionary Wedding in Micronesia

BY MRS. GEORGE GARLAND

Our readers will remember that when the *Morning Star* left Boston in June, 1904, one of her passengers was Miss Maria E. Gliewe, going out to join her betrothed, Rev. Albert A. Jagnow, who had gone as a missionary to Ruk in 1903. Mrs. Garland, wife of the captain of the *Morning Star*, whose home letters have given vivid pictures of the experiences of the voyage, tells us the story of the wedding:—

Yes, of course it was a pretty wedding, and your special correspondent was on hand to send you an account of it.

In the first place, to go away back to the beginning, when we arrived at Ponape we found that Mr. Jagnow had been here already two months, hav-



REV. ALBERT A. JAGNOW



MISS MARIA E. GLIEWE

ing come from Ruk at the time when the *Morning Star* should have arrived to meet his bride. There was no chance for him to go back to Ruk, and so he waited with growing anxiety as the weeks changed to months, and still no sign of the ship. With so small a vessel in a long voyage are many possibilities of casualty by the way. When we did at last reach this island we were obliged to enter, of course, at the German colony, where we found Mr. Gray, who had come around in his boat the night before; and think what

a joyful surprise it must have been to Mr. Jagnow when Mr. Gray returned to the mission station taking Miss Gliewe with him.

Miss Gliewe had planned to be married at Ruk, but it seemed wiser to have the wedding while the ship is delayed at Ponape, taking on the freight which the *Carrie* and *Annie* has just brought from San Francisco for the mission. So our first officer obligingly overhauled the boxes in the hold, and helped the bride to find her wedding gown (the cake brought from home did not materialize, but that was not of vital importance, and will keep); and dear little Mrs. Gray opened her house for the great event. Formal invitations were written very properly for the German officials, and signs of general festivity were all abroad. That was on Friday. The next morning at breakfast the captain's wife extended an informal invitation to the whole company to be present at the marriage of her eldest daughter, as Miss Gliewe pleased to call herself, on Monday, October 31st, at 5 P. M.

If you had been in this vicinity yesterday you would have been heartily interested in the preparations going on. You see we have not been within reach of a laundry for some weeks, so one man had a white coat to be washed, another found that his light trousers were in a state impossible to wear to a wedding, another groaned over two soiled white duck caps; he could wash one well enough, but could he iron it with a hot bottle? One of our officers was the butt of all the rest because, in spite of his usual precision, he was the last one to find himself properly dressed, for the tops of collar studs would fly off, and buttons would part company with shirt fronts, so that his orderly room was in a state of volcanic confusion when at last he took his hasty departure for shore. His fervently expressed hope that such occasions would not occur very often while he is in Micronesia was most amusing.

But I am a little ahead of my story. Even the missionary ship honored the day with her most festive attire, for at noon on Monday the men "trimmed ship," and sent all our gaily colored signals fluttering in long lines from each masthead to form a mammoth M, with the Stars and Stripes at the foremast, and the big new flag at the stern. The "Blue Peter," which is always raised as a signal for sailing day, was displayed as it should be, "for," said the captain, "isn't Miss Gliewe about to sail on the sea of matrimony?" The captain of the *Carrie* and *Annie* followed our example, and one would have thought that it was at least the Fourth of July to see two American vessels in that out-of-the-way port with all the colors flying.

Fourteen of our ship's company, aside from the captain and his family, had accepted the invitation to the wedding; so, after an early supper, there was a general exodus, those who were not so fortunate as to have the use

of a dressing room on shore seating themselves in rather gingerly fashion in the boat, to the amusement of the children, who had their light dresses in a suit case. Ponape is like Kusaie, a land of sudden and frequent showers, but we were so fortunate as to get ashore without a wetting. The procession which wound its way up to the house was an unusual sight for Ponape, and would have been of interest anywhere, I think. It was truly cosmopolitan, America, England, Ireland, Sweden, Norway, and Finland being represented. If "Sunny Jim," the cook, had not stayed aboard we might have had Africa as well.

Mr. Gray's house is the prettiest in Micronesia. Perhaps it would be truthful to say that it is the only pretty one! While as perfectly adapted for solid use as the other missionary houses, the arrangement of rooms, windows, verandas, and even stairs is such as to make a very pleasing whole, while the little contrivances for comfort and convenience are managed in such a way as to add to the pleasing effect of the place. It was a charming setting for the very pretty wedding. Some of the boys and girls had woven garlands of ferns and flowers and the leaves of the foliage plant, and with these the stair railings and newel posts were twined, while long graceful ferns with fronds almost as delicate as maidenhair, brought bodily from their wood home and set in jars on either side of the stairs, were ready to frame the picture as the bride came down. The shaded lamps through the house and Japanese lanterns on the wide verandas added to the picturesqueness of the scene when, at nearly seven o'clock, all was in readiness. The company from the ship grouped near the organ within sight of the pretty open hall, stood to sing the hymn which Miss Gliewe had desired to hear at her wedding. It was the hymn which had been sung at Mr. Jagnow's ordination, and is one commonly used at a German wedding, beginning

"Iesu, geh voran,  
Auf der Lebensbahn,"

but there were not enough of those who could sing the German words, so we used our familiar English translation,

"Jesus, still lead on,  
Till our rest be won."

Miss Gliewe had given me the old German tune, however, and by practicing it two evenings after prayers, the men had learned it very well, and it was a great gratification to our German friends to have it used. In the hall and study were gathered the few outsiders: the captain of the schooner with his wife, some of the native chiefs, and a few other Ponapeans, with two evidently uninvited guests (to judge from their lack not only of a wedding garment but of any garment whatever); while the girls from the hill who had

come down with Misses Foss and Palmer crowded at the open windows. The expectant hush was broken by the hymn, which, with its simple German melody in the men's voices, was most pleasing. I think they were all glad to be asked to take this part in the service. With the second verse the bridal party came down the stairs, Miss Wilson attending the bride, who looked fair and sweet in her white gown and veil, with white everlasting flowers from the hillside against her dark hair. As Mr. Jagnow and Mr. Gray, as well as nearly all our ship party, were also in white, it made a truly tropical wedding scene. They stood just at the foot of the stairs. Little Elizabeth, who had never witnessed a wedding scene before, and had been properly indignant over the children's declaration that after to-day "Tante" would no longer be Miss Gliewe but Mrs. Jagnow, stood close to our shortish Michael, whom she regards as a particular friend, gazing seriously at her friends who were playing this new part, and now and then putting up her hand to Michael as if for explanation; while Dorothy and Ruth, who have enacted almost daily weddings with their dolls for a large part of the voyage, looked on with very evident satisfaction at the "real thing."

The blessing was followed by the last verse of the hymn, and then Mr. Jagnow and his bride passed about among the company to receive congratulations. They were now and then taken unawares by someone with a handful of rice confiscated from "Sunny Jim," but took it in good part. After a little sociability Mrs. Gray summoned us to the side veranda where, in the light of lanterns, two long, daintily spread tables awaited us, with seats for twenty guests—while some were seated at a little side table—and some of the school boys and girls to assist her in serving her large company. Of course you want to hear about the wedding supper? There were delicate sandwiches of Miss Foss' delicious bread, yams served like mashed potatoes, chicken salad and cold ham, with tea and coffee and rolls, and a chocolate cake which would fairly melt in one's mouth, to take the place of the wedding cake which was in hiding on the Star. It would have been difficult to attempt any seating of the company, so it happened that we were most delightfully mixed, and our Finland fireman had his place next the bridegroom, while the chief engineer had a seat near the other end of the table. In one row sat one of the sailors, the steward, the second engineer, and the captain and his wife. The flower trimmed tables with their pretty dishes and fresh linen were charming after our long months on shipboard, where we cannot afford to put on a clean cloth every time a "tippity ship," as Elizabeth says, sends milk, gravy, and tea in all directions. There was so much good cheer and kindly feeling among the mixed company who sat together that I am sure the bridal pair, although so far from "their own,"

must have felt a little homelike glow at the heart as they found themselves so surrounded with friendly and cordial interest. Just before we rose from the table Mr. Gray said a few pleasant words, and then the cheers which were proposed for Mr. and Mrs. Jagnow and for the Morning Star were heartily given, and wound up by three more proposed by our irrepressible Misses for a good sendoff, all echoed by peals of delighted laughter from the astonished children.

The party soon broke up after this, for little Elizabeth could scarcely keep her blue eyes open long enough to say good-night, and our going was the signal for everyone to leave. There was much fun as our long column wound its way down to the boat, for feet unaccustomed to our slippery paths make sorry work of it on a dark night, with only a flickering lantern light for a guide. As the boat pushed from the shore we could hear the sound of singing from the house on the hill at evening prayers, and it was a pleasant good-night.

The "wedding journey" will be to Kusaie and back to Ruk, where Mr. Jagnow, who has spent such a lonely year, will be ready to take up his abode again with a home of his own to bless him, and another hand on his burden.



## Missionary Letters

### TURKEY.

Mrs. Andrus, who has done much for the orphans near Mardin, wrote on October 20th :—

LET me tell you about the sudden but very pleasant wedding that occurred in our last days before vacation very busy. A young man from this city who has been for several years in the employ of the Arabian mission at Mosul and Busrah came home to visit his friends and asked for our second assistant teacher in the girls' school to return with him as his bride. She was quite willing, and being an orphan, one for whom I have been more or less responsible for the past six years, having no home nor relatives in the region, the wedding was naturally at our house. I had the care of the wardrobe, to see that nothing essential was lacking, and also to make sure that all proper ceremonies were observed at the betrothal and when she was handed over to her husband's family on the wedding night. I dread such ceremonies though I have had so many, still in this case the work was really one of love.

Cholera, quarantine and danger on the road prevented the party from leaving till late in September, and then they were obliged to take a circuitous route. But by this time they must have reached Bagdad, where the bride has a brother in the employ of the Church Missionary Society. Both were educated in our schools, but their life work is far away under different societies. Two of our dear girl graduates have gone this fall to Aleppo to help the Scotch Mission begin or carry on a recent beginning of Arabic work in that great city. With all our discouragements we like to think that we have a hand in the work of so many different fields, for really the number of our helpers scattered to the south and west, in places where other societies have not been at work long enough to raise up their own, is not small by any means.

It is less difficult to be reconciled to the increasing numbers who are leaving us to escape increasing hardships in the way of living. In most cases one cannot blame those who wish to emigrate, for conditions are growing worse and worse every month. Over 250 have gone from this Mardin community within the past year or two, some of them those whose going greatly weakens the church financially and intellectually. Heavier burdens are left for those who remain behind. Sometimes money is sent back to help friends or to meet government dues, but more often all the earnings are needed for increased personal expenses and nothing is left to be sent back. Or, it may be that obligations are forgotten, human nature being what it is.

Quarantine and the necessity for taking strong guards with every caravan have greatly increased road expenses, so that the difficulty of getting away, especially with families, is greater, and we had thought that not many could go this fall. But the greater expense does not seem to be a decided hindrance. The anarchy prevailing in all directions only makes people more anxious to get away, and they would rather sell all they have and start empty handed than not to go. . . .

The coming of pupils to the school has been delayed in some cases by the closing of the roads. The Mosul boys could not get here till this week because of quarantines, and some other pupils had to wait for a sufficiently strong guard to the caravans.

#### INDIA

Miss Gordon, head of the girls' school at Wai, wrote on November 25, 1904:—

Just now our work is largely stopped by another visitation of the plague, the fourth since October, 1901. Our girls' schools had been open only three months and a half when it broke out again, and this time it is very fatal. It is in the villages too, and of our eleven schools only three

are open at present. The people are scattered and we shall not know till they return how many of those we knew and have been working for have been taken. . . .

We who can see only the outside, can know little of what is going on in the hearts all about us. The faithful sowing of years cannot be in vain. I feel sure that there are many thoughtful ones, many trying to follow Christ secretly. If God can wait patiently for the harvest surely we can.

Miss Mary Noyes, now in charge of the Madura girls' high and training school, tells us pleasantly of a recent event in Capron Hall. Our older readers will not need to be reminded of the heroic and devoted missionary who gave thirty years to telling the gospel to the women and girls of Madura, Mrs. S. B. Capron. Capron Hall, now occupied by the girls' school, is named for her, and her face looking down from the walls will be a continual help to the pupils. Miss Noyes says:—

The "unveiling" passed off very nicely. We had no decorations as we did not want to mar the walls, except a vase of flowers, the double hibiscus, on the chairman's table. The portrait hangs where the girls see it every morning at prayers. The mottoes at the ends over the blackboards are, "All thy children shall be taught of the Lord," and "The King's daughter is all glorious within": one is in red and black, the other in green and black. . . .

Mr. Chandler made a beautiful Tamil address, and the girls especially seemed much interested in hearing about Mrs. Capron. At an appropriate reference to the portrait, the silken cover draped over it was removed and everyone applauded, the girls waving *olais*. An interesting part of the exercises was the singing, by Tamil girls dressed in appropriate costumes, of lullabies in ten languages, American Indian, Tamil, Hindustan, Swedish, Norwegian, German, French, Italian, Russian, English, and the Japanese national hymn.

#### CEYLON

Miss Helen Root, left alone in charge of the Uduvil girls' boarding school while Miss Howland is in this country for furlough, a school with 106 members in the vernacular and training department, besides many more in the English department, wrote in November:—

God is giving me strength and courage for the work. It has been a hard term—would have been hard even with Miss Howland to share it. The sudden death of one of our dear low-caste girls, of typhoid, was a very hard blow. I have been to-day to see her sister, but the parents are not willing to let her come back, though I hope they may next year. There have been quite a number of cases of severe illness, all different in character, and I have been only too glad to have Dr. Curr so near and so kind to help.



We have made repeated efforts to find an English or Eurasian young lady to help here, so far unsuccessfully, but now we have a faint hope. . . . Pray for us; we need that even more than a new missionary, though we think we need that too.

Mrs. Winsor, of Sirur, telling of a little tour recently, says:—

We did enjoy a little work among the village women; all castes, all ages hear with joy, and say 'we come'; they just need more of God's Spirit—of the Holy Spirit's influence; for that we wait.



## From Various Sources

### SOUTH AMERICA

THE Regions Beyond Missionary Union is carrying on successful work at several places in the "neglected continent," and one worker writes "no buildings were large enough to hold the crowds desiring to hear the message." They hope to establish in Buenos Ayres a Bible training institute where devoted and capable native converts may be prepared for the ministry of the Word.

Concerning the work in Peru is every reason for gratitude. Important arrangements are in progress for establishing a Christian Industrial Mission at Cuzco, forty-five natives have been baptized, and the first Peruvian Christian Church in the interior is a strong, aggressive, zealous body of believers. Two of the converts are descendants of the Incas, and two are savages from the forest region of the Amazon, who formerly knew nothing about God or Christ.

### JAPAN

Bible distribution among the wounded Japanese soldiers grows in interest all the time. Mr. Loomis, of the A. B. S., writes that the war department has authorized Bible distribution among them, and the soldiers are glad to hear and read about Christianity. All experience of the power latent in the Scripture gives assurance that this work is the sowing of seed which is certain to bring forth much fruit; for as Mr. Bell (A. B. C. F. M.) says: "Touch the soldiers and you touch Japan."

A distinguished member of the British Cabinet, speaking at a missionary meeting, sharply criticised "the unholy thirst for statistics." We better realize the interests at stake in Japan mission fields, however, if statistics can show how progressive a people it is whom we there seek to win to Christ.

The one city of Osaka, for instance, is a manufacturing center with great cotton mills; with an arsenal constantly turning out cannon which do things with a mint; with other important industries and widely known business houses, besides more than one hundred banks. It is work among the thousands of men, women, and children in such a center that we sum up in phrase, "Missionary work in Osaka."

An old and influential Japanese priest is said by Mr. Schumaker (A. M. U.) to have discussed in a temple lecture Christian work for women in Japan. "In Tokyo," he said, "there are about seventy-five girls' schools. Of these about fifteen are Christian and only one is Buddhist. Mark my prophecy that in forty years Japan will become Christian!" The man may have spoken as foreseeing calamity, but few who watch Japan doubt his foresight.

A Baptist missionary in Japan tells of a scene before the communion table, when a Japanese Christian, with strong emotion, insisted on confessing a sin before he would partake of the Lord's Supper. The sin was told. "In the rush and hurry of wheat harvest and of setting out rice plants, my mind was distracted with the work, and for two days I did not take time to compose it to think upon the loving kindness of my Lord. . . . This I should have been so ungrateful overwhelms me with shame and confusion of face." Missions are worth while when they bring to us from converts in the far East words that stir the secret springs of our own life.

#### CHINA

A missionary of the Presbyterian Church of England describes ten days touring among the villages near Chiang Hoa, Formosa, and adds, "It is a great comfort to be able to roam all over a heathen country and yet seldom be more than a mile from a Christian dwelling." The progress of the kingdom is emphasized by a moment's thought on this sentence.

Dr. Rijnhart and Dr. Shelton of the F. C. M. S. Tibetan Mission, established at Ta-Tsien-lu (Ta-Chien-lu) in Sze-chwan, China, which is a great center of Tibetan trade, with caravans going into Tibet almost daily. This place is to have great missionary importance in the future, although judging from the experience of the China Inland missionaries established there these seven years, the veil still covers the hearts of the Tibetans. Among the Chinese inhabitants only among whom progress has been made.

The Bible Society has sent a grant of two hundred Wenli New Testaments to His Excellency, Chou Fu, the Governor of Shantung Province, China, who rules over 39,000,000 people. This important official, who is also a scholar of high repute, has expressed a strong desire for a be-

understanding between the missionaries and the Chinese authorities; and among other means to this end he requested Dr. Timothy Richard, the eminent missionary in China, to procure for him copies of the Christian Scriptures, which he might give to his subordinates in office for them to study, because he was persuaded that if they knew more of the Christian religion the anti-Christian feeling would soon die away.

A missionary of the Presbyterian Church (South) in China says that many of the Chinese government and private schools now close on Sunday, not to keep the Sabbath holy, but because they see, as some of our own people do not, man's need of a rest day.

# JUNIOR WORK

EVANGELISTIC
MEDICAL
EDUCATIONAL

To give light to them that sit in darkness—Luke i. 79

## Helps for Leaders

PROGRAM FOR MISSION CIRCLE OR JUNIOR ENDEAVOR SOCIETY  
IN PRESENTING THE CHILDREN'S WORK IN JAPAN

BY JENNIE CARPENTER WARNER

If practicable it will be very profitable to invite the mothers to this meeting. If they understand what the children are doing they will be more careful to co-operate with you. Ask some boy to bring his bicycle, or the bell detached. Ask another boy to borrow a postman's bag and, if possible, coat and cap. A hunting bag will do if the other cannot be obtained. Borrow, make, or hire from the Board Rooms a Japanese costume for a girl and boy. Of course you already take the *Dayspring* for each child; if you don't you ought to. Secure from the Board Rooms enough of the new leaflets on rice paper to go around. If you have one adult to help you no rehearsing will be necessary. After suitable opening exercises the bicycle bell rings in an adjoining room. A boy or girl, previously instructed, goes to the door, and the "postman" comes in, handing you the package of leaflets, a bundle of *Daysprings*, and a letter. The letter is from Miss Browne, explaining clearly the work which the children are asked to do

this year. If you are not fortunate enough to have a letter from Miss Browne make one up. (She will forgive you.) Read the letter aloud, open the two packages, tell what they are, and lay them aside until you are ready to distribute them at the close of the meeting.

At this point the "door bell" will ring again. The bell boy admits a Japanese man dressed in Japanese costume. This "Japanese" should have been previously coached and prepared to answer questions which have previously been distributed among the audience. These can be taken from the new booklet, *What Our Children can do in the Land of the Rising Sun*. Introduce him as Mr. "Yoshi" and tell the children that he has just come from Japan and is quite ready to tell them anything they would like to know about the touring and Sunday school work which they are asked to help.

After "Yoshi" has finished answering questions and taken his seat the door bell again sounds and a young Japanese lady enters, Miss "Nobu. She can be prepared to give any information you wish presented. Selections from "Only a Girl," in the October *Dayspring*, a description of Mr. Pettee's work with the Red Cross in Okayama (see the LIFE AND LIGHT for June, 1904) are up to date. Or, if desired, she may read "Little Blossom," recently published by the W. B. M. She can also exhibit curios and pictures if you are able to obtain them.

The door bell again rings, and the bell boy admits the expressman, carrying an express package. Ask him to open it for you. This he does, disclosing the mite boxes which are to be used the coming year. After a few earnest words to mothers and children distribute *Daysprings*, leaflets, and mite boxes.

This method is very effective, as it keeps the attention of the children on the *qui vive* to see what is coming next. In the society where it was originated, the pastor said it was the first time he ever saw boys "tumbling over each other" for the privilege of taking part in a missionary meeting.



THE Moravian Mission and the Berlin Mission to the north of Lake Nyasa have each undertaken to open and supervise two leper Asylums. The existence of leprosy attracted the attention of German officials, isolation with nursing was necessary, and the missionaries are the only people there able and willing to render such service.

# OUR WORK AT HOME

## How One Member of a Missionary Society May Arouse Enthusiasm

BY MRS. C. G. PHILLIPS

**I**N no possible way unless thoroughly enthusiastic herself, but if filled with this God given fire, which we call "enthusiasm," the devoted member can no more keep from imparting it to others than a fire can keep its warmth to itself. She must be so interested in the society that she cannot go to market the day before the meeting, or several days previous, without saying to Mrs. A., whom she happens to meet in the post office, or to Mrs. B. on the corner, "We shall see you at the meeting I hope? You know we are going to try that new plan for the luncheon, and then, too, we are going to hear some of Mrs. Pettee's charming letters from Japan." She must be so eager to have a good attendance that she will telephone Mrs. W. to come with her next door neighbor, or write to Mrs. — that she will call to go with her.

"Come with me" is more persuasive by far than "come." And it goes without saying that she will surely ask all the new people in the church so far as her time and strength will allow. Each member should work up the attendance, not leave all to the president. The eloquence of your presence counts much in the meeting; far more than many members realize. Of what use, a carefully arranged and instructive program without an audience to listen; then, too, the effect upon the speaker of a large and interested audience is wonderful.

Assuredly the enthusiastic member and supporter will not, as Emerson suggestively phrases it, "Bark against the bad," but will make use of his wise advice to "Chant the beauty of the good." She will tell of Mrs. S's bright, instructive paper on "The Best is None too Good for Missionary Use," or speak of the touching letter from the new home missionary.

In short, she will be so devoted to the society, so loyal to its officers, so eager for its success in promoting the interests of Christ's kingdom that she cannot refrain from talking about it in season, and it may be once in awhile out of season. But she must not spend all her enthusiasm in talking up its interests; she must give of her money and her goods for its objects of be-

nevolence, its luncheons and sociables; and give of her best, not feel that anything will do for the missionary work. She must also read, study, and keep well informed upon missionary subjects; must take **LIFE AND LIGHT**, if possible, and other missionary magazines. How can she be enthusiastic about the work in China if she knows nothing about it?

Above all, the enthusiastic member will pray for her society and all its interests, not only in private, but will respond to the president's request to offer prayer in public at the meetings.

What wonderful progress we shall see in all the societies when half of the members or even less than that number become such devoted, consecrated, enthusiastic workers.



## The Will to Pray

BY MRS. MERRILL E. GATES

**T**HE prayer of the Christian is meant to work changes in the world. Some have said that all changes for the better in the world are only in answer to prayer. But we fear to limit God and his working to the narrow range (even at its widest) of the petitions of his people. Yet we doubt not that wonderful manifestations of spiritual power have been and are the direct consequence of faith and prayer; and were there more will to pray, the working of the Spirit would be more marvelous still.

Certainly prayer seems to be included in the "greater works" which Jesus said believers should do after his return to his Father. The words, "Whatsoever ye shall ask in my Name, that will I do," following so immediately after the promise, show how clear the connection was in his own mind. Equally clear is the connection between "bringing forth fruit" and prayer, if indeed prayer is not itself the fruit for which he says, "I have chosen you and ordained you."

For these "greater works" prayer is needful. By means of the prayer of intercession in particular, are we called to work changes in the world about us. God places himself at the disposal of the believer who with ardent and urgent faith asks for another that which is according to God's will. Is it possible that in refusing to pray through saints and the Virgin, Protestants have lost sight of the power of Christian intercession? The intercessory prayers of the Bible teach us that they are God's appointed way. Moses' prayer is free from every selfish motive as he says, "Yet now if thou wilt, forgive their sin; and if not, blot me I pray thee out of the book which thou hast written." The crown of intercessory prayer is the high-

priestly prayer of our Lord — the link that binds his prayer on earth for his disciples to the powerful, unceasing intercession which he ever carries on at the Father's right hand,—a prayer that is occupied to-day with our needs.

The heart of the Father and of the risen Christ are one. Why then does Christ plead his sacrifice, and ask blessings for us from the Father? Is it not that while the love of the Father and the Son are one toward us, Christ is the channel through whom the riches of the Father's heart are poured out on his children? Because he bare the sin of many he makes intercession for the transgressor. The heart of Jesus exalted is the pathway of the Father's love to us.

In the representation of the Lord, as seeing "that there was no man" and as "wondering that there was no intercessor," we feel the strength of the mighty response. He himself filled the great need. "Therefore his arm brought salvation!" From the heart of our Father, through our divine Daysman, the love of God is shed abroad in our hearts.

When we pray for others we join an intercession ceasing not day or night, and in this one highest act of love we seem to partake of the very prayer and love of Jesus himself. Let us pray for our children, friends, fellow church members, missionaries, heathen converts, nameless to us but known by name to God, for all whom the Spirit brings to mind as those whom we may help. The line of direction and of spiritual aid is through the heart of Jesus interceding.

Why is it that more prayer and more effectual prayer is not offered? The church upon its knees is the imperative ideal of the true church. How do we know that there is a lack of the prayer of faith? Because we judge that if every Christian were asking and obtaining through intercessory prayer the things which the church and the world need, there would be such a great and vital turning to the Lord as the world has never seen.

The cause of the failure and deficiency is found in the unprayerful will. We do not *will* to pray, as we will other things and do them. We are not bent on prayer for others. Are we resolved that not a day shall pass that we do not fervently and with active faith pray for one or more or many whom we know to have spiritual needs which only God can supply? What is the secret of strengthening the will? *Attention* to a subject is the source of interest in it; *interest* awakens feeling; *feeling* gives rise to thought; thought stimulates and decides the will, and will controls action. Only let the will be strong enough and the action, which is the object of that will, will necessarily follow. Begin to-day to make your will firm in this matter by giving to it attention — a word which means "bending toward" — bend your mind toward this matter of prayer. Give some time each day to intercession, and become one of God's remembrancers.



## Our Daily Prayer in March

THE power of the Woman's Board depends largely on the wisdom and devotion of its Branch officers; we must pray for them. The work rests ultimately with the auxiliaries; let us pray that not one officer, not one humblest member may fail to realize her duty and her privilege to pray, to labor, and to give for the salvation of every child of man. One after another the older ones are laying down the work, their task done, or forever left undone. We must pray with all earnestness for the young women, the girls, the little ones, who must carry forward the work. May their wisdom and devotion far outrun that of the present day.

The Christians in Bulgaria are waiting for promised reforms, with the hope long deferred which maketh the heart sick. Mrs. Haskell and Mrs. Marsh, both veterans in missionary work, are now glad in the assistance of twelve or more native women whom they have trained. Now their work is largely one of supervision and guidance.

On March 7th we remember a missionary mother and daughter; the mother doing much for women and the daughter a teacher in the girls' boarding school. Miss Maltbie is at the head of this school, with nine native teachers and one hundred and seven pupils who come from six wide fields. She has just come to America for her furlough, and Miss Haskell, her efficient associate, will take charge of the school in her absence. Mrs. Thomson is detained by delicate health in her home in Scotland. Mrs. Clarke, now transferred to Monastir, has care of the work among the women in that vicinity.

Miss Clarke has a promising kindergarten of fifty, with an unusually large number of boys. She also has a monthly meeting for the mothers, and her influence is felt in many homes. Mrs. Ostrander is still learning language and conditions, the apprenticeship necessary for every good worker.

In our so-called European Turkey, which includes Bulgaria, Rumelia, and Macedonia, there are ten Bible women, twenty-seven village schools with 682 pupils, and sixteen churches with 1,435 members. The contributions of these churches last year amounted to \$5,700, and 107 native helpers do a great part of the work. Out of deep poverty their average gift is about four dollars; when shall we prosperous American Christians give as much?

Miss Stone, detained in this country by the delicate health of her aged mother, still speaks and works for her beloved Macedonia and its harassed and suffering people. Mrs. House, recently returned to Salonica from her furlough here, and Mrs. Holway, do much work among the women of the busy city where St. Paul preached so long ago. Even in his day as he wrote them, they "received the word in much affliction," and it still is true after all these centuries that the Christians in that country need "patience and faith in the persecutions and afflictions which they endure."

After thirty-six years in the mission field Mr. and Mrs. Bond felt obliged to give up the work and they have made a home in this country. Miss Cole, at the head of the girls' boarding school in Monastir, with more than forty pupils, has stood bravely at her post in troublous times, a tower of strength

less ones around. Miss Matthews, much worn by long labor and pain, is now trying to recuperate at home, and her place is taken temporarily by Miss Edith V. Carrier.

Coming to China we find at Foochow one of our largest missions, with stations, with 32 missionary workers, and nearly 300 natives helping in various ways. Mrs. Hartwell, after many years of blessed service, now draws forth all her strength in guiding those of less experience. Mrs. Hartwell, besides care of her family, has taught music in the girls' college. Miss Whitney, far from strong, finds many chances to supplement her husband's work as physician. Mrs. Hubbard, daughter of Mrs. Hartwell, looks after the work among women, directs the training school for Bible women and has sixteen women students, and does all sorts of useful things, knowing the Chinese women from her babyhood. Mrs. Hinman has withdrawn from the mission as her husband has taken the superintendency of the Endeavor work for China.

Garretson has charge of the preparatory school, with about eighty students from sixteen to twenty years of age. Miss Newton is principal of the college, and her influence is far-reaching and uplifting. Miss Worth and Miss Osborne, friends here in America, are closely identified in their teaching Chinese girls, and both find great joy in their labor of love. Mr. Stetson, registrar of the college for young men, teaches Bible in that institution and conducts a monthly paper in the Romanized Chinese. Miss Newton, in the same college, does most of the teaching of English. A letter in *LIFE AND LIGHT* for December, 1904, tells of some of her other work. Miss Hartwell, who stirred us all here at home by her zeal, has gone on with her work in school and in directly evangelistic ways. Mrs. Hodous, mother of a little one of her own, knows how to win the mothers and the children. Her Chinese neighbors, and she leads mothers' meetings and over-sees the kindergarten teaching.

Miss Chittenden has care of school work and of Bible women at Inghok. Mrs. Ward, who won many friends during her recent visit to this country, looks after the direct mission work, as her husband has taken charge of Y. M. C. A. work for the Foochow district. Mrs. Smith, a newcomer, with two children, assists also in the work for women. Dr. Emily Smith finds her work increasing, and offering a continually enlarging opportunity for giving help to souls with the body.

In November, 1904, *LIFE AND LIGHT* gave a charming letter from Miss Hartwell, telling of her work and its promise of good.



## *A Worker Gone*

Western Maine Branch is mourning the loss of its efficient and faithful treasurer, Mrs. Chapman, who passed to her heavenly home in December. Mrs. Chapman had been connected with the Branch since its organization, and for ten years had served as its treasurer. Next in her heart for home and church was her love for the missionary work. She was faithful in her heart and in her prayers every auxiliary in the Branch, and

longed with the intensity and tenderness of a mother heart for the birth, growth, and perfect development of missionary organizations in all our Maine churches. Constantly seeking to keep in touch with all the auxiliaries by written words of counsel, cheer, and comfort, she sent not only a receipt, but a letter in acknowledgment of all the money she received, and her last active work on earth was to write one of these helpful notes. She was above all else an optimist, and bade us all have faith in any hour of depression, for God was in his heaven and all would be right. While we mourn yet are we joyful for the life we have known and loved, for the help and inspiration she has been to hundreds of women. Her influence, which lives and will abide with us, is a constant incentive to better, more consecrated missionary service.

W. L. T.



## Suggestions for Auxiliary Meetings

### TOPIC FOR APRIL

#### FORCES IN THE CONFLICT—CHAPTER VI OF DUX CHRISTUS

THE object of our study in the first five chapters of our book has been to increase our knowledge of Japan, its geography and history, its people with their customs and religions, and of what our missionaries are doing there. Now in chapter six, the closing chapter, our purpose changes; we seek now not so much to increase our knowledge as to kindle our hearts with a purpose, ardent and unflinching, to share with our brothers and sisters in Japan the gospel which gives us all that makes life good, the gospel that will meet all their need. The ultimate purpose of our study is not a knowledge of facts merely, but that this knowledge shall help us to realize our responsibility, and to increase our service for Japan in this day of opportunity.

Dr. Sailer, in teaching this lesson at the Summer School at Northfield, suggested that each one write on a large sheet of paper in three columns, first, all they can find in *Dux Christus* or in any other source as to the need of Japan to-day; second, all facts showing the present opportunity; and third, my responsibility, mine, not ours, not some other woman's, my own. These lists made out independently by several women could be profitably compared in the meeting.

Do not let us be satisfied with the winter's study, no matter how profitable have been the meetings, without making a practical use of what we have gained. Influencing those prejudiced against or indifferent to missions by social conversation, circulation of the most interesting books read in connection with the course, adaptation of the material to Sunday school classes or mission boards, service on missionary committees, continued study, leading another group over the same course, new standards in prayer and giving are some of the results that a leader ought to expect to secure. The study of *Dux Christus* is not an end; it is only a means to an end. Blessed are they who apprehend that for which they have been apprehended.

#### AN ITEM

At a previous meeting the names of ten missionaries are given to each person with the request that these learn all they can about each one.

At the next meeting the names are brought in and each member has pinned upon her back one of them (of ten two may have the same name). She is now supposed to represent the person whose name she wears, and by questioning, others must learn who she is. She may ask any questions that may throw light upon the subject, such as: "Am I a teacher?" "Where am I located?" "From what place did I go?" etc. When one has guessed correctly whom she represents, the name is taken from her back and pinned in front. This is a novel way of making the acquaintance of our missionaries, and will appeal especially to our young people who may thus vary their programs.—*Selected*.

## Book Notices

*Intoxicants and Opium in All Lands and Times.* By Dr. and Mrs. W. F. Crafts and Misses Mary and Margaret W. Leitch. Published by The International Reform Bureau, 206 Pennsylvania Avenue, S. E., Washington, D. C. Pp. 288. Price, cloth, 75 cents; paper, 35 cents.

A Twentieth Century Survey of Intemperance, based on a symposium of testimony from one hundred missionaries and travelers, is the sub-title of this little book, which is the revised sixth edition of a work which originally appeared under the title, "Protection of Native Races Against Intoxicants and Opium." Quotations are made from Ex-Presidents Benjamin Harrison and William McKinley, from President Roosevelt, from John Hay and Senator Lodge, and it is eminently, as Dr. Crafts says, "not a book of theories, but a war book, prepared for a progressing crusade that aims to deliver all the colored races from the white man's rum and opium."

Knowing how missionary work is hindered and hampered by indulgence in intoxicants and narcotics by the native races, all missionary workers will find this book of supreme interest as the fullest and most trustworthy compendium of what has been done and what should be done along this line.

*The Story of Chisamba.* By H. W. Barker. Published in Toronto by the Canada Congregational Foreign Missionary Society.

This is an outline history of the Canadian station of the West Central African Mission. The author, a layman in one of the Congregational churches of Toronto, has done a conscientious and painstaking work of compilation gleaned from the letters of missionaries and other sources. It will doubtless be of special interest when the study of Africa is taken up in the *Christus* series of text-books another year.

G. H. C.



## Sidelights from Periodicals

JAPAN.—*The North American Review* for February contains an article by Count Okuma, former Prime Minister of Japan, entitled, "Japanese Problems," and dealing chiefly with problems of the past generation. An article in the January number of the same magazine on "Japan and Asiatic Leadership" points out the sacred mission of the country as a guardian of Asiatic civilization.

Articles on the events of the war are found in successive numbers of *The Independent*, as follows: December 15th, "Seven Months with Kuroki's Army," by one who served with him, accompanied by some odd Japanese prints; December 22d, "With the Manchurian Army of Nippon," by a Buddhist chaplain; January 5th, "With Admiral Togo on the Tenth of August," by an eye-witness; in *Collier's* for January 14th, "The Storming of Port Arthur," with illustrations; in *The Outlook* for January 21st, "Sanitary and Medical Work in the Japanese Army," showing the perfection of detail which preserves so many lives.

More directly in touch with missions are the following: "The Japan of 1904," in *The Independent* for January 19th, where Dr. Deforest points out the effects of the war on home and national affairs, as well as the opportunities which hospital work offers to the missionaries. An article on the same subject is found in *The Congregationalist* for January 21st, entitled, "The Great Opening for the Missionaries."

*The Missionary Review* for February tells something of the "Christian Work among Japanese Soldiers," a story that should make emphatic appeal to every Christian heart and purse in America.

CHINA.—In *The Congregationalist* for January 21st, Rev. Arthur Smith writes of "China in Time of War."

AFRICA.—"In Darkest Africa," in *The Independent* for January 19th, gives a new point of view, that of the wife of a British representative of civil government.

E. E. P.

Woman's Board of Missions

Receipts from December 18, 1904 to January 18, 1905.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

**Eastern Maine Branch.**—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Calais, Aux., Th. Off., 26.50; Thomaston, Aux., 16, 42 50  
**Upper Gloucester.**—Mrs. George Evelett, 40  
**Western Maine Branch.**—Miss Jean L. Crie, Treas., 79 State St., Portland. A Gift, 36.75; Auburn, High St. Ch., Mission Band, 20; Augusta, Cong. Ch., Aux., 32.56; Bath, Central Ch., Aux., 16.50, Winter St. Ch., Aux. (100 of wh. const. L. M's Mrs. Rutherford White, Mrs. James B. Drake, Miss Mary Alma Palmer, Miss Annie G. Riggs), 118; Bethel, Aux., 5; Gorham, Aux., 41.25; Kennebunkport, Aux., 4; Lebanon Centre, Aux., 2.75; Limerick, Mrs. Thatcher Burnham, 1, Mrs. George A. Mills, 5; Portland, High St. Ch., Aux., 182.20, Second Parish, C. E. Soc., 25, State St. Ch., 61.43, Williston Ch., Aux., Th. Off., 15.40; Stoneham, East, Aux., 70 cts.; Stow, Edna and Everett, 50 cts.; Watford, Aux. (with prev. contri. to const. L. M. Miss Jennie Knight), 9.80, Mite Gatherers, 9; Westbrook, Cong. Ch., 10.02. Less expenses, 23.47, 573 39  
Total, 616 29

NEW HAMPSHIRE.

**Hanover.**—Miss Ellen M. Pierce, 4 00  
**New Hampshire Branch.**—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Alstead Centre, Ladies' Circle, 4; Brentwood, Aux., 5.50; Concord, Mrs. Lund's S. S. Class, 10.73, Wednesday Evening Miss'y Soc., 10; Dover, Knolly's Mission Circle, 40; Jaffrey, Aux., 3; Littleton, Aux., 46; Monadnock, Bees Miss. Circle, 5; Nashua, Aux., Th. Off., 61.05; Penacook, Aux., Th. Off. (25 to const. L. M. Mrs. A. W. Rolfe), 30; Salem, Aux., 3.75; Swanzey, Aux., 8.15; West Lebanon, Aux., 12.23; Wilton, C. E. Soc., 10, 202 72  
Total, 206 72

LEGACY.

**Hanover.**—Legacy of Susan N. Brown on account residuary interest less 10 per cent expenses by Thomas Weston, Trustee, 217 35

VERMONT.

**East Dummerston.**—Mrs. E. H. Field, 1 40  
**Vermont Branch.**—Mrs. T. M. Howard, Treas., St. Johnsbury. Ascutneyville, Aux., Th. Off., 9.20; Bellows Falls, Aux. (Th. Off., 87.45), 94.73; Burlington, First Ch., Aux., Th. Off., 53.35; Cambridge, C. E. Soc., 1; Craftsbury, North, Aux., Th. Off., 2; Danby, Jr. C. E. Soc., 5; Danville, Aux., 13.08, C. E. Soc., 10; Franklin, Aux., 1.60; Hartford, Aux., 16.90; Hinesburg, Aux., Add'l Th Off., 1; Newport, Aux. (Th. Off., 42.25) (with prev. contri. to const. L. M's Mrs. Annette Goodwin, Mrs. Stella Nelson, Mrs. Eliza C. Clement), 53.50; Norwich, Aux., Th. Off., 6.75; Palney, C. E. Soc., 10; Randolph, C. E. Soc., 10; St. Johnsbury, North Ch., Aux., 27.88; Watford, Sunshine Club, 15; Westford, Aux., Th. Off., 8; Westminster, Mem. to Mrs. G. H. De Bevoise, 3; Woodstock, Aux., 32, 373 30  
Total, 375 30

MASSACHUSETTS.

A Friend, 400 00  
A Friend, 2 30  
A Friend, 25 00  
**Andover and Woburn Branch.**—Mrs. G. W. Dinsmore, Treas., 8 Lenox St., Lawrence. Andover, South Ch., Aux., 37.30; Lowell, Kirk St. Ch., Aux., 60; Maplewood, Cong. Ch., Jr. C. E. Soc., 1.50, Cradle Roll, 11; Tewksbury, The Woman's Miss'y Soc., 2.58; Wakefield (prev. contri. to const. L. M's Mrs. J. T. Nichols, Mrs. Nettie E. Boardman, Mrs. Emma B. Dolbeare, Miss E. Florence Eaton, Mrs. Dora Freeman Beach); Winchester, Aux., 8, Seek and Save Soc., 7.20, 133 58

**Branch.**—Mrs. Charles E. West, 3 South St., Pittsfield. Dalton, 200; Great Barrington, Aux., 200; North Adams, 124.34, C. Pittsfield, First Ch., Aux., 72; d, Willing Workers, 4.41; tigo, Aux., 10; West Stock-  
ux., 15, 514 70

**Branch.**—Miss Nannie L. as., Beverly, Hamilton, Aux., Tabernacle Ch., Y. W. Aux., 30, 32 00

**Branch.**—Miss Lucy A. Spar- as., 18 Congress St., Greenfield. l, Aux., 2.50, C. E. Soc., 5; Con- E. Soc., 5; East Charlemont, ting, 5; Greenfield, Aux., 17.62; ud, Prim. Dept. S. S., 5.06, 41 20

**Branch.**—Mrs. E. H. Higelow, ramingham. South Framing- x., Th. Off., 26; Grace Ch., adies' Guild, 10; South Sud- ping Hand Soc., 5; Wellesley, ' College Ass'n, Miss Mary 7, 68 00

**Branch.**—A Friend, 22

**Pilgrim Branch.**—Miss Sarah . Treas., So. Weymouth. Ab- ux. (Th. Off., 12.37), 20.20, C. E. bridgewater, Aux., 6.16, Brock- er Ch., Aux. (Th. Off., 47.50), 5, South Ch., Aux. (Th. Off., 28, Waldo Ch., Aux., 10, C. E. folbrook, Aux., 44; Plymouth, South Weymouth, Old South (Th. Off., 28.70), 29.20; Wollas- (Th. Off., 50 etc.), 2.50, Mission th, 15, 328 34

**Branch.**—Mrs. Wayland z, Treas., Bedford Park, New y. Lauenburg, Aux. (prev. const. L. M. Miss Susie M. —In December, 1904, LIFE AND oxford, Aux., 10.28, C. E., 10, , should read Roxboro, Aux., ., 10, C. E., 1.24.

**Branch.**—Miss Frances J. Treas., 106 Highland Ave., Fall all River, Aux., 330 00

Prim. S. S., 36

—South Ch., 175 00

**Branch.**—Mrs. Mary H. Mitch- , 1078 Worthington St., Spring- ngmeadow, Cong. Ch., Ben. North Wilbraham, Cong. Ch., Soc., 1.20, Springfield, Hope rful Workers, 10, Memorial Ch., d, South Ch., Aux., 35.95 (25 of onst. L. M. Mrs. Isabella G. rs. A. H. Hovey, 30; Westfield, S. S., 25, 120 16

**Branch.**—Miss Mary L. Pelkey, Mt. Pleasant St., North Cam- Boston, A Friend, 15, Central Aux., 260.79, Mt. Vernon Ch., 10, Prim. Dept. S. S., 7.50, Old ., A Friend, 250, Aux., 458, s of the Covenant, Mizpah Shawmut Ch., Aux. (25 of wh. L. M. Eva Lillian McKiveen), bridge, First Ch., Shepard ; Chelsea, Central Ch., Aux., R., 20, First Ch., Aux., 140.80, ., The Floral Circle, 5, Ded- t Ch., Jr. C. E. Soc., 10, Dor-

chester, A Friend, 20, Central Ch., Aux., 17, Pilgrim Ch., Aux., 10, Second Ch., Go Forth Mission Band, 6.05, Mrs. C. A. Ufford's S. S. Class, 2 60, Y. L. M. S., 75; East Boston, Maverick Ch., Miss M. E. Fales, 5; Hyde Park, Aux., 56.21; Ja- maica Plain, Boylston Ch., Aux., 10, Central Ch., Aux., 70; Newton, Elliot Ch., Aux., 230, Ezra Gifford, 10; Roslin- dale, Woman's Miss'y Soc., 33; Roxbury, Immanuel Ch., Aux., 48, Walnut Ave. Ch., Aux., 77; Somerville, Broadway Ch., Aux. (Th. Off., 18.50), 44; Waltham, Trinitarian Ch., Aux., 7; Watertown, Phillips Ch., Aux., 125.50; Wellesley Hills, Aux., 8, 2,374 22

**Warren.**—Mrs. Ellen B. McClenning, 50

**Worcester.**—Mrs. Alice Ward Chase and Friend, 25 00

**Worcester Co. Branch.**—Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester. Rutland, Aux., 12; Spencer, Prim. S. S., 10; Upton, Aux. (Th. Off., 12.07) (to const. L. M. Mrs. William P. Wood), 25; Ware, Aux., 25; Warren, Aux., 10.55; Worces- ter, Union Ch., Aux., 50, Home Dept. S. S., 4. Lees 19.75, 116 30

**Total,** 4,380 97

LEGACIES.

**Somerville.**—Legacy of Miss Mary C. Saw- yer, by John L. Ambrose, 500 00

**Springfield.**—Legacy of Harriet P. Bun- well, by Edwin F. Lyford, Extr., 200 00

RHODE ISLAND.

A Friend, 100 00

**Rhode Island Branch.**—Mrs. Clara J. Harnesfield, Treas., 99 Summit St., Paw- tucket. Annual Meeting Woman's Board of Missions held at Providence, balance of Receipts, 187.39; Carolina, Mrs. Mary L. Tinkham, Christmas Gift, 10; East Providence, Hope Cong. Ch., C. E. Soc., 3; Providence, Central Ch., Aux., Miss Lucy N. Lathrop, 105, Pil- grim Ch., Aux., 106.42, 300 61

**Total,** 400 61

CONNECTICUT.

**Eastern Conn. Branch.**—Miss Mary I. Lockwood, Treas., 52 Main St., New Lon- don. Colchester, Aux., Th. Off. (to const. L. M. Mrs. A. E. Cragin), 25; Dan- tselson, Aux., 24.72; East Woodstock, Aux., 11; Griswold, Aux., 14.25; Groton, S. S., 6; Lebanon, Aux., Th. Off., 15.25; Lyme, Aux., 18.50; New London, First Ch., Aux. (Th. Off., 10) (with prev. contri. to const. L. M's Miss Maria B. Chaney, Mrs. J. Romeyn Danforth, Mrs. Sidney H. Miner), 23.16, C. E. Soc. and Jr. C. E. Soc., 9 66; Norwich, Second Ch., 49.22, Aux., 24.92, Broadway Ch., Aux., 218.00; Preston City, Aux., Th. Off., 2.85; Put- nam, Aux., Th. Off. (with prev. contri. to const. L. M's Mrs. B. A. Wing, Mrs. C. M. Greene), 38.30; Scotland, Aux., Th. Off., 3; South Windham, C. E. Soc., 10; Woodstock, Aux., Th. Off. (with prev. contri. to const. L. M's Mrs. Julia K. S. Hibbard, Miss Mary Lester), 6.50, 820 23

**Hartford Branch.**—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Berlin, Aux., 20; Bristol, Aux., 48; En- field, Aux., 65 20; Hartford, Asylum



Hill Ch., Aux., 153.10, Farmington Ave. Ch., Aux. (50 by Mrs. W. P. Williams to const. L. M's Mrs Arthur C. Bennett, Mrs. John C. Bidwell, 50 by Mrs. C. R. Burt to const. L. M's Miss Helen Spaulding, Mrs. Frederick H. Forbes), 244.75, First Ch., Aux., 364.45; New Britain, First Ch., Aux. (25 of wh. to const. L. M. Mrs. Frederick G. Platt and 25 by Mrs. Henry P. Strong to const. L. M. Mrs. Nellie J. Curtiss), 147.58, South Ch., C. R., 1.25; West Hartford, Aux., 1.46, Friends, 50, 1,160 79

*New Haven Branch.*—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Ansonia, Aux., 50; Black Rock, Aux., 16; Bridgeport, First Ch., Aux., 2, Park St. Ch., Full. Mem. C., 100; Danbury, First Ch., Aux. (75 of wh. to const. L. M's Mrs. James P. Peffers, Mrs. Harlan P. Ives, Mrs. Harry C. Meserve), 138.50, Prim. S. S., 10; Darien, Aux., 18; Deep River, Aux. (to const. L. M. Mrs. Mary Norton), 25; Durham, Aux., 15; Goshen, Aux., 50, C. R., 14.50; Greenwich, B. of L., 20; Guilford, First Ch., Aux., 20; Haddam, C. E. Soc., 7; Higganum, Aux., 40.85; Ivoryton, Prim. S. S., 1.72; Kent, Aux., 200, S. S., 11; Killingsworth, Aux., 11; Litchfield, Aux., 62.50; Meriden, First Ch., C. E. Soc., 15; Middletown, First Ch., Aux. (25 by Mrs. James H. Bruce to const. L. M. Mrs. Charles T. Davis), 43; Naugatuck, Aux., 15; New Haven, A Friend, 50, Davenport Ch., Aux., 50, United Ch., Aux., 121.68, Welcome Hall, S. S., 19.35; Norfolk, Whatsoever Circle, 5; North Haven, C. E. Soc., 10; Ridgefield, Aux., 9.15; Saybrook, Aux., 25; Sherman, Aux., 22.64; Southport, S. S., 30; Stamford, Aux., 20, Y. L., 20; Torrington Centre, Aux., 107.80; Warren, C. E. Soc., 22.33; Westchester, C. R., 3.05; West Cornwall, C. E. Soc., 20; Westfield, C. E. Soc., 15; Westport, Aux., 10; Whitneyville, Aux., 13; Winsted, Dau. of the Cov., 7.04, Miss Ogden, 35, 1,502 11

Total, 3,183 83

LEGACY.

*Windham.*—Legacy of Lucy B. Colcord, by H. C. Lathrop, Adm., 200 00

NEW YORK.

*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Aquebogue, C. E. Soc., 5; Brooklyn, Central Ch., Aux., 10, Ever Ready Circle King's Guild, 1, Clinton Ave. Ch., Atlantic Ave. Chapel, Aux., 5, Lewis Ave. Ch., Earnest Workers (to const. L. M. Harriet Elizabeth Wilson), 25, Evangel Circle, 20, Tompkins Ave. Ch., Aux., 50, Branch Jr. C. E. Soc., 15; Buffalo, First Ch., Aux., 30, Pilgrim Ch., Woman's Miss'y Soc., 15, C. R., 10; Can-dor, Aux., 40; Corning, Aux., 10; Elmi-ra, Aux., 45; Fairport, Aux., 25; Hone-oye, Aux., 5, Ch., 4 50; Jamestown, Aux., 6; Middletown, First Ch., C. E. Soc., 3; Morrisville, Aux., 5; New York, Man-hattan Ch., Aux., 17; New Haven, Aux., 23.73, Willing Workers, 15; Napoli, Aux., 10; Niagara Falls, C. E. Soc., 22.50; North Collins, Aux., 5; Norwich, Aux., 9.75; Oswego, Aux., 3.90; Oxford, Aux.,

15.15; Patchogue Aux., 11.60; Phoenix, Aux., 25, C. E. Soc., 11; Pulaski, A. G. W., 10; Randolph, Aux., 2; Rocky Point, Mrs. M. S. Hallock, 15; Seneca, Falls Ch., 5; Sherburne, Dau. of the Cov., 25; Utica, Plymouth Ch., Aux., 5; Wellsville, Aux., 8; West Bloomfield, Ch., 6; West Winfield, Aux. (to const. L. M. Mrs. Henry L. Brace), 25. Less expenses, 58.05, 545

*New York City.*—James M. Speers, 343.20, Miss Helen Nesbett, 1.24, 344

Total, 889

PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Fla-vell, Treas., 312 Van Houten St., Pater-son, N. J. D. C., Washington, First Ch., Aux., 105, Mt. Pleasant Ch., Aux., 5, Fifth Ch., Aux., 2.90; Fla., Daytona, C. E. Soc., 26.40; Md., Baltimore, Asso-ciate Ch., S. S., 11.50; N. J., East Orange, Trinity Ch., Aux., 43.57; Jersey City, First Ch., Aux., 20; Orange Valley, Aux., 11.36; Passaic, Jr. C. E. Soc., 2; Upper Montclair, Aux., 20; Pa., Phila-delphia, Central Ch., Aux. (prev. contri. to const. L. M. Mrs. Clara Blanche Carr). Less expenses, 64.33, 18

Total, 18

PENNSYLVANIA.

*Pottsville.*—Mrs. Francis M. Quick, Total,

DISTRICT OF COLUMBIA.

*Washington.*—Fifth Cong. Ch., 10

Total, 10

OHIO.

*Mantua Station.*—Miss C. M. Davis, Total,

ILLINOIS.

*Pontiac.*—Mrs. M. L. Clark, 2

*Hinsdale.*—Cong. Ch., Ladies, 2

Total, 2

IOWA.

*Dunlap.*—Rev. Evarts Kent, 3

Total, 3

CEYLON.

*Manippay.*—Miss Helen I. Root, Total,

TURKEY.

*Sivas.*—C. E. Soc.,

Total,

Donations, 10.66

Specials, 12

Legacies, 1.81

Total, 12.61

TOTAL FROM OCT. 18, 1904, TO JAN. 18,

Donations, 22.92

Specials, 81

Legacies, 2.04

Total, \$25.78



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## A Storm in Japan

Miss Mary F. Denton, at the head of the girls' department in the Doshisha at Kyoto, gives us a vivid description of some of their recent experiences.

THE storm? Last Friday afternoon we had a slight earthquake and we thought a storm would follow. I fastened every door and window more securely than usual, although when we retired the wind was not very high. But oh! who can describe the coming on of a typhoon. The house shook and rattled and blinds that were insecurely fastened were ripped open. Then a lull but only for a moment, when on it came worse than ever. The voices of the wind were dreadful, almost human, with the rocking house and the cracking glass. It is a dreadful experience to be in a house with sixty young girls, feeling the weak building may at any moment collapse. The north-eastern piazza is enclosed in glass. Those windows went out case and all, and in the morning we found them scattered all over the garden. Miss Yamshodi, our music teacher, has the older girls in a separate building on the northeast corner of the compound. A bamboo grove, tall and dense, grows against the wall, so I was not overly anxious for them. But about one in the morning I went over to see how she was getting on, feeling my way, for no lantern would live in such a wind. When I reached her piazza the

wind had ceased for a little, and I was not surprised at her assurances she was "all right, do not be anxious." I returned easy in my mind, but before I had hardly turned to come back, the wind caught and swung me around; I was obliged to sit down to save being thrown. Tile from both buildings seemed to rain around me. Through it all the rain had been pouring in torrents and I was a sight when I finally got in the house. The girls were very quiet with no traces of nervousness. When about four o'clock the worst was over they settled down at once to sleep. Part of the night had been spent putting tubs under places where the water leaked through the roofs. These houses had been made of stout timber frames on to which a close network of split bamboo is tied with straw rope, several coats of mud over that, and a hard finish of lime on the outside. On every corner and in other places great patches of this had been washed off by the wind and rain. The ceilings are of paper and you can image the condition of the rooms. The garden was sowed with tiles and bamboo, and glass and timber, leaves and branches and trees. One building just demolished. It was given us by General Woodford for a place for gymnastics. It was cheaply built to fit the money. One half the roof was carried across one wall, on across the broad street, and in the morning there it was on the top of the wall of the Emperor's palace, braced up against the tall trees that grow on top of that broad wall.

When Miss Yamshodi assured me she and her girls were all right it was a figure of speech, for she had had a fight. Much of the bamboo grove back of her building, which I had hoped would be her protection, was prone to the earth. One room she had been able to keep dry, and here they all huddled together. You know Japanese floors are covered with "tatania" frames 6 x 3 stuffed and covered with matting. She had taken up these mats and nailed them up at the windows. We have much to be thankful for that no one was hurt. These atmospheric disturbances are very trying to the nerves. All this wrecking means necessary repairs and rebuilding. Where is the means to do all this coming from?



## The School at Brousa

THE women of the Board of the Pacific do so much for the school at Brousa that some facts from its annual report will be of great interest.

"It is impossible to speak in terms too glowing of what Mrs. Baldwin has accomplished in the past; the mental and moral training of the girls and their proficiency in English tell eloquently of time, strength and faith-

insparingly given. We who are now in charge shall be happy to keep up the standard set by the founder of the school.

Present we have nineteen boarders and thirty-two day pupils. Several have left on account of ill health, and one has gone to the United States. Together fifty-six names have been on the roll.

Teaching force consists of six — two Americans, two Armenians, an Armenian master, who comes for one lesson three times a week, and a native teacher. Miss Mianzara, our able and genial matron, has rendered assistance with the sewing, as well as in teaching several classes which she has taken up since she has been relieved of some of the domestic duties.

The Christian Endeavor Society, organized by Miss Holt, includes all the girls. The meetings have been faithfully attended and the interest well kept up. The committees have done a good deal of work, social, missionary, etc., under Miss Allen's supervision. Their collection for the Christmas offering was over eight dollars, their own little contributions of those who attended the Christmas entertainments. The society has undertaken to raise twenty dollars for an orphan in the city. Three girls have joined the church, making five in all who are now members, including the one who has gone to America.

In addition to the studies of the course, attention has been given to vocal music, gymnastics, and elementary science, and a literary club has held fortnightly meetings, which have been interesting and profitable. Monthly socials have been extremely useful as drill, and have given the pupils an opportunity to invite their friends to the school. Ten girls are taking part in the socials and they contribute much to the pleasure of the monthly meetings.

The kindergarten has an able teacher and twenty-six pupils. Soon after Miss Allen took charge of the primary Sunday school, and soon doubled the membership. She has also added much to the musical part of the Sabbath services by training a choir of young men and women who are very grateful for the time and enthusiasm she devotes to their instruction.

Miss Allen and our Armenian teacher have visited two of the out-stations, Ak-Solaz, and these visits have been pleasant for all concerned, and of mutual benefit as well. To carry on the school profitably the connection between the teachers and the communities served should be close. In connection it may be well to allude to plans for an industrial department for those who desire more practical training and who can remain with us for two or three years."

## Interesting Items

A STATEMENT has just been issued by the Mission to Lepers in India and the East, signed by Wellesley C. Bailey, A. T. Barber and John Jacks (the society's superintendent and secretaries), in which the latest information concerning the work of the mission is incorporated. Some portions are of special interest. Founded thirty years ago, this society is now working seventy-two stations on behalf of these sufferers and their children—one of its asylums alone sheltering nearly 700 inmates. Upwards of 7,000 lepers are supported or aided, and 500 untainted children are being brought up in its homes. As leprosy is contagious (though not hereditary), these children if not rescued, would almost certainly fall victims to the disease. It is doubtless due, in part at least, to the work of the mission that the last census shows a gratifying decrease in the number of lepers in India. Its methods have been tested by time, and have secured the hearty approval of the highest authorities as being at once humane, efficient and economical. In addition to food and clothing, medical aid is provided in the society's asylums. That the constant (though not compulsory) religious teaching is fruitful is evidenced by the 3,000 Christian lepers in various institutions.—*From the Christian and Missionary Alliance.*

ON the borders of Tibet lives W. A. Hyde, of the Moravian Missionary Society. He has learned the Tibetan language, and has translated the whole Bible into it. Though not allowed to enter the land, he converses with travelers passing to and fro across the border. He has lived there nearly fifty years, hoping and waiting for the opportunity to preach in Tibet.

A CHRISTIAN Japanese, when he went to his work each morning, put this notice on his door, "I am a Christian, and if anyone likes to go in and read my Good Book while I am out, he may."

THE church which ceases to be evangelistic will soon cease to be evangelical.—*Duff.*

IT was not so much a call to India that I received, as an acceptance of India.—*Thoburn.*

IT is said that the Scriptures are circulated in China at the rate of one million copies a year.

THE Moravian Missionary Society has begun the publication of a Christian newspaper in Tibet. This may prove to be the crisis of affairs in that country.

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## Letter from Miss Octavia W. Matthews

GUADALAJARA, MEXICO, Nov. 4, 1904.

WE are now in the second week of our two months' vacation, which we are well ready to appreciate after five months of continuous school work. I am already having an ideal vacation, for my sister, next older than I, is here with me for a visit of perhaps six months. Isn't that delightful? And I especially appreciate having her here since Miss Gleason is at home during the vacation. All the girls and teachers are gone, but we have our servant and keep the house open, or at least as much of it as we need.

We did have a most satisfactory "commencement week," though we do not dignify it by that name. On Sunday evening, October 16, Mr. Wright preached the baccalaureate sermon before the girls and the rest of the unusually large audience. We instituted the custom of having a processional for this occasion, and more than thirty girls (we did not put the primaries into this) marched in singing a Spanish arrangement of the twenty-seventh Psalm to the tune of Vesper. It was very pretty, and must have been impressive, for one Mexican woman told us that she had a lump in her throat, and an American woman said it made the shivers run up and down her back, which are both, you know, good signs of emotion. But the processional was by no means the whole service. Mr. Howland read the Scripture, the native preacher offered prayer, a chorus from the boys' college sang, and Mr. Wright preached an excellent sermon.

We had already given the written examinations on the year's work, and during the next four days we had the public oral examinations from the primary room through to the graduating class. These were all in Spanish, of course, except those on the work in English and that of my beloved geometry class who have taken their work in English, using Wentworth's text-book. When this class began in the winter I could not use the Spanish, and it was such good practice for the girls that I was glad to have them continue to use it, though I gave them their choice as soon as I could understand their demonstrations in Spanish.

On Tuesday evening came the school *velada*. There were dialogues and recitations, a fan drill by twelve of the older girls, which was very pretty, a doll drill by a dozen little tots, ending with a sweet little lullaby in English, and there were also several choruses, the plaintive Mexican music which these girls sang beautifully.

The graduation took place on Friday evening. We had the same decorations as for Tuesday,—ropes of evergreen, tiny paper banners, Japanese lanterns, and the Mexican and American flags draped behind the platform. The girls sang twice, and we had an orchestra to play also. There was one dialogue by the three seniors and an upper class girl, and then they read their essays, which were very good; and at the close of these the girl who had taken the highest rank delivered the valedictory. She bravely controlled her emotions, though she goes to Mexico City, her home, and quite away from us, and felt very sad to leave. Self-control like this is not very easy for girls in this land, and we were pleased with this. Then the diplomas were presented by Mr. Howland, who addressed the girls briefly, and another class was graduated from Institute Corona. We shall miss these girls very much. They have played the organ for the morning devotions in school, taking turns, and each playing a week; and two of them have had classes in Sunday school, while each of them taught a class in school. But we hope they will be useful in work in the broader world to which they have gone.

One of the girls, Maria Sanchez, has gone to Parral to teach with Miss Prescott. We were very glad that she could have this place, for it will be fine for her to have the opportunity of being with Miss Prescott, and we think she will be a good teacher.

Gregoria Ramirez is to teach the village mission school in her own village not far from here. And the third, Raquel Hurtado, has gone home to Mexico City, where she expects to find teaching or some other work to do. There is a village not far from here which is remarkably liberal for this part of the republic, and we had had some hope of opening a school there and keeping this girl to teach it. We have a church there, but no pastor at present,

and a teacher would help supply the lack. There is a large room adjoining the church building which was at one time used as a schoolroom. Someone there has promised twenty-five dollars, another twenty-five has been promised by someone who is interested, and another twenty-five is needed still. It seems to me that we need very much to have more village work, but generally it is not easy to get an entrance.

We are planning to take several short trips out of the city during the vacation, partly out of principle, for an ounce of preventive is worth several pounds of cure, and partly to see the sights in this strange land together. We mean to spend a few days in Mexico City.



## Country Work

Extract from a letter by Miss Grace Wyckoff:—

A FEW days ago I made a short trip to the west to a district which I had not visited before. I left on Tuesday and returned the following Sunday. The little chapel for the church in this part of our field is in Chiu Cheng, and there are church members in more than fifteen of the surrounding villages. It was impossible to visit many of them, for this is the rainy season, still I saw a good many people, and I felt as if I had come into touch with the Christians.

While at Chiu Cheng I stayed with Mrs. Li, who is a sister of Mrs. Fei Chi Hao, who is now a student at Oberlin, and is doubtless known to every one through Miss Miner's *Two Heroes of Cathay*. Mrs. Li is a very interesting woman, and our visit together not only made me more fond of her, but brought to my mind the sister who was killed at the time of the trouble in Shansi. Mrs. Li has such a beautiful family, two boys and two girls; they are so nicely behaved, and the family life moves on so smoothly and so quietly. She has some trouble with numbness in her hands, so has a woman to help her, and that makes some difference, still, if alone, I am sure the duties of each day would be performed in their time. It was most interesting to me to see the four heads combed and the four faces washed each morning before breakfast, and then to hear the oldest boy's voice saying "grace" before eating. Perhaps someone wonders if this is an unusual sight; indeed it is among the people whom we meet. Many a child not only eats breakfast without washing his face, but the other meals as well, and such dirty faces!

I found a most interesting company at a village ten *li* (three miles) from Chiu Cheng. Before the Boxer trouble there had been but one church



member, a Mr. Hu. His disposition was not a most happy one, but he was very earnest. His wife was most bitter and would not let her two girls read with their father, and much less would she study with him. He was at enmity with his brother, and had a lawsuit on hand for a long time with a near relative, which gave him a bad name. He was one of our ignorant, intelligent, zealous Christians. Two years ago, at the time of the cholera, he died. His death was peaceful, and he told his wife he wanted to be buried with the rites of the church, and on no account was she to listen to others' talk; if she did the Lord would not be gracious to her and her family. She followed his injunction, and afterward was not able to get away from his very earnest desire that she should believe in Christ and also have a hope for salvation. A few months later she came to Pang-Chuang and read for twenty days. She acknowledged her sin in neglecting the "great salvation," and also told us how she would not listen to her husband when her little boy was sick, but called in the Buddhist priests. The child died afterwards. Now she is reading, and her second daughter is to come into school this fall. The oldest girl of seventeen is a very nice girl. An adopted son makes up the other members of the home. He, too, is very much in earnest. Every night some dozen or fifteen meet at Mrs. Hu's house to read together and have evening prayers, the disaffected brother and relative being among the number.

Mrs. Li was telling me about the family that night. An old woman whose reputation is not over and above good, I fear, was listening. I had talked with her about the importance of accepting the truth, and as she listened to this story of Mr. Hu's last hours she said, "Is it really true that the fear of death is taken away if you believe this doctrine?" What an opportunity to tell her of some of those peaceful deaths we had seen, and give her some of the precious promises upon which the assurance rests!



An extract from a paper read at the annual meeting of the W. B. M. I. :—

SURELY, through increasing opportunities and wonderful success in the mission fields, our Lord is inviting us to a larger individual sacrifice. A wide door of service is opened to us, and what we need is an intense power urging us forward. The responsibility resting upon Christians for the salvation of the world can only be met by the individual consecrated to this work, a personal consecration. To give him ourselves, to devote our lives to his service in a general way, is not enough.

I wish I could impress upon you afresh the wonderful effect of your personal influence. It is so easy to sing and talk our enthusiasm sitting

here, but what will we do about it when we go out to our everyday life again? The Lord works by means, and you and I must do something for the coming of his Kingdom. Some day he will ask us how we used our talents, and I think he will ask us, too, what we did with our neighbor, whom he told us to love. And now the world is all one neighborhood, and our neighbor may be some child widow in India, or some benighted soul in China or Africa.

The only way we can satisfy our souls is by bringing souls to Christ. For that he died. The thought of love for our Saviour must burn in us. This missionary problem must be made a personal one. If we can fill people's hearts with a burning love for Christ, the indifference would disappear and the kingdom of Christ would appear.

Mr. Robert Speer saw hanging above the door in a church vestry these lines. May they ring in our ears and sound in our hearts, and help to make us those in whom Jesus Christ lives and moves and has his being:—

“ Oh, for a passionate passion for souls!  
Oh, for a pity that yearns!  
Oh, for the love that loves unto death!  
Oh, for the fire that burns!  
Oh, for the power that prevails,  
That pours out itself for the lost,—  
Victorious power in the Conqueror's name,  
The Lord of Pentecost!”



Extract from a letter from Mrs. W. O. Ballantine, of the Marathi Mission, now in Fitchburg, Mass:—

My husband is in Rahuri now. He has written of the opening of the new hospital in Ahmednagar, and in a general way about the Rahuri work, and about the C. E. convention, which was held there last month. This was largely attended and an interesting program was carried out. A procession in which even women and children joined marched with music through the town with banners, etc. The Hindus seemed much impressed by it all.

Good rains have fallen of late and that means a fair harvest in March, and also means that grain will be cheap and that parents can keep their children in school. When all are hungry, very little school or evangelistic work can be carried on.

There are now staying at Rahuri in our bungalow, Mr. and Mrs. Haig, who have for many years had charge of the normal school in Ahmednagar, in which most of the teachers in our mission have been trained. I want you to know what Mrs. Haig writes of Rahuri:

“This is a very delightful place, so complete in all its opportunities for work and extended usefulness. The schools are in thoroughly good order, showing the faithful, steady work of the teachers. This week I took the examination of the women’s classes. Krupabai has had charge of the unlettered women. They sang hymns, answered questions on a portion of ‘Line upon line,’ and repeated their Bible verses very correctly. This constant teaching of the Word of God must bring forth good fruit. The other class is a very interesting one, Bible women, teachers, etc. The Second Book of Samuel had been appointed them and they were quite at home in the life of David and the many lessons to be drawn from it.”



Extracts from a letter written by Miss Charlotte Halsey, dated Sivas, August 20, 1904:—

IN some ways the normal class are like children and I teach them as I would children. If they were not so simple I could not be so successful. They learn a great deal from imitation and it is almost impossible to give them a lesson from a book. When they first come they can hardly converse in English, but I help them by repeating and repeating until they get a few facts. With their hand work they are very clever, and as that is the easiest part of the course I give it to them the first of the year and the theory the last, after they have become acquainted with me and the kindergarten.

This year I graduated a class of eight and I expect them all to teach. It is hard to keep them teaching very many years, for there are so many chances for them to marry.

Next year I will have a teacher in each of the Western Turkey Missions, two in Smyrna and two in Trebizond, besides one in Adana and one in Aintab of the Central Turkey Mission.

I suppose you know I am to be in Trebizond next year. They have no other schools and Mrs. Crawford wishes very much to make the kindergarten a success. I am getting used to pulling up and going on.

Certainly I can never complain of the sameness. If variety is the spice of life I have it. It is very fortunate for me that I don’t mind traveling in this country. My last trip was to one of the out-stations of Sivas, Gurum, three days’ journey in *araba* (carriage) from here. Our consul’s sister-in-law, Miss Powers, accompanied me, so the trip did not seem long. Our baggage consisted in traveling beds, mattresses, pillows, steamer rug and other necessary bedding for two, dress suit cases with personal belongings, saddle bags containing dishes, lamp for cooking etc., lunch box with

provisions for three days, such as coffee, tea, sugar, salt, pepper, cheese, meat, bread and fruit. At night when we stop we can usually get eggs and milk. It is a trick to get these miscellaneous articles packed under and behind you so that you will be most comfortable for twelve hours, but one soon gets used to it.

As we start off in the morning we put in our beds and suit cases to form a back, then over them spread our mattresses and pillows. We can sit up or lie down as we choose. Sometimes when the driver goes very slowly we walk a little to rest ourselves. At noon we stop, if possible by some spring or fountain, and the horses are fed while we eat luncheon, but often we eat in the *araba*, for it is a long time to wait from five or six o'clock until twelve or half after. The fresh air is a splendid appetizer.

We have to start early in the warm weather, for in the middle of the day it gets pretty warm for the horses. When we arrive at our destination at night we find a bare room awaiting us, never any too clean, often very dirty, but we try to touch as little as possible. All our things are brought to our room, and we hasten to put up our beds that everything will be put on them. Our first thought then is to boil a little water for tea or coffee. After the inner man has been satisfied we proceed to make up our beds as carefully as possible that nothing shall enter them before we do. That is my one and only trial in traveling.

Well, to make a long story short, whether we sleep or not we must rise and be off at daybreak. Perhaps we have a short day and need not hurry; it makes no difference, for at four o'clock the camels, *arabas*, cattle, men and all nature round about us are beginning their day, and there is no rest for the weary. We prepare our coffee and eggs, pack up our beds and are again packed into the *araba*. Another day is before us and we are glad we live in this beautiful world. It is an excellent occasion for rest and thought, for one only cares to read a little while driving. Nature is our book and we have all the time there is for study.

Occasionally we pass a little village. There we will see men and women working side by side in the fields or building their houses. The women also spin, wind, card and wash the wool, take care of house and baby. The woman here has not the easiest position in the world. Often I have seen them going to the field early in the morning carrying the cradle on their backs with baby in it.

You will often see little mounds in their villages. It is interesting to see the way they pack their haystacks upon their houses. Every house has one. The houses are white and look very picturesque with the little green or yellow mound on top. In one village we were entertained royally, for

Our table is the native table. All sit around it on the floor and eat a common dish, using either a wooden spoon or bread. The little stool use as a washstand. Our cooking is done on the floor.

# Shine

“ Shine ! ” said the Voice, “ let the light that is burning  
Buried within thee illumine the way.”

“ Nay,” said the Christian, “ the light is uncertain,  
What if it lead my weak brother astray ? ”

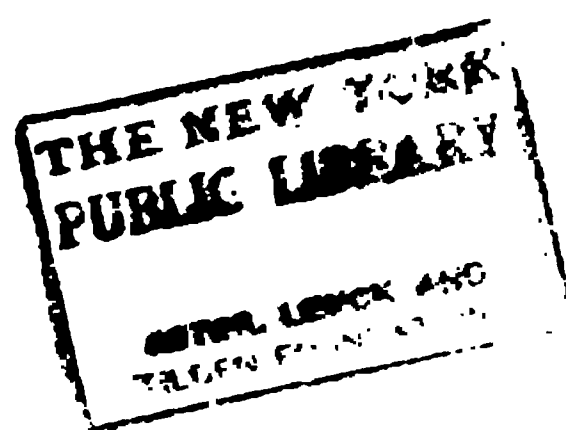
“ Herald the dawning, and earth shall rejoice ;  
Darkness is danger ; shine ! ” said the Voice.

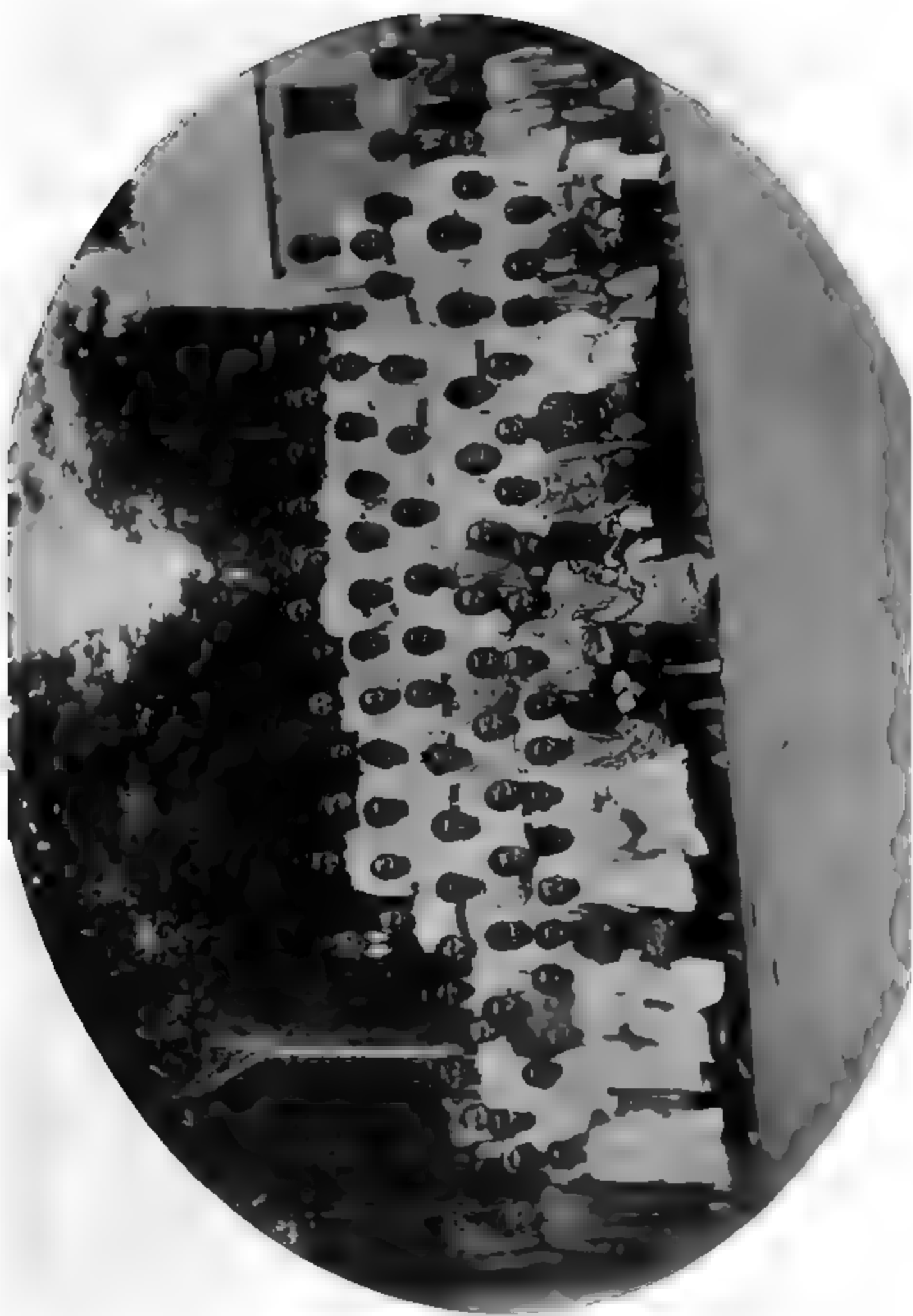
“Hear us, O never failing Light. . . . May our souls be lamps of Thine, kindled and illuminated by Thee. May they shine and burn with the truth, and never grow dim in darkness and ashes. May we be Thy home, shining from Thee, shining in Thee. May we shine and fail not; may we ever worship Thee; in Thee may we be kindled and not be extinguished. —From *The Word for the Day*.

### RECEIPTS FROM DEC. 10, 1904 TO JAN. 10, 1905

COLORADO	20	00	Previously acknowledged	4
ILLINOIS	2,318	42		—
INDIANA	36	50	Total since October, 1904	\$9,
IOWA	255	79		
KANSAS	151	75		
MICHIGAN	454	68	FOR DEFICIT, 1904.	
LEGACY, A Friend	18	00	ILLINOIS	
MINNESOTA	461	29	MISSOURI	
MISSOURI	344	27	WISCONSIN	
NEBRASKA	45	17		—
NORTH DAKOTA	26	95	Previously acknowledged	\$
OHIO	768	95		—
SOUTH DAKOTA	88	93	Total	\$
WISCONSIN	198	90		
WYOMING	10	00	ADDITIONAL DONATIONS FOR SPECIAL OB.	
TURKEY	152	20	Receipts for the month	\$
MISCELLANEOUS	88	21	Previously acknowledged	\$
				—
Receipts for the month	\$5,439	99	Total since October, 1904	\$

**MISS FLORA STARR, Ass't Treas.**







# Life and Light

VOL. XXXV

APRIL, 1905

No. 4

**TUESDAY** A sorry sight met the eyes of the workers in the rooms of the **BY FIRE**. Woman's Board as they came up to the Congregational House on the morning of February 11th. The great plate glass windows were broken, the odor of smoke was pungent and stinging, long lines of hose lay serpent-like about the corridor, the ceilings dripped like rain, the floors were flooded, groups of curious strangers were everywhere peering about to see what the fire had done. The elevators were running, and when we came to our own rooms on the seventh floor we saw that here evidently was the center of destruction. The sunny little committee room, 707, used for the last two years for editorial work also, was in absolute ruin, windows all gone, woodwork entirely consumed, that which had been desk, chairs and sofa only a pile of cinders and ashes, the only discernible thing being the ironwork of the revolving chair. Miss Child's personal set of bound volumes of **LIFE AND LIGHT** had been placed in the room quite recently, and only a few blackened leaves remain of the thirty-three volumes. In the workroom adjoining, the furniture was practically destroyed, not consumed absolutely, but so charred that though retaining its shape, it crumbled at a touch. Two Remington typewriters and a new mimeograph were ruined here, and stationery and dishes are gone. Curiously, some of the best foreign costumes stored in boxes in this room escaped with slight damage, and the contents of some drawers of the desks were little injured. The letter books in current use, whose loss would have been irreparable, were singed and water-soaked, but are still mostly legible. The editorial loss is complete and in part irremediable. In the desk were many manuscripts in store for coming numbers of **LIFE AND LIGHT**, interesting missionary letters with telling photographs, and we fear a few unanswered letters, whose address we cannot recall. If you find your letters or requests neglected, please pardon and write again. Mercifully the main rooms escaped damage beyond that done by smoke and

water and the tread of firemen's feet, which ruined our carpets. The following the disaster were inevitably full of confusion, and now that men are busy, putting in new doors, floors and windows, cleansing blackened walls, and righting things generally, we crowd together, per four desks where two belong. But we are very thankful that the loss is no greater, and the sympathy of many friends has been most comforting. Several valued contributors have very kindly promised to reproduce some of the lost manuscripts, and though we shall not be able to carry out in particulars the plans we had made, we trust that the magazine will not be in want of matter of interest.



EDITOR'S ROOM AFTER FIRE

**FINANCIAL NOTE.** Between January 18 and February 18, 1905, our Treasurer received \$8,296.79 in contributions for our regular work. This amount is less by \$3,046.42 than the gifts of the corresponding month in 1904, and the comparative loss of the first four months of our fiscal year is \$265.01. These figures emphasize anew the necessity of constant, vigilant effort in securing the money needed for the work in hand, also to make possible some growth in the field abroad.

**MISSIONARY PERSONALS.** During the last month we have had the pleasure of welcoming at our Rooms Miss Cora F. Keith, of Kobe College, Japan, recently returned to this country on furlough, and Miss Esther T. Maltbie, for many years at the head of our girls' boarding school in Samokov in Bulgaria. Miss Mary L. Matthews, of Monastir in Macedonia, has been with her friends in the West for several months, and lately she has come to Boston, planning to spend a few weeks in this vicinity. Though Miss Ellen M. Stone has been in this country since her release from captivity three years ago, we rejoice to claim her still as our missionary. Those who have learned to love her in these years when she has spoken to many audiences in behalf of her beloved Bulgaria and Macedonia, will remember her with tender sympathy in these days of mourning for her mother, who died March 1, at the age of ninety-two. We give thanks for all that she was through so many years, and that her last days were filled with the sunshine of a perfect peace in the presence of this dear, only daughter.

**YOUNG PEOPLE'S MISSIONARY RALLY.** The Boston Student Volunteer League held its eighth annual rally in the Old South Church, Boston, February 22d, with a gratifying attendance. At the morning session, where Dr. W. E. Huntington presided, Dr. C. H. Patton presented and illustrated the "missionary motive," and Rev. C. H. Moss and Miss Ruth Rouse made stirring appeals. In the afternoon Dr. S. B. Capen and Mr. H. W. Hicks spoke on the Silver Bay Conference of 1905. Then, dividing into denominational sections, the young people received practical and stimulating suggestions on "Mission Study Classes," "Intelligent Giving" and kindred topics. A large audience gathered in the evening to hear the inspiring missionary addresses on "Present Day Opportunity in Japan," by Galen M. Fisher, and on "Ground Clearing, Seed Sowing and Sheaf Gathering in China," by Rev. Wm. Ashmore, D.D., the veteran missionary of the Baptist Board.

A. M. K.

**THE RELIGIOUS EDUCATION ASSOCIATION.** No problems are more weighty, none are more directly concerned with that coming of the Kingdom for which we pray, than those with which this three-year-old Association

concerns itself. Recognizing the perilous ignorance, both of the Bible and of ethical principles, into which our country seems to be sinking, these earnest men and women have banded themselves together to try to find a remedy. Again and again in the four days' recent meeting we heard the thought, "A true education must be religious, and all religion should be educational. How to make this ideal a blessed reality was discussed in the various sessions of the seventeen departments of the Association, treating of education in the home, in Sunday schools, in elementary public schools, in secondary schools, in colleges and universities, in libraries, in the press and in other ways. Men of experience gave us of their wisdom and some things were made clear, at least some things not to do.

Pastors and educators of many denominations, from the East and the West, joined in council, trying to gain light on a matter so vital as the education of those who will make the future, and the great audiences gathered at the evening sessions proved the deep general interest in the theme. The closing address of the retiring president, Dr. Charles Cuthbert Hall, swept us all along with him to the conclusion that only in giving to the young that education that develops the whole nature, physical, intellectual, spiritual, can we hope to realize the ideal of the Father for his children, and bring anew this weary earth to a time when, beholding it, God can say again that it is "very good." To do our part in this we must not only be vigilant here at home in behalf of religious education, but we must enlarge and strengthen our missionary schools. With double the means they could do ten times their present work. Who will help?

**THE REVIVAL IN WALES.** We read of the revival in Wales with a great thanksgiving mingled with a great longing. We bless God for what he is doing in that little country; our hearts cry out for a like enkindling here, that we, too, may feel the glory of the Unseen Presence manifested in human lives made glad and pure. How may we, too, gain the gift which the Father is always longing to bestow? How came the gift to Wales? Dr. Morgan tells us: "All over Wales a praying remnant have been agonizing before God about the state of the beloved land and through that prayer the answer of fire has come. It is a divine visitation in which God is saying to us, 'See what I can do in answer to a praying people; see what I can do through the simplest who are ready to fall into line and depend wholly and absolutely on me.'" The work is turning Christians everywhere into evangelists, into definite personal workers, and in working for other souls a deeper, gladder life springs up in their own. It brings out confessions of personal sin, sometimes at cost of great struggle and humiliation, "and th

whole movement is marvelously characterized by a confession of Jesus Christ, testimony to his power, to his goodness, to his beneficence, testimony merging forevermore into outbursts of singing."

It is for us to choose, nay, we are always choosing, whether such an experience of uplifting and enkindling shall be ours also. When we have in us the mind of Christ, when our hearts are set aglow with the love that is divine, when things of time and sense take their proper small and subordinate place in our hearts, then our greatest missionary problems will vanish. Workers will be eager to go and Christians will gladly put their means into the best and surest investment, the salvation of souls. Who can refrain from praying with all the heart that such a revival come to us also?

**GOOD NEWS** So many times our hearts have been wrung by stories **FROM BULGARIA.** of distress in Bulgaria that it is a special pleasure to record the good news lately received from that country. Mr. Thomson of Samokov wrote on January 7th that a wonderful spirit of prayer has been manifest for months in many of their churches. In Ichtiman, a town where work had long been carried on with only meager results, large and sympathetic audiences gathered at the meetings of the autumn conference in October. The little church was crowded, and aisles, windows and door were filled with standing listeners. At every open session teachers, government officials and much of the "intelligence" of the town were present. At that conference plans were made to hold evangelistic meetings in the churches, to be preceded and followed by special seasons of prayer and work.

Though some have felt that Samokov is a hardened, God-forsaken town which nothing can move, yet at these special services the experience of Ichtiman was repeated in every detail and on a larger scale. Night after night the church was crowded with audiences numbering between four hundred and five hundred, and people came to the church, often to every one of the meetings—teachers, officials, prominent socialists and others—who were just the last persons we had ever expected to see at a religious service in our church. Samokov showed such a preparedness for the gospel as we had not dared hope to see, and deep impressions seem to have been made.

From Haskovo, a town near Philippopolis, comes a story of similar import, one marked feature here being the great interest in cottage prayer meetings. People are so interested in the pure and simple presentation of the gospel that even former persecutors beg eagerly for the privilege of having these meetings in their homes. In these gatherings, besides singing, reading of Scripture and talks on some live evangelical topic, many questions were asked about gospel teaching and Christian living, and no one asked

unfair or skeptical questions. Often these meetings were prolonged three hours or more, the people being ready to hear still more and more of the old, old story. In spite of cold, muddy and rainy weather the attendance at the church kept increasing to the very end, the building being full to overflowing.

Thus they "who have sown in tears now reap in joy," and we may well add our prayers to theirs that the good work may go on till all the country be stirred with the new life.

**THE INSTITUTE FOR GIRLS IN SPAIN.** The annual report of the International Institute for Girls in Spain brings us facts of great interest and encouragement. The school numbers forty-six boarding and eight day pupils, with a faculty composed of five ladies, Misses Webb, Page, Bushee, Morrison and Winger, all of whom are missionaries of the W. B. M. and the Rev. Wm. H. Gulick is director of the Institute. They are now housed in three neighboring houses and the walls of the Alice Gordon Gulick Memorial Hall, the noble and appropriate memorial to the devoted founder of the school, are already going up. In spite of some sickness and manifest disadvantages, the school maintained its high standard of scholarship and the pupils passed the government examinations with great credit. The character and the work of the graduates fully justify our warm interest in this institution.



## Congregational Missions in Japan

THE mission of the American Board in Japan has now twelve stations with seventy-one workers, two of whom are physicians. Twenty-six are ordained missionaries, and all but three of these are married. The twenty-two single women, fourteen of whom are cared for by the Woman's Board, are scattered in eleven stations. We also have the names of two married women on our rolls. The American Board has forty-eight ordained native pastors under its care, with forty-one evangelists, and twenty-six Bible women, a total native force of 115. Seventy-eight Congregational churches, known as the Kumi-ai, linked together, have a membership of 10,693, the number of men being greater than that of women. We have ninety-one Sunday schools, with 3,015 pupils. The native Japanese gave nearly \$25,000 for Christian work in 1903. We have a theological school with twenty-two pupils, a college for young men, and another for young women, five boarding schools for girls, four kindergartens, and a training school for kindergarten teachers.

## Chapters from the Acts of Some Modern Apostles in Japan

BY H. L.

**D**URING the last months of his beautiful and blessed life Dr. M. L. Gordon, though battling with a mortal disease, gathered into a volume some facts of his own experience and observation. This book, *Thirty Eventful Years in Japan*, is of fascinating interest, and is full of impulse and cheer to those who watch and work for the coming of the kingdom of God in the Sunrise Land. Surely no Congregational woman should consider her study of Japan complete till she has gained the knowledge and felt the glow which these pages will impart. We find no better way to give a view, both historical and current, of evangelistic work in Japan than to combine some stories from Dr. Gordon's book with facts from the latest reports.

In 1869, the year after the Mikado proclaimed constitutional government in his empire, the young men in our theological seminaries heard the appeal, unconscious though it was, of Japan for a real gospel, and some of them begged the different Boards to send them out as missionaries. Rev. D. C. Greene and his wife were the first to go from the American Board. After a

few months in Tokyo they removed to Kobe, a newly opened port which was then hardly more than a fishing village. The strategic wisdom of this move to Kobe is shown by the fact that it has grown to be a city of 200,000 inhabitants, with an annual commerce of many millions, and a center of



DR. M. L. GORDON



manufacturing and commercial activities. Surely it must be a different city because the light of pure truth has been shining there through all these thirty-five years.

In 1871 and 1872 eight more valiant soldiers joined the mission, Messrs. Gulick, Davis, Berry, Gordon and their wives. The country had only recently been opened to outsiders after years of seclusion, and the people looked at missionaries, as at all other foreigners, with mingled suspicion, fear and hatred. As late as 1884 the members of the Kyoto station received a letter addressed "To the four American barbarians, Davis, Gordon, Learned and Greene." It was signed by "Patriots in the City of Peace, believers in Shinto," and closed as follows: "I speak to you who have come with words which are sweet in the mouth, but a sword in the heart, bad priests, American barbarians, four robbers. You have come from a far country with the evil religion of Christ, and as slaves of the robber Neesima. With bad teaching you are gradually deceiving the people; but we know your hearts, and hence we shall soon with swords inflict the punishment of heaven upon you. . . . Those who brought Buddhism to Japan in ancient times were killed. In the same way you must be killed. But we do not wish to defile the soil of Japan with your abominable blood. Hence, take your families and go quickly."

Yet, though surrounded by much that was hostile, it was not long before the missionaries had the joy of seeing some seed spring into beautiful life. In January, 1872, the missionaries and English-speaking residents of all denominations at Yokohama united in observing the Week of Prayer, and some Japanese, private pupils of the missionaries, were present. The meetings continued till the end of February, and after the first week or two the Japanese were on their knees with tears streaming down their faces, entreating God that he would pour out his Spirit as on the early church and the people about the apostles. Captains of men-of-war, English and American, who witnessed the scene wrote, "The prayers of these Japanese take the heart out of us," and a missionary said he often feared that he should faint, so intense was the feeling. As the direct result of these meetings the first Japanese Christian church was organized on March 10, 1872. It consisted of nine young men baptized on that day with two older men who had been previously baptized. Many of those first believers by long years of faithful, self-denying service have given proof of the genuineness of the work of God in their heart in those early days.

For several years the missionaries were not allowed to preach in any public way. However, two avenues of approach to the people were open,—the teaching of the English language, and medical treatment and instruc-

tion,—and they used these two avenues persistently and devotedly. Many young men who came to them to learn English, hoping to find that language an open sesame to places of wealth and power, found that the truths of the Bible are a richer treasure than the language in which they are set, and some became earnest, aggressive Christians.

So with the work of the physicians, beginning with treatment of physical ailments, it quickly grew to be truly evangelistic, and Dr. Berry soon wrote: "Daily religious exercises are conducted at the hospital by four native Christians. The medical students and patients show great interest in the Scriptures, and religious literature is kept at the hospital."

Kyoto had been for a thousand years the capital and residence of the Mikados, and Shintoism, their religion, had 2,500 shrines and priests in the city. It was also the center of Japanese Buddhism, which had there 3,500 temples and 8,000 priests. Still the mission felt sure that this was the place to establish the much needed Christian college, and after countless obstacles and delays, in November, 1875, the first Doshisha school was opened, with eight pupils, and two teachers, Mr. Neesima and Mr. Davis. The ups and downs of that institution from this small beginning to its present enrollment of 522 pupils is a most interesting story. But no human pen can tell the influence that school has had and has still on the Japan of to-day.

As changing conditions of the country allowed them more freedom, and as their unselfish work was better appreciated, the missionaries adopted various plans to spread the truth. Mr. Allchin tells of a single tour when he preached to audiences numbering in the aggregate 15,000; of these he says at least 13,000 heard the gospel for the first time, and it was the magic lantern that brought them to hear.

At Osaka a missionary army was formed in which five members of any church can form a company, and every man must be a combatant. Every week these companies scatter hand bills inviting people to a rally at the churches where pastors of the churches will fire volleys. These are some of the fired: Is there a God? What is God? What is man? Why is he here? Where is he going? Sin and its punishment. Change of heart. The combatants also scatter many leaflets, giving names and residence of pastors, times and places of meetings, and a brief statement of some of the main truths of Christianity. This method of work sowed much gospel seed, and did much good.

Much work has also been done by touring, and our letters tell of many experiences, often amusing and always wearisome, of this part of a missionary's life. After telling of travel for hours in cold rain or snow, of stays in inns whose only heat came from a handful of coals in a brazier, of the dis-

comfort of sitting long on the upturned soles of one's feet, he adds: "The evening meeting closes at ten, and at this late and weary hour your friends or your more interested hearers, flock into your room for a sociable of one or two hours. Gathered around the brazier with tea and tobacco they talk and talk. If the missionary and his helper can watch and wait and talk on and on through these midnight hours they will do more for individuals than by all their formal teaching."

The missionary's house is often a great help in reaching the people. Its semi-foreign style and the foreign furniture and residents make it an object



MISSIONARIES AND EVANGELISTS IN SENDAI FIELD

of curiosity, and on some single days hundreds of visitors come to inspect the strange sight. This does not conduce to quiet home life nor to study, but it gives the longed for opportunity to scatter the truth widely. Every visitor receives a friendly greeting with some word of truth, and at least a tract to take away. Some come again and again to hear more about the Christ, that they may go home and tell to their neighbors all the wonderful story.

The zealous and faithful work of the native evangelists and Bible women have been of unspeakable value, as of course they understand their countrymen better than any foreigner possibly can, and so they can come closer to them. The number of these faithful workers ought to be multiplied, and the time of their training should be extended.

Since the breaking out of the present war two new ways for special evangelistic work are open: the work among the soldiers, *en route*, in camp or in hospital, so vividly described by Mrs. Pettee, Miss Case, and Miss Colby in recent letters; and the work among the families of soldiers left behind in loneliness and anxiety, often in want. We cannot fail to recognize in these special opportunities a renewed call of the Master to a warmer devotion and a larger grasping of a work which he has already greatly blessed.



## Heart Need of Japanese Soldiers

An English missionary who has done much for the soldiers as they passed through Osaka tells us somewhat of their longing for help in the stress of parting from home and of facing death. She says:—

WHEN their meal is finished the soldiers are free for anything that can be done for them, and as one begins to talk to a group, taking perhaps the title of the paper as a text, or the wordless book, or speaking of the warfare against sin, one seldom fails to find one or two men soon saying with great earnestness, "I am going into danger, and I want peace of heart more than anything. How can I get it?" or "How can I be saved, does it need much study?" "How am I to believe?" "Teach me to pray," and so on. One man says that he has heard this teaching before and is sure that it is true, and he wants part of the real Bible. We find a marked St. John for him, and with a bright face he says that now he can know all about the way of salvation and he does not care what happens. On we go to another group and find the same eager attention, some men following us from one to another and so listening to the gospel message almost the whole time that they are in the station.

The bugle sounds and they go back to the train about twenty minutes before it starts, saying they are sorry to have to go and would not unless they must. When they are in the train the distribution of papers begins, different ones being given as far as possible to men in the same compartment. Hymn sheets are also distributed, and the men eagerly ask to be taught the tunes, and a hymn is sung first to them and then with them, clamoring going on meantime in the other carriages where the men fear that time may not be left for them to be taught.

The work is unique in its opportunities of continuous and most direct and personal talk, pointing out the way of salvation to those who seem more anxious to hear of it than anything else. They have left their homes and

their responsibilities there, and are to some extent solemnized by the thought of what lies before them, and they really want to hear of Christ. Most of them have brought safety charms which they are wearing, but they feel the need of something more. The work is like a continuous after-meeting, pointing to Christ those who, though many of them very ignorant, are yet earnestly seeking salvation. As the missionary or the Japanese worker appears with his literature, "What have you there?" is often asked. "Christian books." "Oh, Christianity is it? give me one," "and to me," "and me," and so on.

Not only do troop trains hurrying westward go through Osaka, but ambulance trains bring back the sick and wounded from the seat of war. The through trains usually pause in Osaka for an hour and the workers can go into these, sing hymns to the patients, give brief talks and distribute papers, being treated most courteously by doctors and officers. Officials will come to say that she has five minutes or two minutes more, anxious for her to go on as long as she can.

In the hospital a young officer takes us from ward to ward, announcing in a loud voice who we are, and that we have come to show our sympathy, and to tell of Christ and the way of salvation. We have a warm welcome everywhere. One officer who took around another visitor told the men that she had come "to tell them how to be saved from sins, even heart sins."

So this terrible war is bringing special opportunities for telling the glad tidings among those very ready to hear. Yet such numbers of them are dying on the battlefield, dying in the hospitals, hungry for Christ, and the hunger not satisfied.



## Experiences in the Wilds

Our readers will remember that a year ago, largely moved thereto by oppressive restrictions of the Portuguese government, our mission in West Central Africa decided to transplant the station at Sakanjimba to a place outside that jurisdiction. Not only did our missionaries make the change, but practically all their people went with them, so that they planted a new village in an unoccupied country. A letter from Rev. Mr. Woodside shows us something of their life at Ondulu, the new home:—

WE are fairly well housed, although our present quarters are temporary, as we are living now in a building that will serve later as a schoolhouse. We are well into the wet season now, and the dry season was nearly over before we could know that we should build here, so when we once started

we had to rush things. I made boxes six feet long, one foot wide and six inches deep, placing them, and filling them with mud. In this way, by setting to work fellows enough to make a complete round in a day, the walls rose at the rate of six inches daily, and in three weeks and a half they were up. The thickets near by furnished the sticks for the roof. In these thickets are many wild date palms from twenty to fifty feet high, and these answer very well for plates. Grass for thatching was not far to seek, so that building here is very cheap. This house is twenty-four by forty-eight



ARCHITECTURE IN WEST AFRICA

feet with five rooms, and the small rooms will be convenient for class rooms when we use it for a school.

The young people, too, are fairly well housed, and our village has now about forty houses. We have now as many houses as in Sakanjimba, and really more people here than we ever had there.

For school this year we put up a large shed with grass sides and roof, about fifteen by thirty feet. It is a comfortable room, and it serves also for prayers and Sunday services. We had our second communion service here a month ago, when seven were baptized and admitted to the church.

We had a bit of excitement here lately. One evening we heard a strange

noise, and found that a calf, which had persisted in sleeping outside the barbed wire fence of our cattle pen, had been carried off. We followed the trail a few rods and found the creature with its neck broken. After other animals had been carried off, and after making several vain attempts to kill the marauder by setting guns for him, we borrowed a large lion trap. On the fourth morning we had great excitement, for we had caught a very large



GROUP OF NATIVES AT SAKANJIMBA

male leopard in the trap. Most of our people had never seen a live leopard at such close quarters. In skinning him they found three bullets, where he had been shot at different times by native guns. Three days later we caught a hyena in the trap. That was ten days ago, and since then we have caught nothing, though we know that such animals are about. When Dr. Wellman and I were here a year ago a lion came roaring about our camp. We would like to get one in our trap, for I think the people would come from far to see it.

We are starting our garden on the site of an old village, a village of f



more years ago. It seems a very rich spot, and we think it will furnish plenty of garden stuff and fruit. We are one thousand feet lower than Sakanjimba, which was too dry in the dry season to be a good place for it. We have set out a goodly number of young trees—orange, lemon, quatuor, guava, peach, with bananas and plantains, and pineapple and strawberry plants. I wish I could get some coffee plants, for I am sure that coffee would do well here.

The people of the nearest villages are coming to Sunday services very well, but the villages are not very large. I have not been able to get to know very much, but hope to see them more in future.

The health of all has been excellent. I think that one reason for the good health of the natives is that they have had plenty to eat, as since we first came we have been able to buy abundance of food. In some places it is still to be seen that the people have not proper food, and not nearly enough such as they do have. This is doubtless a good food country, and after another year we should hear no word of hunger. I think we can raise rice and wheat, and our gardens promise well for all kinds of vegetables all the year around.



## *A Debt to Japan*

BY M. H. L.

**N**OW that Japan is distinguishing herself in the eyes of all the world, we are perhaps inclined to emphasize her indebtedness to us as the first to waken her to the civilization of the West. If we stop to consider, however, we shall find that the debt is also on our side; among other things, for many of our handsomest ornamental trees, shrubs and plants. Some of these are distinctively Japanese productions, having no representatives native to this country, while many are simply varieties of species already naturalized in America. Generally speaking, these introductions from Japan are more shapely and symmetrical, with flowers finer and more delicate than their American relatives, as their cherry, hydrangea and spiræa.

Japan maples are of many varieties, all of which have their leaves delicately and distinct, some handsomely scalloped, some finely cut, and some curling at the edges. Many show gay coloring in the spring as well as in the autumn; the leaves of some are variegated, green and white, mottled, banded with pink on the edges, or having the veins outlined in color. A striking and representative species is the cut-leaved purple maple, which is dwarf and weeping. The leaves, so deeply cut as to be fernlike, are a beautiful rose

color when young, changing as the season advances to a deep and constant purple. The young growth has a deep crimson hue, and is long, slender and pendulous, making the whole tree highly decorative.

Japanese varieties of horse-chestnut, elm, poplar, larch and juniper have been brought to us, and recently a Japan oak, with very large, leathery, glossy leaves. One Japanese tree has become so common in both city and country as no longer to seem like an exotic, the ailanthus, or tree of heaven, which has been roughly described as a butternut, bearing hydrangea blossoms. This tree is very useful, as it grows rapidly, and is exempt from all diseases and insects, and while not graceful in shape, has elegant, feathery pinnate leaves, and great clusters of seeds, not unlike the dried hydrangea.

The one tree above all others that we associate with the Kingdom of the Rising Sun is the cherry, which is such a favorite in Japanese decoration. Two varieties of weeping Japan cherries are especially in demand as ornamental trees, one with single white blossoms, the other with rose colored flowers appearing before the leaves.

Japan sends us also evergreens: the tiger's-tail spruce, with its bushy sprays; a silvery blue spruce, resembling our own found in Colorado; and the umbrella pine, familiar from its frequent use as a subject in decoration, each cluster of needles having the shape of a perfect parachute.

Among strictly Japanese trees, two are well established in California, the camphor, useful as a shade tree, and the giant cryptomerias, with their huge, fern-like leaves and generally exotic air. We find one very foreign looking Japanese tree thriving in New England parks and boulevards, the gingko, or maidenhair tree, with small fan-shaped leaves, closely resembling the Venus-hair fern.

The Paulownia, too, or Empress tree, magnificently tropical, is hardy in the climate of our Middle Atlantic States, though the flower buds are sometimes killed in severe winters. This tree has enormous leaves, twelve to fourteen inches in diameter, and the blossoms, appearing in May, are trumpet-shaped, and grow in large, upright panicles.

We borrow many shrubs also from the land of the picturesque. Perhaps the best known twenty-five years ago was the cydonia, or Japan quince, also called Japonica, as if *par excellence* entitled to the name which is shared by most of its floral compatriots. Another long-established favorite is the Forsythia or golden bell, whose clear, yellow flowers, preceding the leaves, appear very early in spring, and are among the first blossoms to gladden our eyes; familiar also are the Deutzias, the Weigelias, and Spiræas.

Japanese lilacs supplement the season of our other varieties: one kind, with purple buds and white, fragrant flowers, coming two weeks after

the ordinary lilacs; while another, which is really a good-sized tree, with creamy white, odorless blossoms, comes another fortnight later. Persons fortunate enough to have access to the Arnold Arboretum late in May and early in June can see the Japanese lilacs in their glory, as well as other showy Japanese flowering shrubs.

A very distinguished and tropical looking importation from Japan is the magnolia, compared to which our own magnolia is poor and feeble.— At least nine different varieties have been introduced from Japan, their colors shading from white, lavender and lilac, down to dark purple, one kind, of especial vitality, blooming in both June and September. Our own showy white dogwood is such a pride and joy that we are reluctant to admit the superiority of any foreign introduction, but the Japanese variety is even more beautiful, the blossoms showing off to better advantage on the branches, while the seeds are gayer in the autumn. One of the commonest importations from Japan, seen everywhere in our suburban towns, is the barberry, with its shining green foliage, which reddens in autumn, furnishing a glowing spot of color after the rest of the landscape is dull and brown, while the scarlet berries persist until spring. A favorite hedge plant is the Japanese privet, with pure, white flowers, and long, shining, nearly evergreen leaves. To some, however, the ideal for hedges is the holly with impenetrable masses of green, universally used for this purpose in Japan. The hydrangea, snow-ball, shrub honeysuckle, sophora, dwarf almond, white and golden kerria, angelica tree, spindle bush and oleaster all come from Japan.

Among the importations which we could least afford to spare are the irises, of which we have no fewer than fifty named Japanese varieties. This iris differs from the German in being broad and flat and in blossoming later, while in form and beauty it excels any other type. The stately flowers are often eight to ten inches in diameter, and of wonderfully rich and varied coloring, appearing in many shades of red, as well as in the commoner purples and blues. Japan sends us also several fine varieties of lilies.

From Japan we obtain our pretty fern balls, the rhizomes being collected by the country people, and wound about balls of moss, ready to grow when saturated with water.

The crimson rambler rose comes from Japan, as does the multiflora Japonica, introduced a century ago. The rugosa roses, both red and white, are exceedingly ornamental with their glossy foliage and showy single flowers. These continue to blossom by ones and twos after the season is past, and have been seen in November among the scarlet berries of their earlier sisters. Perhaps the loveliest of all our Japanese roses is the memorial rose, a low trailing species which creeps over the ground almost as closely as ivy, with

fragrant flowers of a pure white, growing profusely at the ends of the branches.

For the many varieties of clematis, white and purple; the climbing hone suckle with white flowers turning to yellow; the rich, luscious wistaria and the chrysanthemum, we are indebted to the flower-loving Japanese.

Although our list is so long, we must not close without mentioning the familiar ampelopsis or Boston ivy, whose overlapping leaves cover unsightly brick walls with a mass of restful green. In autumn their vivid rich colors of scarlet, crimson and yellow, is a joy to all beholders. For it alone should owe a debt of gratitude to the land whence it came.



## Missionary Letters

TURKEY



MISS ELY STARTING ON A TOUR NEAR BITLIS

A view taken by Miss Ely a few miles from home, on setting out for a tour in November, 1903.

Nimrud Dagb appears in the background, one of the largest perfect craters in the world. The building at the right is Bashkhan or Persian Khan, a large structure placed near the high bleak moor about five miles beyond Bitlis city, where severe storms often overtake travelers. Many lives have been saved by seeking shelter in this building, erected by wise forethought and humane provision long years ago. Once on a tour with a Bible reader we gladly and gratefully took refuge here for the night. We had been overtaken by a terrific storm of wind and cold, and had we

able to reach this shelter—which we did long after dark—we should probably perished on the moor. The Khan was then in a semi-ruinous condition, but it is repaired and a guard station. The group in the foreground consists of Pastor Ely, of Moosh, a *sabtieh*, a baggage animal and a servant, and Miss Ely's horse and a traveler. A caravan is seen a little in the background.



SHEIKAOOB, AN ARMENIAN AND CIRCASSIAN VILLAGE NEAR BITLIS

view of Sheikaoob, a wholly Armenian village save as latterly Koords and some Kurds have settled there. Formerly it had two hundred houses, but a large part of the population have left the place, many of them having felt obliged to flee to Turkish or Circassian villages where they now lead a wretched life serving the people for protection they sought. A former pupil with her family has lately taken refuge here to escape this servitude which often involves a sacrifice of Christian principles. Several girls have come to the Bitlis school from this place and been educated, and a graduate was for some time a Bible reader there. Three girls from Sheikaoob now in the Mt. Holyoke School will, on account of present disturbances, be unable to return to their homes for the long vacation.

As Mary A. C. Ely writes from Bitlis:—

A very severe storm keeps me indoors, in which I am the more content as my sister is at the school. She says the days at this season of the year are so short that she needs to be there evenings, and this is the third time in the session she has stayed there all night. We have had a heavy fall of snow

even according to the Bitlis standard, considerably over two feet within two days. This morning it is blowing furiously, and strong men have all they can do to get about. Doubtless calm will follow and the paths soon be made passable. I am most glad and thankful to say that the sad disquietude of the summer appears much reduced; would that we could reasonably expect permanently so. Personally we are comforted, resting under the shadow of the Almighty Wings—that safe and sure retreat.

It being considered every way prudent and circumstances favorable, I made a short tour in November, visiting some near villages and a couple of out-stations on the lake shore. My escort consisted of a good *zabtieh*, a young teacher for one of the villages, and a faithful servant. It is always a real pleasure to us to go out into the outside field, and to do what we can to comfort and help the people in their efforts to lead Christian lives. And no less is it our aim and joy to tell the “old, old story” to new listeners—some of whom seem longing for just this message, to arouse in them hope and courage. It is most delightful to meet sweet tokens of the fruits of our labor in our joyful reception by former pupils, and to note signs of progress in better lives.

I ate my Thanksgiving dinner in a little stone hut out on a bleak moor a few miles from home. Though my surroundings were extremely rude and my noonday meal meager, yet I can assure you I was most thankful that it was possible for me to be once more engaged in this evangelistic work for which I have special desire and love. After a short rest and having given my good horse a little clover, I pressed on to a village where we have former pupils. How pleasant to recognize them even at quite a distance. Their dress, manner, intelligence, language, all testify to the uplifting influences they have received. The family comprised thirty persons and I found ample opportunity to speak to groups of them at a time, as well as to individuals.

One of Miss Ely's Bible women sends these glimpses of her work:—

A girl not from our community (that is, she is from a Gregorian family) has suffered considerable opposition and many threats because she would not work on Sunday. She knows how to read, and from this and hearing our instructions she has been influenced to make a decision to keep the Sabbath, and says that she “shall strive even unto death.” She says, “On three occasions I have received a manifest punishment for breaking the Sabbath; at one time when using a sickle, compelled by my brother, I cut my hand badly.”

A few days ago a dear sister came and said, “As I sat in my house sewing, the thought came to my heart, ‘Is there not indeed someone sitting

in darkness that I ought to go to and what I have freely received try freely to give her?'" This woman has many helpful ideas and comes regularly to our meetings.

From our boarding school in Adabazar, in the Western Turkey Mission, Miss Mary Kinney sends this good word:—

As you already know we have a boarding and day school for girls here, and while it is not connected with the Protestant church, which is in the same enclosure with our school buildings, we are deeply interested in its work, and do all we can among the people of the parish.

In our boarding department this year are forty-seven girls from ten to twenty years of age; forty-seven girls to mould into beautiful women. I wonder if you realize all that this means for Turkey, a country where until recent years woman was not a person whom others ought to respect. Even now our girls have to make their own place, and they are yet very young to realize all that this means of application and sacrifice on their part while they are in school. My heart often aches for them when I see how much is expected from them while they are still too young, it seems to me, to see the stern side of life.

Let me tell you about one of our girls who is now a member of our senior class, and will leave us this summer to make her own way in the world. She is a girl seventeen years old, and came here five years ago from Zeitoon. She was an awkward, homely, ill-dressed child with, however, a bright mind and a strong temper. At first she found it hard to accustom herself to the life here, so different from what she had been accustomed to, but she soon got used to us, and from the first she showed herself an apt pupil. Her temper often got her into trouble, but she has bravely tried to control it, and for two years she has had no strong outburst. I do not mean to give the impression, however, that she has completely conquered it, because she often shows that she has not entirely lost her old nature. I believe, however, that she is a real Christian, and that she is trying to follow her Master to the best of her ability. She will go back to Zeitoon in June, and you can perhaps imagine how glad her mother will be to see her after all this five years' absence. We hope she is going to be a real blessing in Zeitoon, and is going to pass along to those less fortunate than herself some of the good things she has received here. Do you not think that a great deal is expected of her for a girl only seventeen years old? I think it is a good deal of responsibility to put upon so young a girl, and yet we have many such who go out from here to be leaders and examples to their people.

We have this year twenty-two graduates teaching in various places in this



country, and we hear good reports from them in regard to their work. Our present senior class has twelve members, and of these girls at least five will be teachers, and first class ones, too, if we can judge from present appearances. Pray for these dear girls, dear friends, that they may shine for the Master in whatever place they may be. The work which is open for them to do is immeasurable, and they need great tact and wisdom to do it successfully.

One branch of our work which is always most enjoyable is the kindergarten. The children never disappoint us in any way, but are always responsive and appreciative of all we do for them. They had a most delightful time this year over their Christmas entertainment, which came just before the oriental Christmas, January 19th. The thing that pleased them most was Santa Claus really coming down the chimney (one of our girls was dressed in costume, and she did it beautifully). The presents Santa Claus brought were some of them ones which you sent us in those beautiful boxes last year. You see your great generosity has enabled us to give the children two years of great joy, and if you could have seen the faces of the little tots I am sure you would feel amply repaid for all the labor you spent in sending the boxes to us.

I have already taken too much of your time I fear, and yet I haven't begun to tell you all the encouraging things which I might in connection with this work of yours. God has richly blessed us here, and we believe he has richer blessings in store for us. Pray for us, dear friends, that we may never be discouraged but may always work in faith, believing that he will use what we do.

We began school to-day after the holidays and it is a little hard to get into running order. Unfortunately too, the Day of Prayer for schools and colleges comes to-morrow, so it makes a break which will make it even harder to get into working order.

I hope we may have a very helpful day to-morrow. We have a service in the morning conducted by the trustees of the school. This is about the only occasion at which the trustees and the girls come together. We usually have a good many graduates present also and that helps make the day a very pleasant one. After this general meeting, the alumnae association hold a prayer meeting and our Gregorian graduates often say that they live on the strength of these meetings all the year. It is the one chance of the year for many of them to attend the prayer meeting and they enjoy every moment of it. In the afternoon the girls have class meetings, all but the younger class conducting their own service. This day usually gives us teachers a good opportunity to do some individual work with the girls and we feel that a

good many girls date the beginning of their Christian life to the day of prayer. These opportunities of helping our girls in this way become more and more precious to me every year. It seems as if girlhood looks more sweet as I grow older and it is an inestimable privilege to give a helping hand once in awhile to our dear girls.

Miss Grisell M. McLaren writes from Van, Turkey, December 31, 1904 :—

My orphan girls are all very much interested in sewing for poor children. They have given up the only meat that they have in a week in order to get money to buy material. They will do this six weeks in all and so will have not a little to give.

Poverty and suffering are awful this winter. We have again opened up a relief department, and many come to apply for bread tickets. The money has come from Germany. In spite of trouble and suffering the people are very anxious to hear the truth, and every Sunday young men go out to several villages to hold services, while our new church, large as it is, is almost too small for those who wish to come. Over one hundred children come every Sunday, and we have difficulty in finding suitable teachers for them.

We are having a cholera epidemic just now. It is worse among the soldiers, of whom many have died during the last two months, and the Christians who get it are in some way connected with the barracks. The Turkish doctors deny that it is cholera, and even deny that soldiers have died when the cemeteries are full of new made graves. One of our ex-orphan boys died, and Dr. Ussher made a *post-mortem* and has no doubt whatever that it is cholera. It is a mercy that the weather is so cold or it would be awful here, and unless it can be stopped before spring there will be but few Turks left in Van. With cholera here, and a massacre apparently inevitable in the spring, we are hardly in an enviable position here, but we do not fear.

#### AFRICA

Miss Laura C. Smith writes from Umzumbe Home, Natal, October 17, 1904 :—

At last I feel fairly well settled, at least until Mrs. Malcolm leaves us for her rest and change, and I am obliged to step into her place. I dread very much to undertake the responsibility, and my only consolation is that there seems to be no one else for the place, and I hope that I can do better than nobody. Mrs. Malcolm is very tired indeed, and in sore need of the anticipated rest. She is an inveterate worker, and despite weariness insists always in carrying the heaviest end of the load. We are afraid that when she does at last give up that she will go all to pieces, though perhaps she will surprise us by recuperating much better than we dare hope.

We have something over one hundred girls here this term, not as many as some terms, but quite enough to fill comfortably our limited room. Our building plans are somewhat at a standstill waiting for the committee of gentlemen in the mission to be able to come down here and look over the ground and advise us. The girls have recently been bringing the bricks up from the valley where they were made into our yard. They have brought them up on their heads four at a time, a slow and tedious method to us machine loving Americans, but quite in keeping with Africa's usual pace. The season has been a very dry one so far, and the prospect for crops is bad. It is not too late yet, but late enough so that one begins to feel a little anxious, and to feel great sympathy with the natives who live so largely on the products of their gardens.

I note certain interesting signs of progress in coming back into the work after five years' absence, or rather, perhaps, I should say, signs of Europeanizing, which does not always by any means carry with it, unfortunately, growth in grace. For one thing the people have found their names by which they wish to be called. Zulus have many names. There are tribe names, and clan names, sometimes several interchangeable names for the clan. Then there is the father's name or names, and the names of the individual child. Following the usual English custom we were very apt to call a child by his own name and that of his father as a surname. Others called themselves by their clan name and others again by the tribe name. So that four or five children of a single family might all write the family name entirely different so that no one would imagine that they were in any way related, and each one be quite correct. But since my return I notice that as a whole they seem to have settled down on their tribe names as surnames. Some of the tribes are very large, so that some of the names are even less distinguishing than that of, say, Miss Smith. They are using more and more our English titles of Mr., Mrs., and Miss, and whereas, when I went away our teachers were Ella and Fanny, they are now "Miss Monyana" and "Miss Cole." One can scarcely help regretting this aping of European customs, and yet if we ourselves, their examples and teachers, insist upon being called by our surnames with the proper prefix, I suppose that it is but natural that they should desire the same as they take up with our ways. There is a very appreciable increase, too, in the number of dressed natives. Until very recently it was a sign of a leaning toward Christianity, unless it meant that a native had been working in one of the towns where they are forced to dress. But now hundreds are putting on clothes simply because they wish to. About the towns one sees a painful array of secondhand garments, cast-off finery of some white woman, now come to filth and rags, its *tattered* lace and furbelows a melancholy testimony to its original estate.

The desire for education and willingness to sacrifice for it have also advanced. The raising of the standards for teachers has temporarily set back the schools, but after a few years a better grade of schools will be the result. We have fewer runaway girls at Umzumbe, and fewer come without any previous tuition than when I went away five years ago, although the school as a whole is much larger. This, I think, is due principally to the fact that so many kraal schools have been opened round about, and the parents are increasingly willing that the girls should go to these schools. They consent, too, more readily to their coming to the boarding school. There have been, as far as I recall, only two determined and in the end successful attempts to get girls away from us by their parents or friends. They both finally prevailed on the plea of alarming illness in the home, and while we did not believe the statements we could not say certainly that no one was sick in their distant homes, nor could the poor girls know whether they were being lied to or not. So back they went to their heathen homes, and we have known nothing of them since.

Others have frequently written of the very marked advance of the people into independence and sometimes insolence, as it involves the main problem of our era. In the schools we are not so conscious of this attitude as are those who are dealing with the churches, but the upper classes in the schools require a very firm strong hand to hold them. One realizes afresh the meaning of the Saviour's words of blessing upon the poor in spirit, the childlike, and the humble who are able with a teachable spirit to enter into the larger life. Small natures are so soon puffed up with a little learning. There is no special religious movement obvious at present, just a healthy, moral atmosphere in which we feel sure many a sterling character is being developed which will be to God's honor. It is line upon line and precept upon precept.

A letter from Miss Stimson written at Kamundongo on December 19, 1904, tell us :

We had an invitation to go to Chisamba, but as some of my girls were going to be married, I did not think it best for the mother to go away and leave them. Their wedding day is the one event in their lives and so we like to make that day as bright as possible. Six of my girls belong to the catechumen's class and are doing well. It is, indeed, encouraging to see the unmarried girls deciding to be Christians. The girls are happy in their new houses and they frequently are heard singing hymns in their compound. They cause me very little trouble now. Miss Redick and I used to have "times" with them, when we lived down below, but they are usually pretty good now, for which I am very thankful. . . .

In the meeting for the out-station teachers I just give them a few verses

for the week and then they give the report of the work of the previous week. Then we have a short season of prayer, and these little meetings are very interesting. The teachers do quite a little personal religious work in their schools, and I am sure they are not working simply for the pay they get.



## The Winter of 1904-05 in Japan

BY MISS ADELAIDE DAUGHADAY

**B**ECAUSE of pressing work your good letter was put away with others to be answered during the winter holidays, as I hoped to have some leisure then. Vain hope! I have been even busier at this time, although on different lines. As you know, perhaps, the Japanese custom is to begin the new year in the best way (that they know), so just before the close of the year new garments are made, all houses thoroughly cleansed, old debts settled, and the people greet the new year, happy, smiling, care free. Where we can, we conform to the social customs, but my house cleaning was rendered more difficult this year by the illness of my *major domo*. Now for three weeks the house has been thronged with New Year's callers, some of them remaining for hours, others taking dinner with me.

Making congratulatory New Year calls is a pleasant custom here. Our friends are polite, responsive and appreciative, and we have many opportunities to speak "the word in season," and give Christian literature, but—another duty is to reply to all congratulatory post cards received at this time. These sometimes run up into the hundreds. We should be very sorry if our Japanese friends did not remember us in this way, so there is nothing to do but to give cheerfully the time necessary to them, and to returning the Christmas, old year, and New Year gifts. Then we crowd the letters waiting to be written into possible gaps. This year New Year's day occurred on Sunday and we missionaries set trays at the door for cards and carried on Sunday work as usual. Many callers came, but it was a good lesson to them in observing the sacred rest day. Although the regulation congratulatory calls were made at the opening of the year, there seemed at first to be a prevailing undertone of sadness unusual to this merry people, for the awful seriousness of war is being more and more forced upon them; but soon *banzais* (hurrahs) were mingled with *omedetos* (congratulations), as the capitulation of Port Arthur came to be well known. Then the sound of rockets filled the air night and day and a great wave of joy swept over the

land. Monster lantern processions were quickly organized, but everything was quiet and decorous. Even the meetings each night of the Week of Prayer were not interrupted. Is this the first gleam of the dawn of peace? For this we pray.

Instead of hindering Christian work the war seems to be affording new opportunities. Women's patriotic associations to sew for the soldiers, and also to relieve suffering among their destitute families, and concerts held for the same purpose unite Christians and non-Christians in a common cause, foreign and native. Workers have gone to the seat of war, missionary, laymen, and members of the Y. M. C. A., both foreign and Japanese, under the name of "comforters," are giving spiritual and physical comfort in many ways. Commanding officers are deeply impressed with this work, and facilitate it whenever possible. Not only music, literature, Christian services, stationery for correspondence, but the phonograph also is playing an important part. This war is unique, not only in the humane measures that one side is showing, but in the application of newest scientific discoveries by both. The Japanese show a magnanimity in their treatment of Russian wounded and captives worthy of the highest Christian civilization, and the tone of the newspapers and daily conversation is wonderfully free from bitterness and harsh criticism. The brave veteran, who has been commanding the investing army before Port Arthur, has had his heart wrung by the loss of his two sons in battle—his only children. Before the surrender it was proposed to have a grand military service to show them great honor, but General Nogi said, "Wait! If Port Arthur does not fall soon you may have a funeral for my sons and myself at the same time."

My weekly Bible and English, five classes, and work for children, temperance, and in the hospitals go on as usual. In Sapporo we are much encouraged by the return of the Rowlands, and by the coming of a Japanese Bible woman, a long felt need. Also the Iwamizana church, pastorless since early spring of last year, has secured a good minister, whose wife also promises to be efficient. I am much interested in this town—a large railway center—and go there once a month for evangelistic work. Dr. and Mrs. Rowland are doing a great deal for another pastorless church in the important seaport of Otarn.



A MISSIONARY'S  
WISH.

"I have one desire, which is yours all, that God's kingdom may speedily come in our own hearts and all over the world. Why do Christians live, if not to be soul winners for Christ?"—*Harriet Seymour*.



# JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL.

To give light to them that sit in darkness—Luke i. 79

## Helps for Leaders

WHERE THERE'S A WILL THERE'S A WAY

BY MRS. CHARLES D. KEPNER

**T**HROUGH causes beyond our control, we began our season's work with our May Day pledge to the Woman's Board and other gifts still to be made good, and yet with our number of workers on which to depend much reduced. This raised at once the question, How shall we make more money than ever with a smaller constituency? Our gifts had usually been made through mite boxes—opened three times a year, our collections and membership fees—and the selling at each New Year of the American Board almanacs.

Our first move, suggested by an advertisement in the *Christian Endeavor World*, was to purchase a gross of paperweights, having under each glass a photograph of our pastor and our church, and in selling them for twenty-five cents each, we made about twelve cents apiece. This enabled us to redeem our pledge for 1903 before the first of February, 1904; but that was allowing our indebtedness to stand too long, so we determined to make a vigorous effort to earn our 1904 pledge before that year had expired. Well-made plans were upset by the enforced absence of one of the leaders, and thus the last of the spring meetings found us with an almost empty treasury. But work began in earnest in October, and with the help of several grown-up friends and the really earnest efforts of many of the children we were able to announce for the last of November a Santa Claus sale, and the public were assured that here they would find Christmas gifts suitable for friends of all ages. An announcement to this effect, besides being on our church calendar and in our local paper, was used when the eventful day came on a long scroll over the folding doors of the primary class room where our little sale was held. Our principal table was, of course, the "Christmas table" decorated with Christmas greens and tinsel tree decorations. Many sorts of useful and ornamental articles were sold here, adapted more especially to the use of "grown-ups."

As our missionary gifts last year were not only for Japan but also for Indians and Eskimos, all our basketry and most of the children's articles were placed on a table decorated with Indian curios, loaned by one of our deacons, and skins decorated with Indian chiefs and squaws. Back of this table was a placard, "We work for our Indian and Eskimo brothers," while back of the Japanese table opposite was "We work for our Japanese



cousins." Of course, the Japanese table was the most decorative and the dark-eyed ladies and children in kimonos who waited upon it added to the picturesque effect. Underneath a canopy of Japanese cherry blossoms came the chief attraction of the table, a frieze made by placing on heavy paper a large number of beautifully colored photographs recently brought from Japan and kindly offered for our use by our acting pastor.

On the table were for sale all the Japanese articles we could procure from the Christian Endeavor rooms, for whose generous commission of twenty-five per cent we were very grateful. An importer also sold us Japanese goods at such a reduction that we were able to benefit by each sale. Christmas cards, calendars, and miscellaneous articles were also on this table, from which, as so many of the goods were "on commission," our net gain was less than from the other tables, yet for the sake of its beauty we were glad to have them there.

At the two sides of the entrance to our room stood the cake and candy tables, decorated with red and green crêpe streamers and with flowers which were given us for sale. It would not do to close without mentioning Santa Claus, who was able to spend a little time with us, treating the children to candy and adding to the fun if not to the treasury.

The proceeds of the sale were very gratifying, enabling us to pay, on time, our pledge of \$40 to our Board, with our additional dollar to make our gift "pressed down, shaken together, and running over," and to leave in our treasury an encouraging sum with which to start our New Year's work.

## OUR WORK AT HOME

### Easter Morning

BY MISS ALICE M. KYLE

*"He hath risen indeed."*

Ended now the pain and sorrow  
Of the week of gloom,  
Radiant dawns his own third morrow,  
Burst the sealed tomb,  
And to him we haste, adoring,  
Lord of life, our praise outpouring.

Earth and sky breathe forth the story  
Over hill and plain,  
How the blessed Lord of glory  
His last foe hath slain,—  
Cruel cross and bitter scorning  
Have no power on this glad morning.

Fair and fragrant lilies bringing  
We his altar seek,  
While triumphant chorals ringing  
Strive our joy to speak;  
Hail him, all who weep and languish,  
Victor over death and anguish!

In our hearts the Christ has risen,—  
Ah, the rapturous thought!  
Forth from sin and death's dark prison  
He our souls hath brought;  
Prostrate now in wonder lowly,  
Kneel we at his feet, Most Holy!

Ye who love him voice the greeting,  
    "Risen from the dead,"  
Soft the words of peace repeating,  
    "Risen, as he said";  
Unto hearts that else had broken,  
    Comfort, comfort hath he spoken.

Nor with outward symbol merely  
    We the feast would keep,  
But draw near in heart, sincerely,  
    With desire deep;  
From our lives all evil spurning,  
    Welcome we this day's returning.



## An Easter Message

BY MRS. S. B. CAPRON

"This Jesus hath God raised up, whereof we all are witnesses."—*Acts ii. 32.*

**I**T was not possible that Jesus should be holden of death, and in this mighty certainty he himself triumphantly entered the grave. His uninterrupted obedience to his Father's will, and his constant restfulness in his Father's love, held him firmly in the confidence that in the great departure out of life his Father would glorify him in a new life of surpassing power and blessedness. Thus did the resurrection morning prove.

As the sufferer of Gethsemane and Calvary, the Lord Jesus had borne away the sin of the world, and was now to give life abundantly to every seeking soul. With infinite tenderness he revealed himself as "the same Jesus" to those whom he loved and who loved him. His teaching was the unfolding of the Scripture, and his command to go and teach again what this revelation from God had brought to them. It is in this simplicity of service that we are now living.

The clearer our vision of Jesus our Lord, the more will the shining of his marvelous light within us reveal itself. The messages will reach the heart and lead to faith and love. The treasures of the Word will be unfolded with new revelation of meaning. Prayer will have the directness that his own had toward his Father. To bring all, everywhere, into this saving love and power will be the one passion of life. As he looked forward to the glory that he had with the Father, and which he laid by for us, we shall look intently forward to service in his presence that shall have no limitations of earth.

The resurrection morning brought to our risen Lord this great outlook down the ages, and brought to each one of us the inspiration: "Because I live ye shall live also. Greater works than mine shall ye do, because I go unto my Father."



## Our Daily Prayer in April

Our missionaries in the Shao-wu district find one million people within their reach, and though they have the assistance of seventy-five native helpers, of varying efficiency, they are in sore need of reinforcement. Like every Christian mother, Mrs. Gardner finds her chief work in her own home, but she brings great help to many Chinese mothers in her vicinity. Mrs. Bliss, glad in a new little daughter, yet makes time to help materially in the boys'

boarding school. Miss Walker, whose father is a veteran in the mission, was herself born in China and loves the country as her fatherland. The vivid pictures that her letters bring, help much to make real to us the country and its needs. Her especial work is the care of the boys' boarding school, which is sending out well-trained teachers to take charge of the village day schools, now springing up in many places. That these teachers should be Christian is of incalculable importance to coming generations.

The work of Miss Bement and her sister, Dr. Bement, is varied and invaluable. The girls' boarding school, under care of Miss Bement, has forty-four pupils, and last year more than two thousand native women came to visit, to inspect, to admire, and then to go away and meditate on the real meaning of it all, and to tell it over to their neighbors. Dr. Bement gave six thousand treatments last year, and besides school work and visiting many homes, the sisters toured, each one alone, for ninety-four days. They are now in this country. May their rest be commensurate to their toil.

The Bible woman's school in Foochow has twenty-seven pupils who are trained to do effective work in visiting and teaching their less favored sisters. Those pupils who have little children must bring them also, and these little ones gather in the flourishing kindergarten. Miss Woodhull has the care of this training school, and her long service has given her so wide an acquaintance that her help is called for in many ways.

Dr. Stryker, a specialist for troubles of the eye and the ear, is full of enthusiasm for her work, and she gives help to both soul and body for many suffering women. The hospital at Foochow, under care of Dr. Woodhull, reports two hundred and one in-patients and nearly ten thousand have received advice and medicine at the dispensary. She also is teaching medicine to several native women, and in all her work those who come near her feel the glow of her missionary spirit.

Every one of the topics suggested for the week, April 9-15, deserves our serious thought and our sincere petitions. Is there not something we may do to help to answer our prayers, some service we may render that may be truly the Divine response to our appeal?

In the West Central Africa Mission we have four stations, with fourteen out-stations, seven ordained men with their wives, and seven single women. Sixty-two natives are helping in the work. The four churches, two of them self-supporting, have two hundred and eighty-three members. There are nineteen preaching places, and twenty-three schools with seventeen hundred and forty-eight pupils. Mrs. Stover was compelled to return to this country a few months ago for surgical treatment. Mrs. Webster has been for many years a most faithful and successful teacher, and only eternity can make known the fruit of her labor.

Mrs. Fay, whose family is divided, three of her older children being in America, has special influence over the young men and women of the station, both the married and the marriageable turning often to her for sympathy and advice.

Mrs. Sanders and Mrs. Wellman are both in this country. Miss Stimpson has charge of day schools for both boys and girls, with more than a thousand pupils under her charge. Miss Campbell is her efficient associate, and the work they are doing is both strenuous and very well worth doing.

Mrs. Currie has, with her husband, made long tours into the interior, dling a desire for light in darkest places. Miss Bell, devoted and full of finds in her work the reward that comes always to such workers. She had charge of the kindergarten with seventy-five children. Miss Helen ville, a trained nurse, has had sole care of the medical work since Dr. Ma was called away, a work steadily increasing. Her sister has charge of schools, and the two together gather the women in prayer meetings and evangelistic work in various ways. Worn by years of heroic and lo service Dr. Bower has returned to America, and reluctantly has severed connection with the Board.

The work of the ladies who were stationed at Sakanjimba has been bro this year, as told in our article on page 156. Miss Redick supervises schools, and Mrs. Woodside aids in sympathy and interest. Mrs. R left a widow with six children, has returned to her home in Canada, w she is bravely doing her best to make a home. She still is working Africa, as in lectures and showing of curios she is able to quicken the inte in that country. Serious illness compelled the return of Mrs. Masse America late in 1903.

The mission in East Central Africa is one of our youngest and smal having only three stations and four out-stations, with two churches ha sixty-nine members. It has two boarding schools, with one hundred thirty-six pupils, and one common school with three hundred and t pupils. Mrs. Wilder does much for the women at Chikore, and she l and talks and sings the gospel in emphatic ways. Another mission writes: "When the doctor, her husband, is away Mrs. Lawrence tends sick as carefully as she would the white people at home, and it is a g help to have her here because of her nurse's training."

Miss Gilson, in charge of the government school at Melsetter, has a of great and constantly widening influence over the children of the w settlers of the region. Mrs. Fuller shares with her husband the overs of the important and growing industrial work of the mission. Mrs. Tho son, long a member of the Zulu Mission, does much work among the wo in many ways, and teaches in both day and Sabbath schools. Since the endar was arranged Miss Julia F. Winter has gone to Mt. Silinda. Fuller writes from Gazaland: "We all feel that you could not have fo one better fitted for our work than Miss Winter had you searched years. She has the girls of the boarding department in the house with l the best arrangement we have ever made for them. Her interest in t welfare is so genuine that we hope for much improvement in their chara during the year. As Miss Winter arrived in vacation she has given con erable time to language study, and she is doing very well in it.



## Suggestions for Auxiliary Meetings

OF course as Christian women we want to know definitely what is the work representatives in Japan are doing. For this meeting a map is almost indispens

if it be only an outline drawn on a blackboard, and all our twelve stations should be located before the audience. Three women might well take these stations in groups of four, and tell in detail the characteristic work of each. For example, the night school, the slum work, and the great orphan asylum at Okayama ought to be known to us all. We ought to know, too, the names and distinctive service of our missionaries, and the list given in the American Board almanac might be put on the board in sight of all.

Some girls or women might impersonate our better known workers and tell facts of their lives. "Our Workers in Japan," the leaflet lately issued by the W. B. M., which gives portraits and biographical sketches, will be useful for this. The article on page 151 of this number gives historical and current facts of interest. Much that is helpful may be found in *LIFE AND LIGHT* for June, August and September, 1902; for August and September, 1903, and in all the numbers from the time we began the study of *Dix Christus*, October, 1904. The monthly leaflet for April, 1905, gives excerpts from a valuable article in the *Bibliotheca Sacra* for January, 1905, by Dr. Albrecht on the "Present Religious Life in Japan."



## Book Notices

*New Forces in Old China.* By Arthur J. Brown. Published by Revell Company. Pp. 382. Price, \$1.50.

The sub-title of this valuable addition to the steadily increasing literature on the Far East is "An Unwelcome but Inevitable Awakening," and written as it is by the Secretary of the Presbyterian Board of Foreign Missions, it deals in a scholarly way with what Dr. Brown calls "the three great transforming forces of the modern world—Western trade, Western politics and Western religion." The substance of this volume was originally given in the form of lectures before the students of Princeton Theological Seminary. Some of the material appeared as articles in the *Century*, the *Review of Reviews*, and other magazines.

The book is arranged in five parts, with a varying number of chapters under each division. The titles will give an idea of the breadth of the discussion: "Old China and its People"; "The Commercial Force and Economic Revolution"; "The Political Force and the National Protest"; "The Missionary Force and the Chinese Church"; "The Future of China and Our Relation to It." The book is enriched by a map, illustrations and an index. The style is picturesque, clear and often humorous as in the chapter entitled, "Some Experiences of a Traveler." In refuting the assertion sometimes made by unsympathetic critics that the missionaries were responsible for the Boxer uprising, Dr. Brown quotes from former United States ministers to China, Hon. George F. Seward, Pres. J. B. Angell, Hon. Charles Denby and the present minister, Hon. E. H. Conger, besides many others in high official position. He emphasizes the distinction that should always be made between the policy of Roman Catholic and Protestant missionaries.

*Tamate, the Life Story of James Chalmers.* By Richard Lovett. Pp. 320. Price, \$1.25. Published by Revell Company.

This book has maps and illustrations, and the story of this brave and adventurous life with its tragic ending is told in such a way as to catch the interest and sympathy of boys, and to show that a Christian missionary can

be as much of a hero as a soldier fighting with carnal weapons. The pictures of actual events in Chalmers' life are sensational enough to satisfy a boy, and remind one of Dr. Paton's experiences among the cannibals of the New Hebrides.

*Our People of Foreign Speech.* By Samuel McLanahan. Published by Revell Company. Pp. 105. Price, 50 cents.

This is distinctly a book of reference. Every page bristles with facts and figures. Simply to read over in the table of contents the names of the various nationalities who have come to our shores is an eye opener. One cannot but feel grateful to an author who has had the patience to examine the census and immigration reports of the United States Government, and give his readers in concise form the results of his investigations. The illuminating diagrams at the close of the book, reproduced by the courtesy of the publishers of *World's Work*, show the distribution of the foreign born living in the United States, and the relative numbers of the different nationalities.

G. H. C.



THE semi-annual meeting of the Woman's Board of Missions will be held in Nashua, New Hampshire, the fourth week in May, the day to be announced later.



Woman's Board of Missions

Receipts from January 18, to February 18, 1905.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.			
Auburn.—Mrs. Nellie E. Salls, Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Aux., 32; Bremen, Ladies of Cong. Ch., 3; Calais, Aux., 92; Searsport, C. E. Soc., 17; Thomaston, Woman's Ass'n of Cong. Ch., 18, Miss Spofford, 25, Norridgewock.—A Friend, Western Maine Branch.—Miss Jean L. Crie, Ass't Treas., 79 State St., Portland. Auburn, High St. Ch., M. B., 10; Bath, Central Cong. Ch., 30; Farmington, Aux., 38.60; Portland, Bethel Ch. and Cov. Dau., Th. Off., 15.25, High St. Ch., Th. Off., 59.10, Second Parish Ch., Th. Off., 19.25, State St. Ch., Th. Off., 108.67, Aux., 106.50, Williston Ch., Th. Off., add'l, 3.30; Windham, Hill Ch., Th. Off., 7; Yarmouth, First Parish Ch., C. E. Soc., 10, Mrs. Nancy E. Marr's S. S. Class, 1.50, Total,	40 187 00 5 00 394 17 586 57	Exeter, Aux., 66; Keene, First Cong. Ch., Aux., 26; Manchester, First Cong. Ch., Aux., 45; West Lebanon, Aux., add'l, 1.25, Jr. C. E. Soc., 2, Total,	
		175 176	
VERMONT.			
Milton.—Children's Club, Vermont Branch.—Mrs. T. M. Howard, Treas., St. Johnsbury. Barton, Aux., 19.81; Brattleboro, West, Aux. (with prev. contri. to const. L. M. Miss Anna W. Smith), 19.44; Burlington, First Ch., Aux., 52; Dorset, Aux., 50.15; Essex Junction, three S. S. Classes, 2.40; Highgate, Cong. Ch., 2; Ludlow, C. E. Soc., 10; Rutland, Aux., 63.50; St. Johnsbury, North Ch., Aux., 41.88, S. S., 25.27, South Ch., Aux., 36.50; Waterbury, Aux., 16.50; Westminster, C. E. Soc., 5; West Rutland, C. E. Soc., 5; Woodbury, South, Th. Off., 2. Less expenses, 8.75, Total,	3 342 345		
MASSACHUSETTS.			
Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas., 8 Lenox St., Lawrence. Andover, South Cong. Ch., Home Dept. S. S., 30; Medford, Mystic Ch., Aux., 50, Total,	40 80		
NEW HAMPSHIRE.			
Muford.—Mrs. Rhoda Converse, New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Bennington, C. E. Soc., 5; Derry, Central Cong. Ch., Aux., 30.50; Total,	40		



S. S. Children, 6 00  
*h Branch.*—Miss Nannie L. as., Beverly. Lynn, First Ch., 3alem, Two Friends, 35, Taber- Prim. Dept. S. S., 2.88; Wen- t, People's Union S. S., 2, 69 88  
*Branch.*—Miss Lucy A. Spar- as., 18 Congress St., Greenfield. l, Aux., 35; Northfield, Prim. South Deerfield, Aux., 12, 48 60  
*Second Cong. Ch., C. E. Soc., Co. Branch.*—Miss Harriet nd, Treas., 8 Paradise Road, ton. Hatfield, Real Folks, 25; ton, Edwards Ch., Prim. S. S., Amherst, C. E. Soc., 5; South- sunshine Band, 7.50, Prim. S. liamsburg, Aux., 10, 58 50  
*Branch.*—Mrs. E. H. Bigelow, ramingham. A Friend, 25; amingham, Aux., 13, Jr. Mis- 12, Prim. S. S., 6, 56 00  
Mrs. J. E. Tingley, 40  
L. R., 62 50  
*Pilgrim Branch.*—Miss Sa- rrell, Treas., So. Weymouth. , South, Aux., 5; Bridgewater, ange at Th. Off. Meeting, 50 pello, South Cong. Ch., Jr. C. ; Duxbury, Aux., Th. Off., 4; Aux. (6.15 Th. Off.), 25, C. E. Hanover, Aux., Th. Off., 4; Aux., 1.40; Holbrook, Sun- sion Band, 10; Kingston, Aux. 8.75), 13.75; Milton, Aux., Th. ; Plympton, Aux. (Th. Off., 5, Prim. Dept. S. S., 5.81; South b, Union Ch., Aux., 41.10; Wol- ix. (Th. Off., 57.59), 69.59, 226 62  
*Uxess Branch.*—Mrs. Wayland ; Treas., Bedford Park, New . Fitchburg, Rollstone Ch., 55 00  
*Branch.*—Miss Frances J. Treas., 166 Highland Ave., Fall berkley, Cent Society, 15.50; ; C. E. Soc., 10, 25 50  
*cy.*—Mrs. Helen M. Gulliver, 2 20  
*Branch.*—Mrs. Mary H. Mitch- , 1078 Worthington St., Spring- ingfield, Emmanuel Ch., Aux., Ch., Aux., 4, Opportunity Club, eld, First Ch., C. E. Soc., 10, radle Roll, 50 cts., 44 50  
*anch.*—Miss Mary L. Pelkey, Mt. Pleasant St., North Cam- Allston, C. E. Soc., 28; Arling- shaw Miss'y Ass'n, 60; Au- Aux., 169.15; Boston, Central , 694, Mt. Vernon Ch., Aux., loc., 100, Old South Ch., Aux., n Ch., Aux., 75; Brookline, Ch., Ladies' For. Miss. Soc., 50, ., 5; Cambridge, First Ch., 0, Shepard Guild, 15, Pilgrim ., 10, Prospect St. Ch., Aux., . Soc., 15; Charlestown, First , 9; Chelsea, First Ch., Cradle ; Dedham, Miss Mary E. Dan- Dorchester, Second Ch., Aux., . E. Soc., 5, Village Ch., Aux., Boston, Maverick Ch., Miss Faneuil, Aux., 5.91, C. R., 6.13; Aux., 40; Franklin, Mary War- . Soc., 13; Hyde Park, Aux., ix., 30; Jamaica Plain, Boyl- Aux., 3; Medfield, Aux., 8.70;

Needham, Aux., 20; Neponset, Trinity Ch., Aux., 10; Newton, Elliot Ch., Aux., 145; Newtonville, Aux. (with prev. contri. to const. L. M's Mrs. Frances Louise Knapp, Mrs. Sarah Brown Milli- ken, Miss Louise Reed Sherman, Mrs. Helen Rebecca Wyman), 54.35; Newton Centre, Aux., 172.74; Newton Highlands, Aux., 42.83; Roxbury, Elliot Ch., Aux., 78, Highland Ch., Aux., 15, Walnut Ave. Ch., Aux., 87, Prim. Dept. S. S., 10, C. R., 50 cts.; Somerville, Broadway Ch., Aux., 49.46, First Ch., Ladies' Aid Soc. (50 of wh. to const. L. M's Mrs. Sarah E. Hemenway, Mrs. J. Gardner Tewks- bury), 60, Highland Ch., Aux., Women Workers, 10, Prospect Hill Ch., Aux., 42, Winter Hill Ch., Dau. of the Cov., 50, Miss Helen Sanborn, 100, South Boston, Phillips Ch., Aux., 34; Walpole, Aux., 24.50; Waltham, Trinitarian Ch., Aux., 12; Waverley, Ladies' Aid Soc., Aux., 5; Wellesley Hills, Aux., 8; West Roxbury, South Evangelical Ch., Aux., 12, 2,996 91  
*Wellesley.*—A Friend, 40  
*Wilmington.*—A Friend, 1 40  
*Worcester Co. Branch.*—Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester. Charlton, Cong. Ch., 2; Holden, Aux., 8.30; Petersham, A. D. M., 100; West- boro, Aux., 8.30; Whitinsville, Extra- cent-a-day Band, 15.26; Worcester, Hope Ch., Aux., 15, Plymouth Ch. (L. M's Mrs. Charles G. Reed, Mrs. C. C. Webster), 163 36  
Total, 3,922 77

LEGACIES.

*Brookline.*—Legacy of Miss Mary L. Cros- sett, by Lewis A. Crossett, Extr., 1,486 73  
*Springfield.*—Legacy of Harriet P. Bus- well (add'l), by Edwin F. Lyford, Extr., 59 60

RHODE ISLAND.

LEGACY.

*Providence.*—Union Ch., Legacy of Mrs. Sarah A. Carpenter, by Charles H. Leonard, Adm., 4,635 20

CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary L. Lockwood, Treas., 52 Main St., New Lon- don. Chaplin, Aux., 18.50; Greenville, S. S., 10; Norwich, First Ch., S. S., 21.50, C. R., 5, Second Ch., S. S., Prim. and Int. Depts., 21.22; Voluntown and Sterl- ing, Aux., Th. Off., 3.60, 79 82  
*Hartford Branch.*—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Hartford, Farmington Ave. Ch., Aux., 3, Prim. S. S., 5; New Britain, South Ch., Aux., 43.90; Unionville, Aux., 35; Wil- lington, Union C. E. Soc., 3.50, 90 40  
*New Haven Branch.*—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Ansonia, Few Members of the German Cong. Ch., 3.60; Bethel, Aux., 22.46; Bridgeport, Olivet Ch., Aux. (25 of wh. const. L. M. Mrs. F. A. Parsons), 34.27, Bell M. B., 8, C. R., 6; Cheshire, Jr. C. E. Soc., 5; Cromwell, Aux., 27 65, Eaton Cir., 20; Greenwich, Second Ch., Aux., 116.27; Ivoryton, C. E. Soc., 9.44; Kent, Aux., 34.50; Killingworth, C. E. Soc., 5; Litchfield, C. E. Soc., 10.29; Middletown,



First Ch., Aux., 33.05; South Ch., Aux., 120.15; New Haven, Centre Ch., Aux., 464.25; Ch. of the Redeemer, S. S., 28; Pilgrim Ch., Aux., 20; New Milford, Miss Turrill, 2.66; Newtown, Aux., 21.50; Norfolk, Aux., 91.04; Norwalk, Prim. S. S. and Classes, 20; Redding, Aux., 3; Sound Beach, First Cong. Ch., W. F. M. Soc., 25; Stamford, Y. L., 10; Stony Creek, Aux., 10.75; Stratford, Aux., 57.75; Dan. of the Cov., 10; Waterbury, First Ch., Aux., 133; Westfield, C. E. Soc., 5; Wilton, C. E. Soc., 4.50; Winsted, First Ch., Aux., 16.15; 1,266 28
Wethersfield.—Mrs. E. G. Crane, 1 00
Total, 1,567 58

## LEGACY.

Waterbury.—Legacy of Miss Clarissa M. Allen, by A. M. Blakesley, Exr., 2,414 85
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## NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, Brooklyn, Bay Shore Ch., C. E. Soc., 5; Central Ch., Aux., 202.67; Eve. Ready Circle K's G., 21.28; Flatbush Ch., Aux., 69; Lewis Ave. Ch., Aux., 25; Park Ch., Aux., 5; Plymouth Ch., Aux., 85; Richmond Hill Ch., S. S., 30; Tompkins Ave. Ch., Aux., 50; Buffalo, Niagara Sq. Ch., Aux., 40; Canandaigua, Aux., 63.38; Misses Rice Band, 5; Alice Band, 5; Katon, Aux., 28; East Bloomfield, Aux., 5; East Smithfield, Pa., C. E. Soc., 15; Flushing, Aux., 19.25; Hamilton, Aux., 15; Homer, C. E. Soc., 5.35; Ithaca, Aux., 1; Jamestown, Prim. Dept. S. S., 10; Middletown, First Ch., Aux., 37.02; Moriah, Miss Elizabeth Dewey, 10; New York, Manhattan Ch., Aux., 23.05; Trinity Ch., Aux., 7; Orient, Aux., 38; Oxford, The Gleaners, 2.48; C. R., 1.70; Poughkeepsie, Jr. C. E. Soc., 5; Rensselaer Falls, C. E. Soc., 3.75; Riverhead, Sound Ave. Ch., C. E. Soc., 5; Rochester, South Ch., Prim. Dept. S. S., 5; Aux. (with prev. contri. to const. L. M. Mrs. Herbert L. Teller), 10; Mrs. V. F. Whitmore, 15; Schenectady, The Children, 2; Sherburne, Aux., 40; Smyrna, Aux., 7.70; Syracuse, Plymouth Ch., Aux., 40.35; Walton, Aux., 38; West Carthage, Jr. C. E. Soc., 5. Less expenses, 119.90 884 08
Total, 884 08

## LEGACY.

Binghamton.—Legacy of Miss Caroline A. Morris, by Eugene H. Kinney, Exr. 30 00
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## PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. N. J., Montclair, Aux., 40; Y. W. M. S., 75; Orange Valley, Y. W. M. S., 9; Plainfield, Aux., 10; Westfield, Aux., 5; Upper Montclair, Y. W. M. S., 77.25. Less expenses, 64.25, 153 00
Total, 153 00

## PENNSYLVANIA.

A Friend, 20 00
Total, 20 00

## NORTH CAROLINA.

Southern Pines.—Miss Harriet A. Barrows, 5; Mrs. Anna M. Foster, 5, 10 0
Total, 10 0

## TENNESSEE.

Nashville.—Fisk University, Livingston Hall, S. S., 5
Total, 5

## FLORIDA.

Mt. Dora.—Aux., 16
Ormond.—Aux., 16
Winter Park.—Aux., 12
Total, 44

## ILLINOIS.

Pontiac.—Mrs. Mary L. Clark, 2
Total, 2

## CANADA.

Cong. Woman's Board of Missions, 976
Total, 976

## TURKEY.

Mardin.—Girls' Boarding School, C. E. Soc., 5
Total, 5

Donations, 8,324
Specials, 390
Legacies, 8,626
Total, 17,340

TOTAL FROM OCT. 15, 1904, TO FEB. 15, 1905
Donations, 31,220
Specials, 1,300
Legacies, 10,686
Total, \$43,006

## EXTRA GIFTS FOR WORK OF 1905.

## Receipts from Nov. 15, 1904, to Feb. 15, 1905.

A Friend, 1,000
Massachusetts.—Boston, Miss Mary E. Atkinson, 100; Mrs. Sarah F. Day, 100; Miss Amelia Lockwood, 50; Mrs. R. H. Stearns, 50; A Friend, 25; Cambridge, A Friend, 50; Lynn, Mrs. J. N. Smith, 25; Newton, Miss Margaret Wilder, 10; Norwood, Mrs. F. O. Winslow, 100; Whitinsville, Miss Annie L. Whitin, 100; Middlesex Branch: Framingham, Mrs. E. H. Bigelow, 50; Milford, Mrs. H. W. Day, 12; South Framingham, Mrs. and Miss Bridges, 15; Miss C. A. Kendall, 25; Elizabeth Merriman, 50; Mrs. M. S. Stone, 50; Worcester, County Branch: Gardner, Aux., 2.75; Warren, Aux., 17, 831
Rhode Island.—Providence, Union Ch., Aux., 2
Connecticut.—New Britain, Mrs. Cornelia Mitchell, 15; New Haven, Miss Alpha W. Barlow, 10; New London, A Friend, 25; Mrs. J. N. Harris, 1,000; Norwich, A Friend, 25, 1,477
New Jersey.—Montclair, Mrs. Samuel Wilde, 100
New York.—New York, Mrs. Mary A. Dorman, 11
Total, \$3,047

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## Back at Brousa

After a brief furlough in America, almost too brief for her need, Mrs. Baldwin writes of her glad return to her beloved home in Brousa. She says:—

WE were away from Brousa about seven months, two of which were consumed by the journey, for we went and came by sea—Constantinople to Naples and Naples to New York—and the remaining five filled to the brim with all the pleasure and happiness that loving friends could devise. What delightful memories will ever cluster around this visit!

You will see that there was a graduating class of six, some of whom have scarcely known any other school, and now we wait to see what characters they are to develop as the result of the education which has been so freely and faithfully given them.

Naturally they are all anxious to enter at once on some important work, not realizing that the first year or two after leaving school is often simply a waiting and proving time. Two of them are at home helping their mothers in return for the great sacrifices they have made in order that the daughters might enjoy advantages which were denied them and finish the school course. Another says in a letter I received a few days ago: "Most of my time is spent with the little ones at home. I am trying to teach them, but it is quite hard to do this in the house as it is almost impossible to keep them in good order." Still another was invited to Banderma to take charge of the day school there. She had twenty-six pupils when she began but she feels sure, and so do I, knowing the place, that more will come in. The people in Banderma value education more than those in other parts of our field and we have had a good many of their girls here in our boarding school. Vartanoush's history is very interesting; she was one of the orphans left after

the massacres in Armenia and was sent, with others, from her distant home to our orphanage here in Brousa in 1897. She made such good progress in her studies and showed herself so worthy in every way that she was selected as one to be transferred to our boarding school for a higher education so as to be fitted for teaching, and her great desire all along has been that she might go back to her native place as teacher. I hope the way may open for her some day; meanwhile her present experience will give her confidence.

Another has found a place for teaching, and this accounts for five; the sixth, I am sorry to say, is just now under medical care in the Prussian hospital in Constantinople, suffering from some affection of the heart, incurable we fear. She is young to bear such a heavy trial, but I am hopeful that she may learn so to care for herself that she may still have many happy years.

The whole number of graduates since the school was begun on this side of the city is now twenty-three, among whom there has been but one death, a member of the third class who was called to her heavenly home last December. Ten have been or are engaged in teaching and we take great comfort in thinking how much good has been accomplished in hundreds of ways by your continued efforts for the prosperity of the school, accompanied as we know by earnest faith and prayer. Do not forget this new class as they try to put into practice what they have learned and to live up to the vows they have taken upon themselves to serve the Lord, all but one, if I mistake not, having made a public profession of faith and become members of the evangelical church. Let them still be under our love and care.

A great disappointment awaited us on our return and that was a letter from Miss Allen in which she said that her health was so impaired that she would not be able to be in her place at the re-opening of school. No doubt she has written directly to California also. Our last news from her is that she must stay at the sanitarium for lung diseases in the Harz Mountains in Germany till the middle of December. How glad we shall be when once she is restored to us safe and well. Meanwhile, Miss Powers with a new and strong staff of native assistants and the help of Miss Anderson—a granddaughter of Dr. Hamlin of Robert College—has the work well in hand, though she, Miss Powers, is not vigorous in health as we wish she was.

I have not the exact figure but think the whole number of pupils is forty-two, half of whom are boarders. After the women's regular Wednesday meeting this morning, I went into the kindergarten for an hour, a place I always like to go. On account of the promotion of several into the primary department of the main school but fourteen little tots are left, which number we hope will increase now that everything is well started. The kindergarten teacher is new, too, for the one we had last year was married at the close of

the summer term to a young and promising physician and has gone to a neighboring city. She was one of our own graduates and we miss her very much. It is a pleasure to look in upon any well ordered school, but of course this school in all its branches is of special interest to me as I look from outside on what has been meat and drink to me for so many years.

I have been so absorbed in it in the past that I still feel as if I were a part of it, though now no regular duties fall to me in the program. Miss Powers has asked me to come one morning each week and take charge of devotional exercises but I have not been able to arrange for it yet, for to speak plainly, I have not been very well since my return. (I need not enlarge on this for I shall soon be my old self.)

So near sixty, I may well let others, younger and stronger, take up and carry on this blessed work of training the young while I give myself to more general duties as I have strength and opportunity.

Informally I have resigned from the school, but I hope the Lord has still work for me in other lines and that I may be able to accompany my husband on his village tours. It is worth much to have time to receive the many who come to see me and to return their visits, for the women do come now that they know I am at home and not in the schoolroom, for I did not like to have them interrupt me there.

Mrs. Baldwin sends a special letter to the children in the Board of the Pacific, telling the use made of one of their gifts:—

DEAR CHILDREN: Of course you remember that you sent me some very beautiful slides for the magic lantern, representing many scenes in the life of Christ. We thought it would be wise to show them to the girls in our school on Christmas eve, and so Miss Powers invited us to take dinner with them at half past five.

We were there just on time, and were invited to the dining room where two tables were set with places for thirty-one, and the plates of pretty apples mixed with sprigs of burning-bush with its bright red berries made the table look quite gay; to say nothing of the bright, happy faces of the girls as they gave us their welcome. We had an enjoyable meal together; for there were so many of us, how could we help being lively? Do we not wish each other "Merry Christmas"? After the meal we older ones went upstairs and waited for the others to come, while Mr. Baldwin experimented with the magic lantern to be sure that everything was in perfect order. All were in a state of expectation and excitement, and many had never seen anything of the kind; a few others who help in the work of the school were also asked to come in, and when everything was ready the lamps were put out, and the pictures, one by one, appeared on the wall, where we had fastened up two large sheets. I wish you might have been in the room and heard

the remarks that different ones made, and the answers they made when Mr. Baldwin asked about the pictures. We were much pleased to see how well they knew the gospel story. One dear little girl, who sat by my side, gently put her hand into mine, and I could tell by the pressure how she was sometimes affected even when she spoke no word. If I had time I could tell you some incident or remark about each of the forty pictures, I think. How they loved to gaze on the infant Jesus in his mother's arms in the picture of the Holy Family, and while the scene lingered on the wall they sang softly in Armenian that beautiful hymn,—

“Holy night! peaceful night!”

If you do not know this hymn I am sure someone will read the whole four verses to you, and perhaps after hearing it you may like to learn it. As to the pictures of his childhood and youth they were specially interested in. There was one, the Good Shepherd, I think, where the eyes had a most loving expression, and as they looked I heard the whisper on every side, “He is looking at me!” “He is looking at me!” “Yes,” I said, “dear children, it seems so in the picture, and he is really looking at each one.”

They seemed quite affected with the scenes of the crucifixion, and the one where he stands crowned with thorns led one to start the hymn,—

“Art thou weary, art thou languid.”

And another taking it up sang,—

“Is there diadem as Monarch.”

The picture, “On the Way to Emmaus,” suggested a verse of “Abide with me,” and softly one after another joined in till we could almost feel that he was coming to tarry with us. You all know the beautiful story in Luke, do you not?

In the last picture the loving Saviour stands with open arms, and we could almost hear him say, “Come unto me.” While we were looking at this one Mr. Baldwin made some appropriate remarks, and the teachers sang part of the anthem they learned for the last English service, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” In the dark they could not sing it all, but it sounded very sweet.

We trust that all were benefited as well as pleased and entertained, and we told them that we and they ought to be very thankful to the little friar in California who had given us this pleasure. The lamps were then lighted; one of the teachers played the organ, and they all sang a beautiful new Christmas hymn they had learned, and Mr. Baldwin led us in prayer in Armenian, closing with all joining in the Lord's Prayer in English.

Before ten o'clock the carriage we had ordered came to bring us home, and the good nights had to be said, most of them accompanied by the wish for a Merry Christmas, and a thank you for the pleasant evening. This I will now pass on to you, dear children, for if you had not sent the pictures how could we have given them this treat? And Miss Powers, in a note received this morning, says, “We all did so enjoy Saturday evening; so much nicer it was than wild or boisterous plays, or even mere nonsense,” etc.

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## Letter from Mrs. G. B. Cowles

KINFAUNS CASTLE, November 2, 1904.

DEAR FRIENDS:—

We left Madeira this morning after a six hours' call there. As soon as we were up the beautiful island loomed in sight. We all scurried into our clothes and out of our hot cabins onto the deck just in time to see the myriads of little boats push out from the shore, all pointed towards our ship. We counted over forty and the rabble were soon all around us bobbing up and down in tiny rowboats. Before we dropped anchor we could smell the perfume of the locust blossoms wafted to us from the shore. It was delicious, smelt just like Natal, and we all sniffed and sniffed deep breaths, and Africa seemed very near, if it is nearly three weeks off.

As soon as the anchor was dropped the rowboats had reached us, and the long poles with grappling hooks made it possible for their owners to scramble right up the ship's sides. They then hauled up their wares by means of ropes and we were all properly besieged. My! what a bedlam! What a jabberation! Did anyone ever hear the like, outside of Madeira! The divers in their boats made much of the discord, shouting for "Panee, panee" (penny). We let Raymond throw down two or three pennies to the little fellows about as big as himself. Over they went into the water, soon coming up, shaking their heads and sputtering, holding out the penny to show that

(185)

they got it. Some of the big fellows climbed way up on top of the life-boats and for a larger sum would dive from there, and some would dive down on one side of the ship and come out on the other. Meantime the deck was being piled with all sorts of wickerwork furniture. A lot was bought. Of course, too, there were laces and drawn work galore, feather flowers and real flowers, and fruit and birds, and what not.

After breakfast we all, except mother, took a steam launch for the shore. The striking feature of Madeira is the absence of all wheeled vehicles. The streets and sidewalks are all paved with cobble stones. These stones are packed down solid and fairly shine with the wear of years. All vehicles are on wooden runners. On landing, we at once jumped into one of these sleds drawn by oxen. This took us to the railroad station. Here we all got into an open car, which was pushed by a steam engine up an ascent of two thousand feet right up the mountain. Two thousand feet in twenty minutes! First, through fields of sugar cane and sweet potatoes and bananas and fig trees, then came apples, grapes, etc., and finally, pine trees way up at the top. All climates in no time. We passed an American chestnut tree covered with green burrs, growing right beside a locust tree. We had barely reached the pavilion at the top when the rain came down in torrents, floods on floods. Oh! how it did pour! We had to give up our toboggan slide down the mountain and come back by train. This was very disappointing, especially to those of our party who had never had this novel experience. Still we saw a lot of goats driven through the streets to be milked at the doorways, beautiful gardens, lots of beggars, and other oriental sights. Well, this is a very prosy description of it all, but as so many who will read this have seen it all, I don't feel inspired to dwell at length upon it. We left the rabble and sailed away from their beautiful mountain island about one o'clock.

*November 3d.*—We passed the Canary Islands at sunrise this morning. The day is absolutely perfect. The sea is bluest blue and the sky to match. Teneriffe was beautiful! I never have had such a view of it. The snow covered peak stood out clearly against the sky with the soft clouds all about its sides. The other islands, too, were fine. The softest of fleecy clouds rested on their rocky summits, then the sun came out behind them and we saw the "silver lining" all gold this time, and it was beautiful. Now we are sailing, sailing over the ocean blue. We are all well and it is fine, and I'd like months of it myself. We have had smooth weather ever since leaving Southampton. There has been no excuse at all for the disagreeable performance of some of our party. George and mother all dosed with a new sea-sick remedy before coming on board, but even this and a calm sea didn't



atters, and they and Lillie and Ruth have just begun to be really like lives. Now George has gone at his Bible and study in good earnest, Ruth is knitting and writing, and they all eat like everything, so we are all started at last.

growing hot; some flying fish were seen this morning, and my chicks wash dresses, etc. The north star will soon disappear on the horizon; the southern cross come into view.

*September 5th.*—Sizzling! and the worst is yet to come. We do not see the line until Tuesday, and even now, Saturday, we are all roasting. Children, mine included, are going about with bare legs. There are four children in the second class. Most of them are very nice. English children, as a rule, certainly have fine manners, besides good grammar and sweet voices. We passed Cape Verde this morning. A flat stretch of land with trees, with a hill or two and a lighthouse on one of them was all we saw. How can people live there in such heat! The ocean is alive this morning; immense schools of fish, porpoises and herring, besides flying fish. They often fly over the water like birds. Half of the time we take them for nothing until we see them go kersplash.

We have a lively company on board—a dance on deck the past two nights, a concert to-night and games all day long. George has been asked to sing at the concert this evening, and to hold a “nonconformist” sermon to-morrow, etc. We have both enrolled in the game tournament. There are so many things we can’t join in with.

*September 12th, Saturday.*—We reach Cape Town next Tuesday and leave for the following Sunday. We have had remarkable weather on this voyage. The ship has scarcely pitched or rolled at all. We had a few nights of a day of intense heat. We did suffer then, but no one collapsed. We have much to be thankful for healthwise. This voyage has not been especially pleasant. Such a lively crowd. The one sad event has been the death of one of the sailors. He threw himself overboard. It is awful to think of anyone on this ship with us being in such a state of despair. We found a number of earnest Christians—the church service last Sunday was well attended. We all went to the Church of England service in the evening, but the young Church clergyman who conducted the morning service would not attend George’s service in the evening. He was taken to task for it, and his reply (so we heard) was that he would not attend a service conducted by one who had not been ordained by a bishop! We were amused, of course. However, we had a good nonconformist service, well attended. The captain has asked George to preach again to-morrow evening.

of the Lord, for as much as you know that your labor is not in vain in the Lord.' She was much comforted by it, and now as we recall her life we can say that she was always abounding in the work of the Lord, and her labor was not in vain in the Lord."

The helper, Kao Chih, said: "As I stand before you to-day you can see the fruit of Miss Evans' work. Her tears, her prayers, her love were given freely to help me. In my early school days someone called us young students 'baked brick.' If I have been moulded into form and hardened into endurance it is her work. When at times I have grown restless in Christ's work her love has held me to it. I hear that in her last illness after she lost consciousness she still called the names of her Chinese pupils and prayed for us. How deeply must we have been engraved upon her heart for her to have done this. You students have prepared this picture of her face to hang in your school; you keep in mind her teachings. I want to always bear her face in my heart to remind me of her faithful patience and love."

In closing Dr. Sheffield said: "For thirty years Miss Evans was a faithful worker of mine in building up our school. She was my eyes and ears, learning the character of the boys, and helping me to work intelligently with them. When she united with the church she had learned to know Christ as her Saviour. You have heard these testimonies to her loving heart, and that love has its root in her love for Christ. Like Andrew, when he had seen the Lord she told others, that they might know him also. It was because she was full of his spirit of love that she could impress so many with her own love."

"I have been asked to speak of her traits of character, but it is difficult to do so just because we knew her so well. They combined to make her just what we needed, our Miss Evans whom we knew and loved. She had a humble estimate of her own ability, but it never deterred her from earnest efforts to do her best. One has spoken of being a student for nine years; she was an earnest student for thirty years, and none of her pupils worked harder than she did in preparation for her lessons. She was a devoted worker, not sparing herself in doing for others. She poured herself out like an empty vessel, or better, like a flowing fountain that could not be exhausted. She had the mother's heart that reached out to help her pupils, and this was shown not only in her work in church and school, but also during the years she lived in Peking after the siege, when she gave herself to work earnestly for the soldiers, many of whom recognized her loving interest in their welfare. After her death a letter came to her address at Tung Chung from a British soldier in India whom she had helped some years before. The soldier called her by the endearing term 'mother.' In her teaching she made most faithful preparation. She had a valuable library composed of the best books on Bible helps. These were destroyed in 1900, and in the next three years she had replaced them in a good measure, and the books were in daily use."

"She had great power to make friends. She had keen powers of observation, and could describe vividly what she saw and heard. When she went to America she delighted the churches with her talks on China, and on her return to us we listened eagerly to her accounts of her own experience."

Wherever she went she made those she met feel the richer for having known her. She has gone to her reward, and left us the rich legacy of her life and work. And not only to us but to hundreds of others in this land and in her native land her memory will be an inspiration and her influence an abiding power."

The hymns, "All hail the power of Jesus' name," "Servant of God, well done," "Forever with the Lord," and "Light after darkness," were sung between the addresses. There was a note of sincerity, of speaking from the heart that made all that was said most touching and effective. It cannot fail to make an abiding impression on all of us as we realize what our loss is, and what her work has been. Love has its crown in this service.

E. W. SHEFFIELD.



## A Missionary Journey in Turkey

BY MISS MYRTLE FOOTE

IN September while awaiting Miss Lord's arrival in Constantinople I went down to Brousa for a couple of weeks to help Miss Powers out in the absence of Miss Allen. After Miss Lord's arrival we came on to Trebizond, where Mr. Stapleton met us. Then we had six days of a carriage ride over mountains and plain, through rain and snow and mud, reaching Erzroom October 22d, all well and not over-weary.

The next Tuesday the dedication services were held in the new building—a comfortable, commodious one, greatly appreciated by both teachers and pupils. The following Thursday we set out on horseback for the autumnal tour of the field—going first to the villages of Khonouse and Passan plains, where there are Protestant churches and schools and where the poverty seems to reach bed rock. But the schools are much desired and well attended, though in many cases the children are too poor to even afford a Testament, used as a reading book in several grades of the schools. The teachers are bright young people from this and other mission schools, using what they have received for the good of their fellow men.

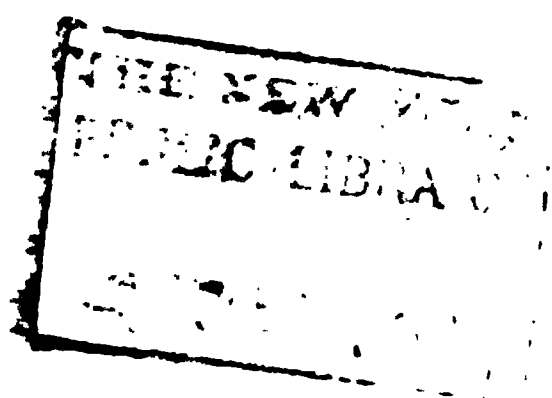
As is the usual case here, the women are in a worse condition than the men, so far as education goes, but the women's meetings are well attended and the attention earnest, almost eager. This is near the region of disturbances and on the borderland, in some places in sight of Russia. One village was much distressed by the presence of a large band of soldiers now quartered there for some time, which is hard on any city, especially so here.

In that village we picked up a little girl for school here, a wild looking little thing she was, about eleven years old, with hair that had never made the acquaintance of a comb. The mother was dead and the father in prison, but one relative promised to give her bed, another a bag of grain, and another a quilt, Mr. Stapleton and I sharing the remainder of her school expenses, which is the greater part of it. The soldier guard did his part toward the good cause by carrying the girl on his horse behind him, the journey of a day and a half to Erzroom. She is bright and wide awake, and now that she is

After this hurried view of the whole field and work, I feel that I was mistaken in thinking that I was more needed here than in Constantinople and am happy to be here. The circle is so delightful and all so kind quite at home already. Pray for us that we may be sufficient for things. I am so glad that my lot has not been cast entirely for school for the outside work does appeal to me so.



**MISS FLORA STAER, Ass't Tre**





# Life and Light

VOL. XXXV

MAY, 1905

No. 5

**AT HOME** Our readers will rejoice with us that after seven weeks of confusion **LIFE AND LIGHT** has again a place of its own. Only when both the places and the things are taken away can we quite appreciate the worth of "a place for everything and everything in its place." The weeks of restoration have been hard for all the workers in the Rooms, but order is gradually succeeding the chaos, and we hope to do good work in the months ahead.

**MISSIONARY PERSONALS.** Wherever the Woman's Board has held its meetings, or the influence of its work has gone, many women know and love Mrs. Richard Winsor, who for more than thirty years has worked with her husband in the Marathi Mission. Her activity has gone out in countless ways for widows, for orphans, for schools, for mothers, for all in distress, and in later years she has given much thought to the industrial work which her husband originated and guided with great wisdom and devotion. Now we shall think of her with tenderest sympathy as Mr. Winsor's earthly work is finished. He died in early March, glad in the hope of the rest that remaineth. His work for India's orphans had been officially recognized and praised by the government, and quite recently he received the decoration of **Kaiser-i-Hind**, one of the highest honors, and one rarely given. But all earthly praises seemed of slight value to him compared with the "well done" of the Master he had served so long.

The good word comes from Mexico that Miss Long, now with friends in Guadalajara, is improving, though still very slowly. We may expect that the wounded eye will still be able to render good service, though it must always be used with special care. The school in Chihuahua, though missing Miss Long sorely, moves on steadily under the care of Miss Dunning,



borrowed from Parral, and Miss Swan, a trained nurse sent thither by Providence, we believe, to meet this special emergency.

**GOOD NEWS** So many times our hearts have been wrung by sad word FROM FOOCHOW. from China—the work there is so vast and so appealing, the force of workers so brave and admirable, yet so utterly inadequate to the opportunity—that it is with special thanksgiving that we read the news of the coming of the Spirit to our mission in Foochow. Everyone will be stirred in reading Miss Worthley's story given on page 208, and we may well be moved to ask for a like blessing on all our fields.

**THANK-OFFERING** We have received sample copies of a set of six admirable **MESSAGES.** little folders and leaflets, designed to quicken us in grateful giving to the Master, published by the Woman's Missionary Society of the United Presbyterian Church of North America. They are so warm and so spiritual that they will kindle the heart of every reader. The supply is limited, but for the present they can be obtained for fifteen cents a dozen by addressing Mrs. Mary Clokey Porter, 920 Penn Ave., Pittsburgh, Pa. An excellent little dialogue, in form suitable to be given at auxiliary meetings, *The Pros and Cons of Foreign Missions*, will reinforce our arguments for the work we are trying to do. It may be had for three cents by addressing the Woman's Foreign Missionary Society of the Presbyterian Church, 501 Witherspoon Building, Philadelphia, Pa. We have just reprinted by request, as a folder, the article in our March number, "How One Member of a Missionary Society May Arouse Enthusiasm," to be had free from Miss A. R. Hartshorn. Please inclose postage when asking for it.

**A GIRLS' MISSIONARY** The girls who gather in missionary meetings here **SOCIETY IN SMYRNA.** in America will be interested to know of work like their own carried on by girls in the Orient. A pleasant story has come of meetings held by the society connected with the Collegiate Institute in Smyrna, and it shows us that those Armenian girls are not at all behind our own in the breadth of their sympathy, and in efficiency of effort. In the prayer service several spoke earnestly of reasons for Christian giving, making it clear that the root of the matter was in them. They reported in detail visits to many sick in their own neighborhood, and evidently they are doing good Christian work in local ways. They also support a little girl in Ceylon, the daughter of a Bible woman, and thus reach out in gifts and prayer to needy ones far away. Are not these Smyrna girls worthy to come into our sisterhood of valiant young Christian workers?

**CONTRIBUTIONS** Our Treasurer received in the month ending March 18, **FOR THE MONTH.** 1905, \$4,761.02 in contributions for our regular pledged work. This is a gain over the same month in 1904 of \$459.07, yet still the first five months of our fiscal year show a loss of \$194.06; and this in a year when opportunities are greater than ever before, and when the means in the hands of our church members are continually increasing. What account shall we give of the work intrusted to us, of the time and strength and money which should be given to the service of the Master in serving his needy children.

**THE** annual meeting of the American Ramabai Association was held in Trinity Chapel, March 13th. Rev. Charles Cuthbert Hall presided, and made an address of added interest from his personal observation of the work of Ramabai in India, and his sympathetic appreciation of her remarkable work of faith. Chundrabai Devenkhker, a pupil of Ramabai, now studying medicine in Philadelphia, made a pleasing address with its testimony of her gratitude to her heroic leader. It was regretted that the annual report from Ramabai had not arrived, but it will be published later.

**NORTHFIELD SUMMER SCHOOL FOR** This interdenominational school was  
**WOMEN'S FOREIGN MISSIONARY** so successfully inaugurated last summer  
**SOCIETIES.** that greater things are expected from the  
 second session, which will be held in East Northfield, Mass., July twenty-fourth to thirty-first. The new book on the study of Africa, *Christus Liberator*, will receive special attention. The author, Miss Ellen C. Parsons, will be present, and successive chapters of the book will be treated by Miss Parsons, Mrs. W. A. Montgomery, Mrs. Caroline Atwater Mason, Miss Lucy C. Jarvis and other lecturers. The first hour of each morning will be devoted to Bible study with Rev. G. Campbell Morgan, D.D. Organization, methods of work, and various problems will be considered. Missionaries from different fields will make addresses. Marquand Hall will be set apart as a special building for young women, with a committee from their own number in charge. The afternoons will be free for recreation. This rare opportunity for increasing efficiency in our missionary work in the local societies deserves to be improved, and we believe our Congregational forces will rally. For circulars apply to Miss Stanwood, 704 Congregational House, Boston, and for encouragement to go, ask anyone who was there last summer.

**THE INTERNATIONAL** The International Missionary Union will hold its  
**MISSIONARY UNION.** annual meeting at Clifton Springs, N. Y., June 7-13. For further information address Dr. C. C. Thayer, Clifton Springs, N. Y.

The opportunity to meet so many missionaries of our own Board and of other Boards is most stimulating to those who are concerned with the work of the kingdom, and all missionaries are made most cordially welcome at the delightful gathering.

**A RESTING PLACE BY THE SEA.** Through the generosity of Mrs. Charles Green of Baltimore, the American Board has received the gift of a beautiful home at Old Orchard Beach, Maine, known as Minnie's Seaside Rest. The house was built and fitted up as a memorial of her only daughter, a child of rare promise, whose heart was full of sympathy for missionaries



MINNIE'S SEASIDE REST

and a great longing to help their work. It is open for guests through July and August, and is undenominational in its hospitality. The first thought is to provide a resting place for missionaries, both those who are on furlough and those who have retired from active service. Should any rooms be vacant after the missionaries are provided for, other Christian workers will be received. The delightful climate and sea bathing at Old Orchard, the homelike atmosphere of the house, and the Christian fellowship of missionaries of many lands and many denominations combine to make this a place of real refreshing both for body and for soul. The month of July is especially lovely on the

Maine coast, and all who can will do well to plan to be there then. Circulars will be forwarded on request by Dr. J. L. Barton, Congregational House, and early application for hospitality should be made. Address, Minnie's Rest, Old Orchard, Maine. The price of board covers only the cost of the table, all other expenses being met by Mrs. Green's generous gift.

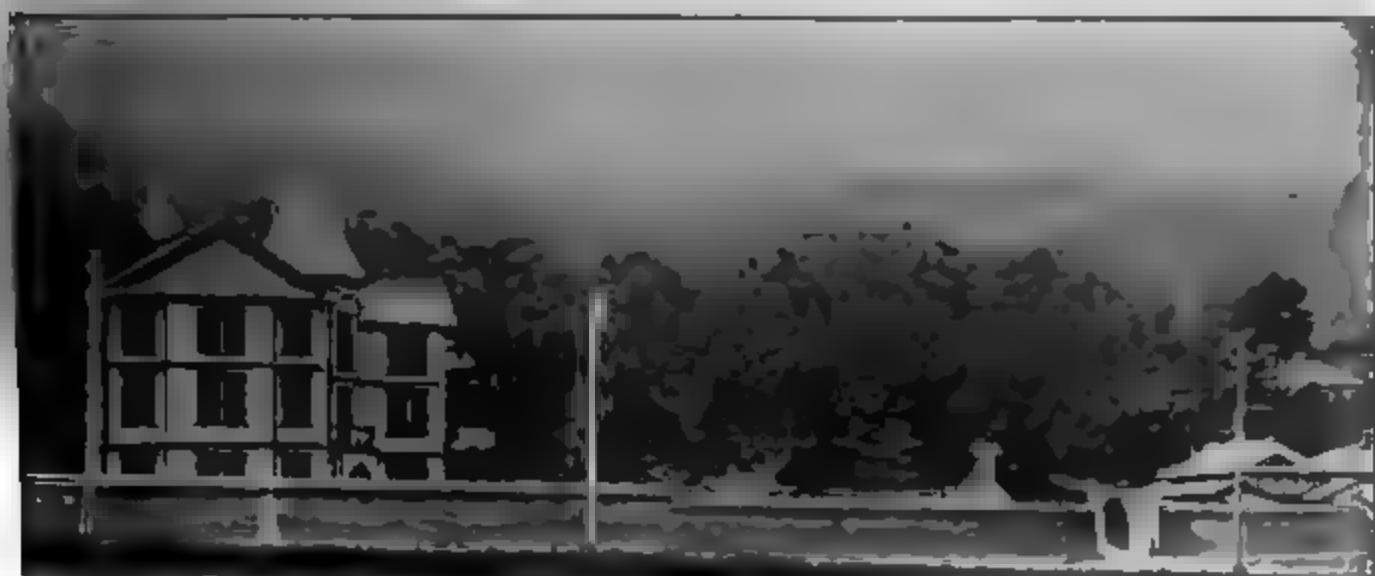
**SEMIANNUAL MEET-** Note the change in the time. Instead of the fourth  
**ING W. B. M.** week in May, as mentioned in April **LIFE AND LIGHT**,  
the date is Wednesday, May 3; the place, Nashua, N. H.



## Kobe College

BY ONE OF THE TEACHERS

**K** OBE COLLEGE began its existence in the first years of mission work in Japan as a day school for small boys and girls. At that time it was situated on the outskirts of the city in the midst of rice fields. Gradually it has grown from this small beginning to occupy a leading place among educational institutions in Japan, and the city having



KOBE COLLEGE CAMPUS. MUSIC BUILDING

surrounded it the site is now very central. Its three acres are now much too small for the demands of new buildings and enlarged equipment.

Its position educationally can best be defined by briefly outlining the government system of education for girls. Children enter the primary school at six years of age and remain there eight years. The girls may, on com-

pletion of six years of the primary school, enter the higher girls' school, which has a course of five years; or they may, on graduating from the primary school, enter the normal school, which has a course of three years. Thus a girl may pursue her education in government schools for eleven years. The majority of girls, however, do not enter the normal school or the higher girls' school, but simply complete their education by eight years in the primary school. But it is also true that there are not enough higher



KOBE COLLEGE. SCIENCE HALL AND RECITATION HALL

girls' schools to meet the demand, although nearly every city has one such school and some of the larger cities have two. There is one government school in Tokyo called the higher normal school, which has a three years' course in addition to the ordinary normal school. The woman's university, a private institution, provides a course of three years supplementary to the higher girls' school. Reference should also be made to the school, exclusively for English, conducted by Miss Tsuda, which maintains a high standard. It is difficult to compare this system with that in America, but

it seems just to say that graduation from the higher normal school or the woman's university completes an education on a par with that of the city high school. But there are only two schools aside from mission institutions where a girl may continue her education even thus far. On the other hand, it is true that the position and influence in Japan of graduates of the higher normal school and the woman's university are equal to that of the college woman in America.

Kobe College has two departments, the academy and the college. The academy, covering five years' work, offers the following studies: Japanese literature, Chinese classics, mathematics through plane geometry, geography, English, history, elementary science, Bible, music, drawing, domestic science, sewing and gymnastics. Graduates of the primary schools enter



JAPANESE IDEALS OF FLOWER ARRANGEMENT. ARRANGED FOR EXHIBITION BY GRADUATING CLASS AND REPRESENTING THEIR WORK IN THIS STUDY

the academy and may thus do two years more work than is afforded by the higher girls' schools. The college offers three year courses in each of the following subjects: Japanese and Chinese classics, mathematics, English and English literature, biological sciences, history and philosophy, physics and allied sciences and Bible. All this work, except the Chinese and Japanese, is conducted in English, and a graduate of the college has had the equivalent of two years' college work in America, and more than is offered by any other school in Japan. While thus affording superior educational advantages, the school purposes to develop in its students Christian character, a thing not provided for in the government schools.

The equipment consists of the Recitation Hall, containing the chapel and recitation rooms; Science Hall, containing a museum, lecture hall, and laboratories for physics, chemistry, zoology and botany; Music Hall, having recitation rooms and private practice rooms; *Shokeikwan*, a Japanese build-

ing, devoted to sewing, cooking, ceremonial tea and flower arrangement, all of which are essential in the education of a Japanese woman; two dormitories for the accommodation of students and resident Japanese teachers, and a home for the foreign teachers. This year the attendance has been two hundred, and this equipment is insufficient to meet the demands of this number. The recitation rooms are much too small, the rooms used as a library and a gymnasium are wholly inadequate for such purposes, and the laboratories greatly need apparatus.

The student life, while having its differences due to nationality, is much like that of students the world over. The laboratories and library will be



KOBE COLLEGE. TEACHERS' BUILDING

found to be filled by the studious ones poring over their books; the tennis court and croquet ground are centers of interest during recreation hours; basket ball finds its enthusiastic supporters, and the idea one may have had of the gentle, retiring Japanese girl gets a severe shock when she sees a spirited game between rival teams. The students support a literary society which has meetings once a month, and often gives public entertainments of interest to all the friends of the school. They also have shown their love for country by raising money in various ways for the Soldiers' Relief Fund, and a few weeks ago sixteen of the older students gave the cantata of Evangeline, raising nearly thirty dollars for this fund. The Christian students



siastically carry on a Christian Endeavor Society, and in groups of two or four they conduct several Sunday schools in different parts of the city.

The purpose of the school is to give to its students an education in a Christian atmosphere, grounded in the belief that only as the education of the mind is accompanied by growth in noble Christian character can the womanhood be realized. Therefore, Bible is taught as one of the principal studies of the curriculum, attendance at chapel every morning and every Sunday is compulsory, and in quiet but effective ways the students are led to become loyal disciples of Jesus Christ.



A GROUP OF ACADEMY GIRLS IN THE FOURTH YEAR

A large majority of the students come from well-to-do homes, paying their own expenses, which fact shows that the school meets a real desire on the part of Japanese girls for a higher education. It is significant, in this connection, that the school has recently received, wholly unsolicited, a legacy of one thousand five hundred dollars gold from a wealthy Japanese, father of one of the students, for a scholarship fund, the interest of which will enable the school to give more aid to those who desire to enter the school, but are unable to meet their own expenses.

The alumnae, who are loyal and stanch supporters of their Alma Mater, are justifying in thousands of ways the efforts which have made the school possible. In the homes which they are making, in the schools in which they are teaching, and in the various positions of influence which they are filling, they stand for the higher and nobler things of life. A prominent non-Christian educator said to the writer that it was the difference between the graduates of this and similar schools and other women that revealed to the government the need of educating its girls. As the school has thus been of value to Japan it looks to America for continued support, that it may lead the womanhood of Japan to a still higher and broader ideal.



## Progress of Education in Japan in the Last Forty Years

BY MRS. W. P. SMITH

**I**T is a significant fact that when Commodore Perry demanded and was granted an interview with the Shogun in 1854, he took as a gift to His Majesty a copy of *Webster's Unabridged Dictionary*. Through the door opened at that time by the insistence and tact of our naval officers, many things vital to the awakening of the sleeping "hermit nation" entered; but nothing more far-reaching in its results than the system of public school education.

Through the Middle Ages the lamp of learning had been kept burning by the Buddhist priesthood. Schools were held in the temples, and the required subject was the Buddhist Sutras. During the seventeenth and eighteenth centuries the educated classes became Confucianist, so the classics of Confucius were substituted for the Sutras. They were learned by heart by the pupil, and carefully expounded by the priests and monks, who still continued to be the teachers. In addition to these Chinese classics Japanese history and literature were also taught. Anything like originality was almost synonymous with treason. This limited instruction was confined mainly to the Samurai class or Knights, and existed only for boys. That the product of this system did not command great respect is indicated by the witticism common in those days, "As foolish as a scholar."

The girls in the old times did not go to school, but to the house of a private teacher, who taught them reading and writing, instrumental music, the arrangement of flowers, etiquette, and especially the minute details of a ceremonial tea, which, by the way, is a very different affair from the ordinary social cup. Sometimes there was also some instruction in the Chinese classics. The result of this system of education for girls was a

ntle, graceful, self-possessed young woman, equipped with what were nsidered desirable accomplishments, and possessing no undue amount wisdom. Said the sage, "It is no undesirable thing for a woman to be apid, whereas a wise woman is more likely to be a curse in a family than blessing."

To the Dutch who had a trading post in Nagasaki in 1680 must be ven the credit of first awakening in Japan a desire for Western learning. lthough these Dutch merchants were often cruelly treated, they were retly sought out by young men who were willing to risk their lives to t "Dutch learning," which consisted of an elementary knowledge of ining, engineering, astronomy, pharmacy and especially of medicine. ut these devotees of science were forced to maintain the greatest secrecy, id were hampered by almost incredible difficulties.

One of the first results of the American diplomatic victory of 1854 was ie springing up like mushrooms of schools for the study of foreign lan- uages and institutions. But Japan had important political questions to ttle, and it was not until after the revolution of 1868 that the government ade any systematic effort for a public school system. She then called to er aid foreign educators, especially Americans, to formulate the system. t was ready to launch in 1872, and embodied the best features of the American and continental systems without being the counterpart of either, hough a famous Japanese has said that Japan copied her navy from Great ritain, her army from France, her medical science from Germany, and her ducational system from America.

At the head of the system stands the Department of Education, one of the eight ministries of the imperial government, and the minister holds a firm hand over the details, even of the most remote provinces. The lower and higher elementary schools correspond with our primary and grammar schools; the middle schools with our first two years of high school; the higher schools with our last two years of high school and first two years of college; then come the professional schools of the universities; and finally University Hall, which is a post-graduate school in arts, law, medicine, etc. No degree is given except to graduates of the colleges of the University, and no doctor's degree is conferred until the course in University Hall is completed. Thus it will be noted that the lack of continuity between American high schools and colleges, which is considered a deplorable weakness in our system, is remedied in the Japanese arrangement.

The school age of Japanese children is from six to fourteen years. The system has proved effective, as is shown by the number of children of school age who are in attendance. In 1900 in Japan the per cent under instruction

was 81, while in our own country in the same year the per cent under instruction was only 68.93. Only sickness or poverty are accepted as excuses for non-attendance upon school. No red paint marks the little schoolhouse in Japan, but the visored cap designates its pupils in every village.

The lower elementary schools are not free. There is a fixed tuition fee for them of about thirty-five cents per month. In the higher elementary grades the tuition is eleven cents a month. In the colleges of the university much of the instruction is free. In cases of poverty there may be a whole or partial remission of tuition fees. Parents are also allowed to pay in produce or labor if necessary. Tuition fees pay something less than one third of the cost of maintenance of the schools. Local taxes cover more than a half of the expenses, and the balance is made up from the free will offerings of generous citizens.

The course of instruction is very like our own. There are fifty-two normal schools intent on developing capable teachers, and in these normal schools men greatly predominate. Japan is slightly in advance of New England in the proportion of the total number of teachers who are normal graduates. Corporal punishment is forbidden by imperial decree.

The course of study in the middle schools extends over five years, and is designed to fit the student for the higher schools and for practical life. The subject most insisted on is the English language, and a puzzling subject it is, requiring the pupil to begin at the wrong end of the book, read the wrong way of the page, and try to understand words for which their own training and life presents no corresponding ideas.

Gymnastics receives more attention than mathematics or history, and far more than ethics. Through physical training Japan hopes to increase the size and vitality of her people. The typical Japanese student would delight the heart of the pedagogue anywhere by his eager, deferential, earnest manner, and his almost excessively studious habits.

There are now two public universities, one at Tokyo and one at Kyoto. The former, founded in 1884, includes six colleges—law, medicine, engineering, literature, science, and agriculture. There are between two hundred and three hundred kindergartens, many private schools of all grades, an agricultural college, business colleges, technical schools, a foreign language school, a fine arts school, an academy of music, ten schools for the deaf and dumb and the blind; there are also teachers' associations, educational societies, and summer institutes.

Only the elementary schools are mixed, and formerly the education of the girls was largely in the hands of the Christian missionaries. But the atti-

ude of the government has changed, and in 1900 there were fifty-one higher schools for girls. In 1901 a university for women was opened in Tokyo.

Thus it would seem that in thirty-three years Japan has made a notable beginning toward the realization of the emperor's statement, "It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member."

It is everywhere acknowledged that the great weakness of the Japanese educational system is on the ethical side and all religious teaching is excluded from her state schools.

Someone has said that the Renaissance was incomplete without the Reformation. Japan has experienced her renaissance, and now awaits her reformation. Christian America awoke her to her intellectual need, and she now endeavors to awaken her to her spiritual need as well.



## First Sight of East Africa

BY MISS JULIA F. WINTER

A newcomer to a country often sees much that is commonplace and of little interest to an older resident; and Miss Winter, just arrived at the mission in East Central Africa, tells much that we are glad to know. Miss Winter had been a teacher in Hampton Institute, Virginia, and from an article in the *Southern Workman*, a magazine published by that school, for March, we condense the following account of her journey from the coast inland:—

**B**EIRA, on the coast of Portugese East Africa, is a city built of corrugated iron. Stores, dwelling houses, hotels, public buildings, all are constructed of fluted sheets of iron, which are brought from abroad all ready to be fitted together, and there is even a corrugated iron palace for the governor. The town is built upon a sand bar, and being more or less under water, is called in derision the "Venice of Africa."

Beira is the port of Rhodesia and the starting point of the railroad, upon which trains run regularly twice a week; but a special train, consisting of but one passenger car and a number of freight cars, was put on to "meet" the German steamer, making such close connections that we left twenty-eight hours after our arrival! For a night and a day we crawled along at the rate of ten miles an hour, through a fair, but fever stricken and therefore uninhabited country. We crossed the long bridge whose piles were outnumbered by the workmen who died of fever during its construction. When an up grade is reached—so runs the stock tale told to every new passenger—the conductor calls out: "First-class passengers keep their seats, second-

class passengers get out and walk, third-class passengers get behind and push."

After spending a Sabbath at the little mountain-girt town of Umtali, on the Rhodesian border, we began our ten days' overland journey. Dr. L. rode a bicycle, I rode a donkey, and our goods were carried on the heads of eighteen Ndao men from Chikore. And so we journeyed, twenty miles a day among rugged *kopjes*; mountain peaks of ragged, exposed rocks, rising abruptly, or piles of gigantic boulders balanced upon each other like the playhouses of Titanic children; in the midst of park-like groves of rather small but picturesque and delicately clothed trees, in their spring foliage of yellow, red, and brown, like the colors of a New England autumn somewhat subdued; among strange, bright flowers everywhere, and gaily blossoming shrubs; through cool, deep mountain passes, where grew palms and wild bananas beside dashing cataracts; then out again into a blaze of light, and there before us another wonderful new landscape and the burning heat of the valley. When night approached we halted at some *outspan*, a clearing in the woods where travelers are accustomed to camp, and waited for the boys to come up. Then Muhle, "the beautiful man," would gather wood for the fire in order that we might prepare food, but sometimes when the boys were late, and there was a little breeze, we must grope about with only the light of the fire, seasoning our food by guess, and eating by faith. When the men had cut a pole and pitched my tent, and had hung the doctor's hammock between two trees, they would make their own fires, cook and eat their *sodze* (a stiff, dark brown porridge of native *umgoza* grain, which they ate with their fingers), and sitting about the fire tell stories with much gesticulation, and a gleam of eyes and teeth, until the doctor announced, "It is time for Kosazana to rest," when they would hush at once, and fall asleep in a circle with their feet to the fire and their blankets over their heads. When the sharp morning chill was upon us it was a relief to rise, and the first faint gleam of day would find us on our way, listening to the strange, sweet songs of birds and the noisy barking of baboons, which sometimes startled some timid buck so that he would go bounding away over the *veldt*; and watching the stars disappear while the dawn spread and deepened, and the sun rose over the hills. When the sun was high we camped for breakfast and rest, but often it was difficult to find sufficient shade, and umbrellas must be called into service, for though the trees were usually abundant, so thin was the foliage that a whole grove would give little more shade than a field of bean poles.

One night when rain was threatened, we stopped at a "store," or trader's station, a collection of one-roomed thatched houses and circular huts, pro-

ected by a wattled enclosure. The hospitable trader gave up to me his own room, the only one of brick. It had undressed skins on the earth floor, horns and skulls of wild beasts on the wall, and firearms, tobacco, and dogs everywhere. By way of entertainment he took us to his little burial ground, where he cared for the graves of his fever stricken predecessors. Then in the evening he brought out his gramophone, which his black boys believed to be the work of witchcraft, and told us tales of settlers and wild beasts.

Our Ndao carriers were rather small, slender, but well proportioned men, with nicely formed hands, regular features, and scanty beards; and they carried their sixty pound loads with perfect poise. Each man wore a loin cloth with a pair of skins over it, a string of beads, or a twist of horsehair about his throat, and various bracelets and anklets of beads or metal. Each one had, besides, one or more drapes, or a rag of a coat, but these they doffed or donned at will, as their comfort seemed to demand. A blanket, a gourd for water, and a stick with a large knob completed the outfit. They are forbidden by Rhodesian law to carry any sort of firearm, even in the service of a white person. One old fellow had his hair twisted with red clay and strings into strands, which hung about his face like a badly made wig, and were adorned with many small brass rings. When he lay down he put under his neck a little pillow carved out of a piece of wood, six inches long and four inches high, and shaped something like a bench, but somewhat concave. The men were all modest and respectful in their demeanor, and perfectly trustworthy in the care of one's property. Several of them were polygamists; one old man had five wives, and it was poverty rather than principle that kept the others monogamists, for a wife costs a good round sum. One thing appealed irresistibly to their curiosity, and that was bead work. One night a man came to Dr. L. and said, "Fundisi, we are finished with strife; some say that Kosazana's belt is only a band, some say that it is all of beads. We beg you to tell us." When, on another occasion, I let some of them examine this same belt they were as pleased as children.

At Melssetter, the little government village, where live the magistrate, the native commissioner, and perhaps a half dozen families altogether, we rested two days at Miss Gilson's school for the children of the scattered Boer settlers. Then on again for three more days. Now the country became more open, with broad, fair valleys and great mountain ranges, reminding one of Western Virginia. We traveled the greater part of the way by native paths, a foot and a half wide, hard, and deeply worn by the tread of many generations. Once it took us down a rocky, almost precipitous mountain side, where the doctor was obliged to carry his wheel on his head; and though I found it very difficult to carry only myself, the men descended lightly, care-



fully, without once disturbing their packs by loss of equilibrium. Down in the broad valleys, the *kraals* and native gardens among the burned trees become more and more numerous. We saw many women digging in the fields with a queer sort of mattock, or passed them on the way with jars or finely wrought baskets on their heads and babies bound on to their backs by means of furry skins, like Baby Bunting of nursery fame. Children stared at us everywhere. Two little fellows, who missed us as we passed through the *kraal*, ran after us for half a mile in order to see the doctor's bicycle. In one *kraal* preparations were being made for a beer drinking, which after the principle of the old New England corn husking, is a method of getting the gardens dug by common labor. Immense jars stood ready, full of *utshwala*, a kind of native beer dear to the native's heart. "Beer drinking is bad," I said to Danieli, merely as an axiomatic truth whereby I might practice my Zulu. "No, no," he replied, "it is good, very good. If Fundisi would let us have beer, it would give us strength, and take away all our pain after the long day's march."

When within a few miles of the mission station we entered abruptly the cool depths of the tropical Silinda forest—relic of a former age—great trees festooned with vines as large as tree trunks, and tangled with parasitic growths. Suddenly, as we advanced, we heard the sound of singing, and there came toward us a procession of girls and boys neatly clothed in calico gowns and *khaki* suits, and *kraal* children, some covered by drapes, some with scarcely any clothing, about a hundred in all. Each one was decorated with flowers, and bore over the head a small palm, and as they approached they sang, in quaintly accented English, "Welcome, welcome to Silinda."



## Good News from Foochow

BY EVELYN M. WORTHLEY

LAST night I saw what I never hoped to see in China, seventy-five of our college boys going forward, and each in turn confessing his sin audibly and seeking forgiveness. It was tremendously serious business. Some, many of them, were from bigoted heathen homes, where they would receive only cruelty when it was known. Three were sons of officials. One boy who rose the previous night was the son of a family so set against Christianity that they had refused him all support if the matter were known. How little our boys at home know of what it costs to become a Christian out here. I went into Miss Wiley's room the other

night, and she was talking in her office with a boy whose eyes were filled with tears. How she works and toils and prays over these boys. Miss Brown and I wanted her to take a little walk with us, but we saw she could not then, and slipped out. She told us afterward that the boy said he believed in Jesus and sometimes prayed to him, but he dared not tell anyone for fear his parents would learn of it. He said his father told him that if he became a Christian at that school he should never enter his own house again, never speak to his people again, never get a cent from his people. He is such a fine boy, too. Oh, we have known nothing of what it is to really enter into the sufferings of Christ. We are praying much for him, poor boy.

How joyful we are that the revival we hoped for is beginning in our two colleges. You will keep on praying I know, and praising God, too. Oh, I wish some of you would meet for daily prayer about us as soon as this reaches you; we shall be needing it then even more than now, perhaps. After meetings here Mr. Franson went into the city, and when Saturday night he asked in the Y. M. C. A. meeting for those who felt conscious that their sins were unforgiven, whether church members or not, to rise if they wanted to seek forgiveness, nearly all rose. Well, you see many people get into the church here as well as at home who have an intellectual knowledge of Christ, but who never have experienced conversion. He makes no distinction, therefore, between the baptized and the unbaptized, but he lays great stress on the knowledge that our sins have been forgiven. You know it is a great thing for a proud people like the Chinese to acknowledge sin before others, especially those who have made professions of Christianity, so it meant a lot for those boys to come out so earnestly. Then the blessed leaven began at once to work among the entirely non-Christian boys. Sunday morning there were others, among them a notoriously bad boy, and Monday the numbers grew. Wednesday they held a testimony meeting, and many ringing stories of Christ's saving power were told from glowing hearts. That night fifty-two in one of the younger classes came forward for prayers. These were boys of twelve or fourteen, Miss Wiley's Junior Endeavor class, and her heart nearly burst with delight. The next day, yesterday, was a busy day, for their last meeting was to occur that night, and all the intervals between study times were filled with little prayer meetings among the students. The fifty-two came to Miss Wiley's room at noon and asked if they might pray for the rest of the boys in their class, four of them who had not yet come to Christ. They decided it was best to have the four present at the meeting, and off they went and soon came back with the delinquent four. Then each of the fifty-two prayed for each of the four

by name, and you may be sure they all rose that night. There was one class of twenty-five of whom almost none, or none at all, were Christians, though they had been in college three years. We had a little meeting specially about them, Miss Brown and I, just before going to meeting, and then the three of us just sat "praying them up" all through the meeting, and you can just fancy our joy when the invitation came to see many of them go out with the rest of the seventy-five. Oh, it was wonderful! He is so sane, so practical, so simple and so thorough-going in his methods that no child could fail to understand him, and none could take the step thoughtlessly. During the meeting many times the Christian students broke out in song spontaneously. It was beautiful.

In a later letter Miss Worthley says:—

How I wish you could have been with us to-day, to witness the little sequel to my last letter. Or, one little episode in the sequel which I trust will roll on and on into a tale that will never be completed. The picture I wanted you to see was the row of twenty-seven of our dear girls standing and taking the church covenant, and thirty-five others standing with them to confess their purpose to serve Christ. This second class are little girls, who, though entirely sincere in their purpose, Miss Garretson thinks had better wait a few months, fearing they did not understand the way of the Christian life perfectly enough as yet.

Yesterday we saw such an interesting ceremony. The temples were very beautifully and expensively adorned, and in one was an exhibition of the horrors of the Buddhist hell. Movable images of men made of paper were enacting various tortures—sawing victims in two, grinding them in mills, burning them, stabbing, beheading, and perpetrating every possible misery upon them. Then there were the shops where the fortunate go as proprietors, medicine shops, barbers, shoe shops, pawn shops, an opium den, and even a post office with an absurd foreign clerk. It was the day to help the souls of departed friends through purgatory, and hundreds of little images elaborately dressed in paper were arranged on broad tables at the side of the temple, each image placarded with the name of the individual whose soul it represented, all awaiting the midnight burning, when with each would be offered a box of paper money to buy the good graces of Satan, and purchase necessary articles from the shops. There were judgment booths along the street, where five hideous creatures, rulers of the infernal regions, sit in judgment upon the souls of men—I suppose, of the souls burned. On the two sides of each booth are two large empty rooms, where the souls of the bad and the good go. There must be two booths for each class, for Satan has an eye to the proprieties, and even among disembodied

its woman must keep her corner. The souls arranged on the tables, ready for burning, were kept religiously separate as to sexes. The whole brought dim passages from Virgil vividly to my mind. Their conception of heaven is apparently much like that of the ancient Romans, and their belief as to the way there, is crude Roman Catholicism. Sad as it all is, the great outlay of money for such futile ends—hard-earned money, much of which we cannot ignore the fact that this false faith has just enough of truth in it to keep it alive, and who shall say that these poor people are not helped a step nearer the kingdom of God by it. That man has an imperishable faith, no well-taught pagan doubts, and it is enforced on the vulgar mind by the sale of their representations on the street. I got four cheap paper souls for a copper cent, and paid quite too much. Then, that the soul may sin, and that the consequences of sin are awful, that a final judgment awaits us here, and an unending future of misery or bliss—these things we find already present in the Chinese mind, firmer than in many a “quasi” Christian mind at home.



## Our New Hospital at Ahmednagar

Dr. Ruth P. Hume, in charge of this hospital, writes on December 20, 1904:—

WE have made a fair beginning, and have from fifteen to twenty patients instantly. If sewing societies want to make things for us, plain jackets and skirts in various sizes for women and girls will be most useful. We use them for those who are in bed all the time. Those able to sit up wear also white *lugadi*, which we can get as well here. We can use any quantity of jackets and skirts, for they need frequent changing and washing. At present we are well supplied with clothes and caps for little children, though we could use jackets and skirts for girls from six to ten years old, either of cotton or flannel. The women very much like to tie up their heads, and squares or bandages of thick cotton or flannel would be useful for them. . . .

I wish I might give you a picture of what happened at eleven last night, when I was called to see a woman with “fever.” When I saw her and talked about dead rats there was clearly no doubt that she had plague. The room in which she lay was very small, and I preferred to step outside while I made ready her medicine. Her sister-in-law was to take care of her, and she was the only other woman there. Her baby, a few months old, lay on a raised platform outside the door, while about a dozen men stood around, one of them holding the light for me. A white cat tied in the doorway insisted on trying to get tangled up with my feet. The patient was an old

woman, fifty or sixty years old, with a very high temperature, rapid pulse and respiration, and I saw that there was little hope of her being able to get through. She had been living in a house where rats had died, and had picked up the dead rats with her hands to throw them away.

Now I have no fear of going to plague patients, and of handling them, especially as I have been inoculated twice since coming to India. But I would not touch a dead rat, nor stay in the house where one had died. I saw the patient again this morning, and she was weaker, and going to the house at five this afternoon I found that she had just died.

Not a hundred yards from that house I had another plague patient with a very different story. She had the advantage of youth, being about twenty years old, and of good care. I verily believe that for days, day and night, her friends faithfully gave her medicine and milk every two hours. It is most unusual to find such care among these people. They are Mohammedans, and this is the only child of two wives. The first wife took just as much care of her as her own mother, and they never did anything for her without my permission. Two or three times I dreaded to go to the house, lest I should find the girl dead, but to-day when I went from the house of death I found her convalescing beautifully.

I have had but little plague work, but I will tell of one other patient in contrast. She was a strong woman in the prime of life, and I saw her within twenty-four hours after she was taken ill. I left two doses of medicine, and gave prescriptions to be filled at the dispensary. I also said to the husband and one woman should have the care of her, and the rest of the family should leave the house. The next morning the whole family was there, except the husband, and no one seemed to know anything about the medicine. So I gave two more prescriptions to be filled immediately. I saw her about seven in the evening, and rescued the prescriptions from the brother's pocket, and evidently the first ones were somewhere in the house. Fortunately I had some medicine in my bag which I left for her. But the next morning I passed her funeral procession, and found that she had died at eleven in the night. . . . Do you wonder that I am thankful to have my patients in a hospital where I can depend on their having proper care? . . .

I admitted a patient to the hospital yesterday, and to-day her friends came to say that the rules of their particular caste are such that no woman is allowed to stay away from home at night; she may go to her work, but must come back at dark. Consequently the rest of the caste had cut them off from their water supply, and threatened to fine them. Men were around the hospital to-day to make sure that she was there, but her friends had told

to show herself. The family, however, could be reinstated in caste provided she returned home to-day. She was really sorry to go, and the family was really sorry to have her, but there was nothing else to do. She will come to the dispensary for medicine, but I cannot do there everything that she wishes. . . .

It makes me very happy to be able to help such cases, but the heartbreak-ones come to us also, too late. I spent all night, except an hour and a half, working over a woman last week, and she died at six in the morning. I could have helped her three or four days beforehand I should be almost sure to guarantee that, humanly speaking, she would now be alive and preserve her baby also. We do need so much wisdom and skill to know how to treat these sick people. The responsibility of another's life or death is no small matter to carry.

Please, please send out another physician. When I am away I have no one to send to the dispensary in my place, unless Dr. Beals does the work, or one of the trained native men. I cannot find a suitable native woman as yet. And as the hospital grows how can I handle the dispensary, and the calling, in addition to it?

Dr. Bissell laid a splendid foundation, and the people are ready for this medical work. It gives me the greatest pleasure to be told that they will consider me as "our Julia-bai," to translate the name by which she was known. Everyone loved her, and trusted her.



## Passion Week in Madrid

BY MISS ALICE H. BUSHEE

PASSION WEEK has just finished to-day, and I want to give you a little idea of what it is here in Madrid, where one would suppose that there would be the greatest reverence and more devout worship, even though superstitious, than in other parts of the world. There is a great deal of church going but not much worship, I am afraid.

I was not out at all Thursday, except to the evening service at one of the Protestant churches, but it was a holiday (not a holy day). The last of the afternoon there were no trams allowed in the center of the city, and no marriages had run at all during the day except those to and from the trains and the doctors' carriages. This allowed greater freedom in the streets, and during the latter part of the afternoon the Recoletos, one of the chief promenades, was full of people—crowded. Ladies were there; not in the sober



black mantillas, as they should be, but with the black lightened up with flowers, and even the gorgeous white ones with flowers, so that they look as if they were going to the bull fight instead of celebrating Passion Week. The pilgrimage to the "Cara de Dios" (Face of God) began in one of the other streets of the city. That is simply an immense all night good time. As the guide book says, "Pancakes are eaten and a great deal of brandy drunk." Judging by one or two men we saw the next morning I should think that was true, and judging by some women that one of the Spanish helpers saw there were worse things than that.

Friday noon we went down to the center of the city and tried to get into one of the principal churches, and found that only those were allowed who had received invitations. The shady side of the street (for the sunny side was very hot) was full of young men, and older ones, too, waiting for the ladies to come out of the church. They were walking up and down, and down, talking and smoking and commenting. When the service was finally over we saw some of the wealthy families represented; beautiful dresses were worn and many ladies had to walk who are not in the habit of doing it on other days. I suppose that the nobility was not there, as they would probably be at the royal chapel. I wanted very much to get a ticket but it did not seem possible. The king goes through the ceremony of washing the feet of twelve beggars. I saw it done once at Burgos, and it was simply a travesty on Christ's act. It is supposed to show humility, but it is really simply a spectacle. The beggars are paid for it and given a dinner afterwards. Then the king commutes some death sentences, "I pardon these as I hope God will pardon me," and the black ribbons on the parchment are changed to red, and the criminals are free.

At four o'clock in the afternoon the procession took place. The streets were crowded. Handsome dresses, usually black, black mantillas with flowers and white mantillas with flowers were everywhere in sight. The windows and balconies were full, and everyone was happy and having a good time seeing each other and being seen. After a long wait we could see the mounted officers who cleared the way. One came ahead on a fine white charger, then another, and then six abreast on black horses, all alike, and after them six more riding close to the sidewalks so that the streets should be clear. After them came some sweepers, to clean the streets before the holy images should approach. Then there was a long line of boys and young men carrying different insignia of the church. Then began the *pasos*, which are the figures representing different scenes in the life of Christ during his trial and crucifixion. The scourging, Veronica offering her handkerchief to wipe the blood from his face, his falling with the cross on his shoulder,



the crucifixion, the Virgin Mother, etc. The figures are draped in velvet and are carried by young men, some of them of the nobility. In San Sebastian, when the figure of Christ passed, all kneeled and showed their reverence; here a few inclined themselves a little, a few men took off their hats, but for the most part people went on talking, laughing and commenting as before. To take away the last trace of solemnity people in the balconies threw down showers of little papers with pictures, rhymes, fortune telling, etc., on the crowd below, so that taking up the bits to see what they were would remove reverence in itself.

Two long lines of priests followed the *pasos*, and it seemed to me that any one seeing them would feel that there was not much real religion in the country if those who represented it showed such gross and sensual faces. There was hardly one intellectual or cultivated face among them. Some were smiling; one I saw put his handkerchief to his face to hide his laughter; almost all were looking around at the crowd and "seeing" what they could.

Finally came the military band playing, and the soldiers. The mace bearers were the most gorgeous, and really looked the best, and carried themselves as though they felt the dignity of their position, if not of the day. I never felt before so much the lack of real religion here as I did that day. Even one of our Spanish helpers who has lived in the city for years when a girl said she never saw it so bad before. After the procession everyone went to the promenade, and spent the rest of the day looking at each other and talking. Saturday is resurrection day, according to the Catholics here, and at ten A. M. the bells began to ring announcing that Christ had risen. I do not know why they change the day, unless they have had enough of Passion Week and want a change. In the evening the theaters are open again.

Sunday morning there is a grand military parade, and in the afternoon the first bull fight of the season. Lent was ushered in by the carnival, and it seemed to me that it left in the same way. If ever a country needed a practical, soul-satisfying religion it is this poor priest-ridden Spain, that pays money for permission to eat meat on holy days, and celebrates these days by what seems worse, because more blasphemous than ball games or even bull fights.



Go, take that task of yours which you have been hesitating before and shirking and walking around, and on this very day lift it up and do it.  
—*Phillips Brooks.*

## Missionary Letters

### MEXICO

Mrs. John Howland writes from Guadalajara, August 19, 1904:—

THE work looks more attractive than ever before, perhaps because we begin to see some results. I wish I might have many years more of strength and vigor. The babies are grown now, and my daughters are old enough to be interested in the work, so family cares are much reduced.

This month I am devoting especially to calling or visiting, and in the nineteen days I have made fifty-six visits. It is delightful work and gives more satisfaction than anything else. I could be out all the time with profit, yet the work at my desk suffers then. Thus far this month I have written twenty-seven letters, and I have a list of twenty-one more before me. But there will be beautiful autumn days, cool and good to work in, and what is necessary will be done. If I could only be sure of always selecting the real opportunity—I do not say the foreign work is more important than other lines, but there are fewer to go and that makes the call louder. I do not see how any one can think of settling down to just live without planning for something to help on the world. Of course, many find the mere living strenuous—the poor who have not food for their families—but I am sometimes appalled by the absolute indifference of so-called Christian people as to “how the other half lives.” I met some ladies this week who might be living on the planet Mars for all the idea they have of the human hearts in need of a word or a touch of love. It is sad when they might do so much with money and time.

The Church of Rome is a magnificent organization, with thoroughly trained minds at the head. Their system of philosophy is very subtle, but their metaphysical reasoning carries them often to absurd conclusions. It is impossible to reason with them with any success, and I doubt if any intelligent Romanist will be convinced by argument, pure and simple. I remember an argument had by Mr. Howland some years ago with a very distinguished priest on the subject of transubstantiation. Mr. Howland led him to admit that when Christ said, “This is my body broken for you,” he was yet present in the flesh, and his body was yet unbroken. To a fair mind this should be interpreted in a spiritual sense, as they are willing to admit is the case when he said, “I am the door,” “I am the vine,” etc., but the priest would not accept the conclusion. Then said my husband, “Was the bread a material substance?” “Yes,” answered the priest. “Was Christ’s body a material substance?” “Yes.” “Then can two material substances occupy the same space at the same time?” “Yes, they can!” And here ended the argument

logical absurdity. The result of such discussions has made us feel that way to win for the gospel is to present the truth simply and plainly and the antagonism alone. The true Christian life as shown in the lives of the members of our churches is a powerful influence for good. This has been illustrated recently in a striking way and shows what is the hope of Protestant missions.

We opened a school several years ago in a little village of San Miguel. The teacher is a beautiful Christian girl, a graduate of our Institute Corona. Now there was already a government school in the village taught by a woman of very doubtful character,—one who drank and smoked and whose example is entirely opposite to what it should be, to say nothing of her very limited knowledge.

Maria, our graduate, is an earnest, conscientious girl, and entered heartily to her work. The children learned rapidly, and at the closing exercises, which I was present, there was a large crowd extending far out into the street, and all watched in perfect silence. Several Romanist families announced their intention of sending their children next year, and did keep their promise, in spite of persecution. The school kept on its quiet way, Maria gaining constantly in the love and respect of the simple village people. And now comes word that there is a decided movement on the part of the principal families to ask that a Protestant teacher may be employed by the government, an unheard-of idea in this part of the world. With different ideals before them, people are awakening, and the indirect influence of our work is far more extended than the direct.

A few weeks ago my husband was walking with a Mexican through a certain portion of the city. Dr. Suarez spoke of the fact that a few years ago a man could not walk through there with safety. "Now," he said, "ladies can go there without any danger whatever, and this is due to influences you have helped to bring about."

These are not facts that we publish in statistics, and the returns from fields like ours will never show great progress or mighty movements of the masses, but we know the leaven is working and we do not try to ask, "Whose shall the harvest be?" It is enough to know that work is done in the name of the Master. There is growth, however, and even in numbers we creep up slowly. Year before last we reported an average of a hundred and ten in Sunday school. Last year we had a hundred and seventeen, and this year we are creeping on still higher. We have a good Sunday school with all departments, normal training class, cradle rolls, and I am now planning a home department.

The International College in Chihuahua is doing finely, and so is the Corona Institute in Guadalajara, or girls' school. In fact the educational work seems to be our strong point, and helps us get a hold upon the people who are afraid of Protestants. In the interest of education they come a little nearer, and find that they are truly helped.

## CHINA

Miss Elsie M. Garretson writes from Foochow, December 20, 1904 :—

It would have gladdened your hearts, I know, if you could have been present two Sabbaths ago at our communion service when twenty-nine girls from the intermediate department came forward to join the church, professing their love and faith in Christ. Dr. and Mrs. Kinnear's three oldest children, and three of the Gardner children also, united with the church at the same time. The entire number received into church fellowship was thirty-eight. For more than a year all the Protestant missions in this province have been praying for an outpouring of the Spirit on the native church members and missionaries in this province, and the thought of what a great work they might do if fully yielded to God's spirit has led many to very earnest prayers in their behalf. Mr. Holden's visit to us in the summer, and the series of meetings he was able to hold in four of the missionary *sanatoria* was the manifest beginning of God's answer to our prayers. All these meetings were attended with very great power and blessing, and we thought Mr. Holden was the divinely appointed leader to carry on the itinerary of the province, so he planned to give six months to the work, visiting and holding series of meetings in all the central places. But by a mysterious providence he was stricken down by illness just as he was ready to begin the work, and he was obliged to give up his plan and return home to England.

What could we do? God had given such abundant blessing to our own souls that, much as we felt our own insufficiency, we could not but believe that he intended we should do for the Chinese the same work which Mr. Holden had done for us. So we each began to speak of the great thing which we knew God was waiting to do for all those who wanted more of the Spirit's power in their lives. We had planned to put the time of our annual meeting at Mr. Holden's disposal when he would have the fullest opportunity to meet all our native pastors and church members. So when we found he could not fulfill his appointment it seemed very providential that Mr. Franson was recommended to us by his friends in Shanghai, who knew of the excellent work he had done in other places in the North. Mr. Franson is the organizer and director of the Scandinavian missions in Shensi and India, Turkey and Africa. Nine years ago he made a tour of all these missions except Africa. Then he occupied two full years in making the entire circuit, now he proposes to spend four years—and one year of this time has already passed—in Japan and China. He is a man of great spiritual power and he brought to us just the message our Christians and church adherents most needed. He began with the assurance of the forgiveness of sins as a basis for the fullness of the Holy Spirit in our hearts.

Our Christian girls had been greatly quickened by the meetings we had held with them soon after the reopening of school, but their spiritual life was deepened still more in the special meetings Mr. Franson held with them. As he arrived two weeks before our annual meeting opened we were able to hold a series of meetings with both our boarding schools here and with the college boys in the city. These meetings were a very great blessing to the students. All the non-Christian girls of the intermediate school except one are now trusting Jesus, and though many of them are young—we have

girls under twelve in the school—they are giving evidence of their sincere purpose to be Christians. The only one little girl who did not respond to those wonderful pleadings of the Spirit seemed very much affected, but finally grew so determined in opposition to every influence, and in trying to put doubts into the minds of the other children, that we were obliged to suspend her from school for awhile. The girls are all praying for her very much. So the term of school has been filled with blessing, and we have reason to thank God for the quickening of spiritual life among our churches and Christian workers in every department.

We trust God has a great work for Mr. Franson to do in India and Turkey, and our prayer is that all the missions that receive him may get as rich a blessing as has come to us.

#### TURKEY

Miss Charlotte F. Grant, a trained nurse, who has just gone to Aintab, tells us of her first sight of the people there:—

The spirit of the people here is certainly very beautiful, but there seems to be a great deal of poverty. It makes my heart ache especially to see the way the little children are brought to the clinics. To be sure the climate is much milder here than at home or even in Marsovan, but their clothes are so thin; so very few of those little ones ever have on stockings, and their little feet and hands are like red snowballs, while I am only passing comfortable in warm flannels and other woolen clothes. In church I feel quite ashamed to sit there so comfortable in my big cape, even if it is old, while these people sit in cotton trousers, bare-footed, looking, oh, so cold. The men and boys often wear a little shawl over their shoulders, and when they get to church take it off and spread it over their knees. All the women and most of the men sit on the floor, though there is a row of seats for men up one side of the church. No fires whatever in the church; the windows made for ventilation, and only a heavy curtain to cover the doorway. Last Sunday at least twenty were there.

Do you know I feel very sorry for you dear people at home, with only the letters to keep you in touch with all the interesting work and scenes of missionary life. Dr. Hamilton is doing such a good work in training intelligent women for midwives; already several have been sent out to the smaller towns and villages, and two more are here in the hospital.

#### SPAIN

Miss Winger, our new teacher at the International Institute for Girls in Madrid, writes:—

Spanish girls, like American schoolgirls, are, as they say in Kentucky, "the sweetest things on earth," and I had not been here many weeks before I was completely charmed by their pretty ways and interesting personalities. There is such a different look in the faces of our girls from those belonging to the convent schools, whom we see in the streets. There is the highest intelligence and happiness to be seen in their eyes, an interest in life which is all too evidently lacking in the convent trained girls.

So far my work has been principally learning the language, though from the first I have had some English and music classes, which have kept me

from getting too homesick. The work in Spanish is going on as fast as could be expected, but all too slowly to my notion, for I am so eager to be able to do my share in making this machine move. Just now there is so little that I can do on account of my inability to talk.

Since Miss Cooper, my college roommate, who has come out for volunteer service for the year, arrived, my work has changed somewhat and I have less advanced English classes—an arrangement which is a little harder for me, but excellent practice for my Spanish. Just recently one of the conservatory girls and I began to take lessons on the pipe organ. I was urged to do it by Miss Webb and others, because next year the organ will be in the new chapel, and no one here will be able to play it except this one girl who is just now beginning to study it. I enjoy it very much, and hope it will be as useful as well as enjoyable acquisition.

The greatest event since I have been here was the students' recital on January 11, important because it was our first public appearance in Madrid, designed to show the friends here the work done by our girls. It was held in the salon of Number 5, and there were about fifty guests present. I will enclose a program which may be of interest. The choruses were thoroughly Spanish and were greatly enjoyed, so much so that they were encored. The whole thing passed off nicely, and considering that the girls had never performed in public before, we think it was a very creditable affair.

# JUNIOR WORK

EVANGELISTIC
MEDICAL
EDUCATIONAL

## Helps for Leaders

### THE CRADLE ROLL IN THE COUNTRY

COMPILED FROM SEVERAL REPORTS BY H. S. L.

A FLOURISHING Cradle Roll in every country church means hours of work and miles of travel; but for the leader, the mothers, the babies, and the church life, it pays so highly that we would say, "Do not let this year pass without forming one." In scattered districts its vital element of personal association and union is especially valuable. In calls of greeting to strangers and new people it is a great help to have an interest for young children to present, and many families have been brought into active connection with church life through their Cradle Roll members. Membership cards are treasured possessions, and the birthday letter or an occasional message about the work is a welcome excitement in the life of the average child. Mothers and children learn to expect the regular calls, and many who cannot often get to church or Sunday school feel that through the Cradle Roll they can really have a distinct part in church life at home and abroad. It is well to publish the names of members once a year in the church paper,



or have them read during the social hour of the annual meeting, and so given due prominence.

Many mothers willingly accept the opportunity of giving through their children. One young woman who had four on the roll at one time said, "I am so glad you have come for this again. We have had the money put aside since Christmas time so it would be ready when you called." Where there is a mission circle for graduates it is not customary to keep children in the Cradle Roll after they are six years old, but where there is no other society for them it is much better to hold them as senior members than to break off the growing habit of interest and giving, and have them lose all connection with the work. One little outgrown girl still gives her twenty-five cents a year, and as much more for a small neighbor whom she calls her own cradle baby.

The work of the year, all the calling and the writing, is overbalanced by the joy of the party. Every mother and child is personally invited—the picture postals that missionary boards furnish now are most attractive for the purpose—and mothers who seldom come to any other church gathering make the extra effort on this day for the sake of the little ones, and enjoy the meeting with other people all the more because of its rarity. Some lawn or church parlor is the setting for the merry scene; the seniors will furnish songs and recitations; some foreign costumes or curiosities make more real the place where the pennies are to go; a few simple, earnest words from some woman who loves both children and missions will help them to remember the reason for it all, and games and the little supper add the proper finish to the day. The leader in a community seven miles long by five wide writes, "I wish those not in the work could understand even a little of the happiness it brings." Her record shows that in seven years one hundred and seventeen different children have been enrolled, and the membership has grown from twenty-one the first year to sixty-three the last. The individual contributions have ranged from fifteen cents to one dollar annually, yet have amounted to \$178. A large work, through the sum of many littles, that has paid richly in blessings here as well as far across the seas.

## OUR WORK AT HOME

### Prayer

Prayer is a cloud that hangs  
Above the parching plain.  
Freighted with love, it falls in showers  
Of unbought, unsought rain.  
Pray for thy friend! Upon him shall distill  
Those showers of grace God sendeth when he will.



Prayer is a flowering tree,  
 Fed from an unseen root.  
 It cannot fail where'er it be  
 To bring forth ripened fruit.  
 Thine be a tree, which many blossoms fill,  
 Each bud bears fruit. It is the Master's will.

Prayer is a glorious star,  
 Its orbit hid from sight.  
 It speeds beyond the farthest sun,  
 Far as the throne of light.  
 But it returns, brilliant, serene and still,  
 Its circling arc completed by God's will.

Prayer is the setting sun,  
 Lost in the glowing west;  
 So sinks our prayer in the great deep  
 Of the All-Father's breast.  
 But it shall rise, beyond the eastern hill,—  
 A sun of strength, to do his mighty will!

—From the New York Evangelist.



## Christians as Intercessors

BY MRS. MERRILL E. GATES

### HELP NOT IN OURSELVES

**T**HE will to pray is not the fruit of the inert human will, but is a grace given by the Holy Spirit. Once a traveler passing through Old Syracuse visited one of those subterranean chambers in which it is the Sicilian custom to place the dead, clothed as in life, and sitting or standing artificially supported. Owing to the dryness of the climate they remain thus for years, supplied occasionally with new garments by their friends.

The tourist, accustomed to the partial obscurity, found himself startlingly close to the figure of a monk, standing clad in the habit of his order. The weird impression that he was in contact with a living man about to speak was not dispelled by the sight of the lifeless hand reaching him a strip of parchment, with the written words, *In me non est auxilium*—"In me is no help." The sentence on the parchment is but God's word concerning the unrenewed will.

### IN ME IS THY HELP

But it is the joy and the glory of the Christian that his will is renewed. He is able to yield to the sweet attraction of the Holy Spirit, and so to become an intercessor in the name of Jesus. He sees clearly that no matter through how many persons, or by what network of circumstances or events, petition becomes fact, God alone has answered the prayer. Impressed by this truth the soul overleaps every intermediary link, and even all things

visible, and stands consciously in the presence of the Eternal, the only Helper, and takes hold of his strength and his promise with the abandon of actual faith. "We learn our utter incompetency so completely," writes a missionary in Africa, "that the past axiom of service, 'I can no more convert a soul than I can create a star,' is an awful revelation, and God alone is exalted in that day."

#### INTERCESSION, THE HIGHEST FORM OF PRAYER

We pray, indeed, but is the highest kind of prayer awakened in us? Knyper, in his great work on the Holy Spirit, says, "It is possible to possess a faculty dormant in us for a whole lifetime." Is the prevailing prayer of intercession awake or dormant still within us? How deeply spiritual must our prayer become, and how cleansed from egoism, when its object is to bring into the being of another that which can have no existence unless God himself create it. Here we have to do with the things of God, which no man knoweth but the Spirit of God. Our prayer must be more childlike, more utterly believing as we approach these deep things of God. But with what boldness of faith and freedom of love we ask for the gift of eternal life since God alone can impart it! The Welsh revival shows us in this very day God's marvelous power over the hearts of men; and studying this work of grace from the human standpoint we find it traceable to intercession.

#### WHEN SHALL OUR LORD RECEIVE HIS INHERITANCE?

The heathen will become his inheritance when his church responds to the highest keynote of the universe—the glory of God. "Not mere pity for lead souls, but a passion for the glory of God, will lead us on to victory," says one missionary; and another writes: "We are not discouraged except when sometimes we fear you should grow weary in prayer. Oh, join with us in praying to the mighty God of revivals, O Lord, revive thy work." When for his own glory we help to pray the Redeemer's kingdom into the world he shall be satisfied. Let us pray for believers that their love and unity may be a witness to the world and a converting power.

#### CONDITIONS THROW LIGHT ON PRAYER

Our ignorance in part inhibits our prayers. In *Things as They Are In India*, there is an uncovering of the hideous sin, which is an integral part of religion in that land. "I shivered," says Henry Martyn, whose heart was devoted to India, "as if I were standing in the neighborhood of hell"; and Bishop French said, "this work in India is the most crucial test the church has ever been put to." The crucial test for us at home is whether we will abide in the secret place of prayer to aid the powers of light in their unseen conflict with the powers of darkness. Temples polluted by the degradation of women in the name of religion, is a condition we apprehend but dimly. When we realize what this means our hearts will become prayer temples, never shut day or night. By the time and strength, the faith and love we put into our prayers, we become a part of the struggle to rescue the prey from the terrible. "She is tied to the stone," is the expression for a young girl, sometimes as young as five years, taken to the temple for life. "Tied

with ropes twisted by Satan in his cruelest hour in hell," writes a missionary, who herself has seen the victims. May our hearts be touched and empowered to make the grief and need of others our own.

#### PRAYING IN THE SPIRIT

In intercession we do not seek reflex good to ourselves. We ask with purpose for a person. We ask till we receive. But the power and the mystery of intercession must be revealed to us. They are only taught by Him who searcheth all things, even the deep things of God. Let us believe that the Holy Spirit prays in us, not only as the complement of our insufficient prayer, but also as the mighty inward urging of God's heart for the souls in prison, even though we may not be cognizant of his working there within us.

Below our feeling, thought, or uttered breath,  
In secret, unfelt power, known but to faith,  
Deeper than being, Spirit of the Lord,  
Thy voiceless prayer unutterable be heard.



### Our Daily Prayer in May

THESE fifteen months of war with Russia have laid upon our missionaries in Japan a load heavier than we here can realize. Conditions are changing, burdens are increasing, new doors are opening, in some cases their long-trying strength is failing, and we may well ask that special wisdom and strength be sent to meet their special need.

Mrs. Greene's health has given way, and for some time she has been unable to carry on the work outside her own home, which has been very fruitful and dear to her heart. Mrs. Dunning's home is in Kyoto, not Tokyo, her husband being a professor in the Doshisha, and she is busily learning the language—that difficult task that faces every new missionary.

Miss Talcott's work is in the Woman's Bible School at Kobe, where she helps to form the character and equip the mind of Japanese women who go out to do a most important work.

Miss Denton, in charge of the girls' department of the Doshisha, has a heavy responsibility, and an opportunity for unlimited usefulness. Most devoted and efficient, winning the affection of the one hundred and twenty pupils under her care, her influence is felt all through the empire.

Mrs. Davis, with her husband, is now in this country for furlough. Mrs. Cary adds to the care of her own home much Sunday school work, and she spends many weeks every year in touring in towns and villages in the neighborhood of her home. Mrs. Learned's chief work is the care of Imadegawa kindergarten, and this leads out into many branches, as Sunday schools, sewing classes, mother's meetings, and the like. Miss Grace Learned, her daughter, is now teaching in the Doshisha.

The thirty Bible women under the direction of the American Board, twenty of them supported by the Woman's Board, are doing an invaluable work, and are an unspeakable help to our missionaries.

Miss Hoyt and Miss DeForest, the latter a missionary daughter, are teachers in Kobe College, for girls, an institution with nearly two hundred pupils. Miss Searle, the principal, exerts a strong Christian influence on the whole school, and many of the pupils become outspoken, consistent Christians. Miss Torrey, our music teacher, and our ready worker in all the various organizations—missionary, temperance, Sunday school, Christian Endeavor, etc.—is teaching these educated young women how to make music a powerful aid in winning the hearts of the people to the gospel. Two assistants help in her work. The college has also two new teachers, Miss Chandler and Miss Goodman, who were sent out by the Board of the Interior, and still more help is sorely needed. Miss Dudley has been compelled, by failing health, to sever her connection with the Board, and now makes her home in Southern California.

Miss Cozad has recently returned, *via* Palestine, with vigor renewed by her furlough, to her work in the school for Bible women.

Mrs. Gordon, greatly beloved, and very efficient in her care of the kindergarten, with her daughter, Mrs. Bartlett, of Tottori, have been for a year in this country on furlough. They hope to return to Japan in the early fall.

Mrs. Atkinson, whose health is frail, makes her home a center of blessed, helpful influence to many homeless young men, and also directs a large singing class. Mrs. Stanford, detained in this country by the invalidism of her husband, has for the past year been the matron of the Home for Children of Missionaries in Auburndale—a very responsible position.

Dr. Holbrook, battling bravely with a serious disease, keeps up with such faith and courage as to be a light and a lesson to all who know her condition. She is able still to do some teaching in the college. Miss Barrows shares the care of the school for Bible women, and writes with enthusiasm of the hopefulness of the work.

The *Baikwa*, or Plum Blossom, school at Osaka, numbers over two hundred pupils, and still some applicants were turned away. Miss Daniels' proper work is evangelistic, but to help in time of need she teaches in the girls' school. Since the war began she has given much service to the soldiers in the military hospitals—a most appealing and useful work. The soldiers cannot forget the gospel that sent them so much cheer when sick and wounded.

Mrs. Taylor has been for several years with her family at Oberlin. Mrs. Allchin, making a missionary home, is doing a work that must tell for good through the whole community. Miss Colby and Miss Case, at the head of the school, find enough to occupy every moment in the care of their girls. But recent letters, some of which we have printed, show us that they, too, feel the call of the country, and they have given freely of their strength to carry cheer to the soldiers in the nearby hospitals.

The last report tells us that we Congregationalists have in Japan seventy-eight organized churches, thirty-eight of them self-supporting, and forty-eight ordained native pastors.

In the Missionary Home at Auburndale between twenty and thirty children find affectionate care and guidance, while the larger home at Oberlin, Ohio, shelters more than sixty. Surely these children need our loving thought and prayer.

## Suggestions for Auxiliary Meetings

**FOR JUNE.**—The Educational Work of the American Board and the Woman's Board in Japan. Day Schools, Boarding Schools.

**FOR JULY.**—The Medical Work of the American Board in Japan. Hospital and Dispensary Work.

**FOR AUGUST.**—Review of Books on Japan.

**FOR SEPTEMBER.**—Practical Outcome of Our Year's Study.

In October we shall begin the study of the new book on Africa and topics will be announced later.

As we try to learn of the educational work under our care we shall want to know how many schools we have, what kind of work they are doing and how many teachers and pupils are numbered in each one. A pamphlet issued by the American Board, "The Japan Mission from 1869 to 1904," price ten cents, gives an outline of the history of the Doshisha from its small beginning, through the time of "the secret changing of the constitution," to its later restoration to first principles and increasing usefulness, a most interesting story. The article on page 197 of this number tells of the good work in Kobe College, a school supported by the W. B. M. I. and the one on page 202 gives an excellent view of educational matters in general.

The great service given by the Bible Women's School in Kobe deserves special consideration. This school, now twenty-two years old, has fitted about sixty women for most effective evangelistic work, either alone or as the wives of pastors.

The Baikwa girls' school at Osaka has been a center of widespread Christian influence. The Imadegawa kindergarten, of which you will find an account in *LIFE AND LIGHT* for April, 1901, and of which the frontispiece in this number shows a little glimpse, has changed the lives of many children and the homes from which they came. Three orphan asylums owe much of their efficiency, if not their very existence, to the aid and comfort given by members of the American Board Mission. The one at Okayama is now international in its scope.

Miss Judson's night and industrial school at Okayama and the school for factory girls at Matsuyama are unique and very interesting, helping as they do busy young workers to a wider and higher life.



## Sidelights from Periodicals

**JAPAN.**—*The World's Work* for April contains an article on "The War's Disclosure of the Orient," by a lecturer at Chicago University, who is competent to point out the contrast between Eastern and Western ideas. In the same magazine is found an account of the tragedy of the Port Arthur fleet entitled, "Grappling with Togo and Nogi." In the *Review of Reviews* for April there is a good biographical sketch of "Oyama, Victor of Mukden," and in *The Outlook* for March 4, the first installment of George Kennan's "Story of Port Arthur." *The Century* for April contains an interesting illustrated article, "The American Nurses in Japan," by Dr. Anita McGee, who took a party of nine nurses to Japan to give their services to the wounded. The article not only describes some of their experiences during six months in the country, but incidentally throws light on Japanese conditions.

**AFRICA.**—"Africa's Appeal to Christendom," in *The Century* for April is the title of an article by a young prince, who describes the conditions and the needs of his own land. The introduction, by Dr. Josiah Strong, and the face of the young African, add force to the earnest appeal which is presently headed with the words, "Come over into Macedonia and help us."

**FRANCE.**—In *The Outlook* for March 18, an American woman writes of "The Crisis in France," as seen by her in one of the provinces. E. E. P.

THE semiannual meeting of the Woman's Board of Missions will be held in Pilgrim Church, Nashua, New Hampshire, Wednesday, May 3, beginning at 10 A. M. Missionaries from various fields will make addresses. A large attendance is expected, especially from the vicinity of Nashua.

## Woman's Board of Missions

*Receipts from February 18, to March 18, 1905.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Central Ch., S. S., 50; Calais, Dan. of the Cov., 13.25,	63 25
<i>Farmington.</i> —Desert Palm Soc.,	23 73
<i>Western Maine Branch.</i> —Miss Jean L. Crie, Treas., 79 State St., Portland. Cornish, Aux., 5; Hallowell, Aux., 20; Portland, Second Parish Ch., 47.80,	72 80
Total,	159 78

### NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Berlin, Y. P. Miss'y Soc., 6; Colebrook, Jr. C. E. Soc., 6.25; Concord, Aux., 15; Kimball, Cir. of King's Daughters, 10, Whatsoever Circle, 5; Piermont, Aux., 5,	47 25
Total,	47 25

### VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas., St. Johnsbury. Berkshire, East, C. E. Soc., 5; Braintree, East, C. E. Soc., 1; Calais, East, C. E. Soc., 1; Chester, C. E. Soc., 3; Enosburg Centre, C. E. Soc., 3.25; Fairfax, Mrs. A. B. Beaman, 5; New Haven, Aux., 7; Morrisville, Aux., 5; St. Johnsbury, North Ch., Aux., 6.55, South Ch., Aux., 12; Troy, North Ch., Aux., 5.25, Vershire, C. E. Soc., 1; Waitsfield, C. E. Soc., 1; Walhigford, Aux., 36; Windham, C. E. Soc., 5,	97 05
Total,	97 05

### MASSACHUSETTS.

<i>Friend,</i>	5 00
<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas., 8 Lenox St., Lawrence. Andover, Seminary Ch., Aux., 12.50, South Ch., Aux., 8; Bedford, Aux., Mrs. Loomis (to const. L. M. Mrs. David Torrey), 25; Dracut Centre, Prim. Dept. S. S., 4; Lexington, Aux. (25 of wh. to const. L. M. Mrs. A. Wetherbee), 68; Tewksbury, Aux., 5; Wakefield, Mary Farnum Bliss Soc., 10,	132 50
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas., Orleans. Hyannis, Ladies, 11.75; Yarmouth, Aux., 6,	17 75
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Hins-	

dale, Aux., 25.56; Housatonic, Aux., 14.05; Lee, Cong. Ch., S. S. Prim. Class, 5; North Adams, Cong. Ch., S. S. Prim. Class, 10; Pittsfield, First Ch., Aux., 20, South Ch., Aux., 54.85, Foreign Heralds, 5. Less expenses, 6.72,

127 74  
50 00

*Boston.*—A Friend.

*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas., Bradford. Amesbury, Main St. Ch., Aux., 48; Bradford, Bee Hive M. B., 2; Haverhill, Centre Ch., S. S. Prim. Dept., 9.90, Kindergarten, 6, Cradle Roll, 2.45, Inter. C. E. Soc., 5, Union Ch., Aux., 10; Ipswich, Aux., 35; Newbury, Oldtown Ch., Y. L. Soc., 12; Newburyport, Aux., 76, Belleville Ch., Aux., 135, Bankers (25 of wh. to const. L. M. Miss Pauline E. Noyes), 60.12,

401 47

*Essex South Branch.*—Miss Nannie L. Odell, Treas., Beverly. Lynn, Central Ch., Aux., 15; Lynnfield Centre, Aux., 12; Swampscott, Aux., 4,

31 00

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Conway, Aux., 4.15; Montague, Aux., 14.20; Northfield, Aux., 26.82; Orange, Aux., 16, C. E. Soc., 10, Little Light Bearers, 1.77; Shelburn, Aux., 15.59; Turner's Falls, 10,

98 53

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 50; Hatfield, Wide Awakes, 5.12; North Hadley, Aux. (to const. L. M. Miss Emma Rhoad), 25; Northampton, Edwards Ch., Aux., 4,

84 12

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas., Framingham. Framingham, Aux., Th. Off., 8.22; Wellesley, Aux. (Th. Off., 57.85), 90.45,

98 67

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas., So. Weymouth. Sharon, Aux. (17.65 Th. Off.), 38 65; Weymouth Heights, Aux., 30; South Weymouth, Old South Ch., Aux., 1.45; Wollaston, Little Lights' Soc., 5,

75 10

*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, Second Ch., Aux. (Th. Off., 71.80), 81.44, Second Ch., C. E. Soc., 10, Jr. C. E. Soc., 5; Ludlow, C. E. Soc., 5; South Hadley Falls, Aux. (to const. L. M. Mrs. F. E. Butler), 25; Southwick, Aux., 10; Springfield, First Ch., Opportunity Seekers, 100, Memorial Ch., Aux., Mrs. H. J. Russell, 10, Park Ch., Aux., 27, South Ch., Aux., Miss Carrie L. King, 10, A member of the C. E. Soc., 10; Three Rivers, C. E. Soc., 10,

303 44



**Suffolk Branch.**—Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cambridge. Allston, Aux., 47.98; Auburndale, Aux., 26.90, Searchlight Club, 10; Boston, A Friend, 20, Old South Ch., Aux., 127, Union Ch., Aux., 100; Brighton, Pro Christo Mission Circle, 10; Brookline, Harvard Ch., Aux., 150, Leyden Ch., Aux., 21; Cambridge, Mrs. E. C. Moore, 50, Wood Mem. Ch., C. E. Soc., 5; Jamaica Plain, Central Ch., Aux., 32, C. E. Soc., 5; Medfield, Jr. C. E. Soc., 5; Newton, Elliot Ch., Prim. Dept. S. S., 6; Newton Highlands, Aux., 23.75; Newtonville, Mrs. C. A. Perry, 30; Norwood, Prim. Dept. S. S., 6; Roxbury, Walnut Ave. Ch., Aux., 9; Walpole, Aux., 17; West Roxbury, Anatolia Club, 25, 726 63  
**Swampscott.**—C. E. Soc., 5 00  
**Worcester Co. Branch.**—Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester. Shrewsbury, C. E. Soc., 5; Spencer, Inter. Dept. S. S., 15.83; Worcester, Greendale People's Ch., 2, Plymouth Ch., Aux., 25, 47 83  
Total, 2,204 78

RHODE ISLAND.

**Rhode Island Branch.**—Mrs. Clara J. Harnesfield, Treas., 99 Summit St., Pawtucket. Barrington, Prim. Class, S. S., 10.50; Chepachet, Prim. Dept. S. S., 4; Newport, Aux., 152, S. S., 242.08, Friends in Newport, 3.60; Riverpoint, Wide Awake Circle, 5; Woonsocket, Globe Ch., C. E. Soc., 8.50; Providence, Beneficent Ch., Beneficent Daughters, 10, Elinwood Temple, C. E. Soc., 10, Plymouth Ch., Aux., 4, 449 68  
Total, 449 68

CONNECTICUT.

**Eastern Conn. Branch.**—Miss Mary I. Lockwood, Treas., 52 Main St., New London. Goshen, C. E. Soc., 5; Hampton, C. E. Soc., 5; Lebanon, C. E. Soc., 5; New London, First Ch., Aux., 35.50, Second Ch., Aux., 18; Norwich, Park Ch., Aux., Mrs. G. D. Coit, 30; Taftville, C. E. Soc., 1.83; Windham, Jr. C. E. Soc., 2.23, 102 56  
**Hartford Branch.**—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Burnside, Long Hill, Aux., 5; Enfield, Ladies' Ben. Soc., 25; Farmington, Aux., 35; Hartford, Asylum Hill Ch., Aux. (Mrs. C. B. Smith, 50, Mrs. S. T. Davison, 40), 90, Farmington Ave. Ch., Aux., 1, First Ch., Aux., by Mrs. Pinkney W. Ellsworth, 25, Prim. S. S. Class, 5, Home Dept. S. S., 12.55, Windsor Ave. Ch., Aux., 54.80; Kensington, C. E. Soc., 5; Manchester, C. E. Soc., 17.39; Tolland, Aux., 5, 280 74  
**New Haven Branch.**—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Bethany, Aux., 2; Canaan, Pilgrim Ch., Aux., 10, S. S., 12 34; Cheshire, Aux., 60.91; Chester, Aux., 20, C. E. Soc., 4; Deep River, C. E. Soc., 10; East Haddam, C. E. Soc., 12; Haddam, Aux. (with prev. contri. to const. L. M. Mrs. Hattie B. Arnold), 8; Higganum, Aux., 15; Ivoryton, C. E. Soc., 4.06; Killingsworth, C. E. Soc., 1; Middletown, First Ch.,

Aux., 29.90; New Haven, Centre Ch., Aux., 223.15, Jr. M. C., 10, Dwight Pl. Ch., Aux., 40.47, Grand Ave. Ch., Aux., 100, United Ch., Y. L. C., 95; Norwalk, First Ch., S. S., 14; Salisbury, Aux., 16.70; Saybrook, Aux., 25; Stamford, Aux., 25; Stratford, Aux., 22.15, 700 6  
Total, 1,143 9

NEW YORK.

**New York State Branch.**—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Binghamton, First Ch., Aux., 50; Brooklyn, Bethesda Ch., Aux., 15, Central Ch., Ladies' Aid Soc., 50, Clinton Ave. Ch., Aux., 25, Lewis Ave. Ch., Aux., 25, Park Ch., Aux., 5, Plymouth Ch., Aux., 125, Richmond Hill Ch., S. S., 8.04, Tompkins Ave. Ch., Aux., 50; Franklin, C. E. Soc., 5; Gasport, Aux., 15; Lockport, East Ave. Ch., Aux., 25, C. E. Soc., 19, Jr. C. E. Soc., 3; New York, Christ Ch., Aux., 24.50, Pilgrim Ch., Aux., 45; Patchogue, C. E. Soc., 5; Poughkeepsie, Aux. (to const. L. M. Miss Bell Heattie), 25, S. S. (25 of wh. to const. L. M. Miss Frances M. McWhinnie), 30; Riverhead, First Ch., Aux. (with prev. contri. to const. L. M's Mrs. Evelina Hallock, Mrs. James Watt Raine, Miss Anna Williamson), 25, S. S., 13.12; Rodman, Aux., 20; Saugerties, Aux., 5; Walton, Aux., 10, Every Day Circle, 5; Washington Mills, C. E. Soc., 12.64; West Winfield, C. E. Soc., 10. Less expenses, 50.30, 600 0  
**Oakdale.**—Mrs. W. E. Newton, 5 0  
Total, 605 0

PHILADELPHIA BRANCH.

**Philadelphia Branch.**—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson. D. C., Washington, First Ch., Mission Club, 60, Lincoln Temple, C. E. Soc., 2.25; Bound Brook, Aux., 20; Glen Ridge, Aux., A Friend, 12.50; Newark, Belleville Ave. Ch., Y. W. Aux., 12, Mission Band, 19; Orange Valley, Y. W. M. S., 38.90; Plainfield, Aux., 10; Pa., Germantown, S. S. Class, 12.25, 186 9  
Total, 186 9

ILLINOIS.

**Springfield.**—Mrs. Emily L. Barrows, 1 0  
Total, 1 0

FLORIDA.

**Sanford.**—People's Cong. Ch., S. S. and Juniors, 15 0  
Total, 15 0  
Donations, 4,761  
Specials, 149  
Total, 4,910

TOTAL FROM OCT. 18, 1904, TO MARCH 18, 1905.  
Donations, 35,961  
Specials, 1,353  
Legacies, 10,000  
Total, \$48,000



# BOARD OF THE PACIFIC

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## Pains and Pleasures of Touring near Foochow

BY MISS JEAN H. BROWN

THE boat we took was a tiny bit of a thing called a rat boat; it was only four feet in its widest part and so low that we could not stand up straight. We spread our bed on the bottom of the boat, and I must say it proved to be a rather hard bed, but we had come to see what itinerating work was like, and we were determined to make the best of our discomforts. We decided that was a hardship in more ways than one. Our ship was manned with only two men; one in front and one behind. At the front of the boat and at one side was a small pole by which the men pushed the boat along, having to wade the river most of the way. Partly for the pleasure of walking, and partly out of sympathy for the men, we took long walks all along the way. The weather was ideal, and we picked sweet smelling violets, peach and plum blossoms, and various kinds of fragrant flowers native to China. You cannot imagine what a delight such walks as these were to us who had been shut up in a dirty Chinese city for several months. We spent one night on the rat boat, and the following day towards sunset we reached the Perfect Happiness City.

The preacher had heard of our coming and came out to meet us; he gave us a most cordial greeting. We went with him to the chapel where we spent two nights. His wife is a dear little woman; she did everything she could to make us comfortable. They seemed more like foreigners in their treatment of each other. They had been expecting us, but the rooms we were to occupy were not quite ready so the preacher himself set to work to

put them in order. Most Chinese men would have left all the wives to do, but this man bustled about, swept out the attic, which served as bedroom, and tugged our bed boards and bed stools up. Both he and his wife were so eager to do everything possible for comfort; they wanted to cook chicken and eggs for us, but we could not take of their scanty store. We were very tired that night and went to get to bed, though I did not look forward to a very comfortable bed boards. I had slept on boards before, but I feel sure there never was to equal these in hardness. Every bone in my body ached and in the morning with a sigh of relief. The preacher accompanied us twelve miles to a village where a few inquirers live; one of them, an old woman keeps an inn, led us into her home and would not let us go without something ready for us to eat. She could not do enough for us, and upon filling our pockets and handkerchiefs with peanuts. Miss V. was very much surprised to see the exceedingly friendly spirit manifested everywhere. She said she had never seen the people so friendly. So when we met on the way stopped and saluted, and other fellow travelers making friendly inquiries as to our destination, etc., would insist on "slowly, slowly walk," which is an exceedingly polite term.

Our first night out from Dionglok was spent at a native inn. This was my first experience in one of these places. I had always felt my life would not be complete without such an experience. I thought I had prepared for the worst, but I must confess to being shocked and dismayed beyond expression at the thought of spending the night in such a place. The filth was something indescribable. The dust of ages hung thick in the corner. Cobwebs filled with dust festooned rafters and ceiling. The walls were black with smoke and soot. Piles of dirt and rubbish covered the beds; the floor looked as though it had not been swept for years. You can safely say it had never made the acquaintance of water and brush in all the history of the inn. The ceilings were so low that in some places we frequently hit our heads against the rafters. At such times clouds of dust came showering down upon us till we looked almost lost in our surroundings. There were four beds in the room, two of which were stationary. They had a good thick mattress of straw, but, oh dear! a cloud of dust arose when we lifted them up. We took infinite pains to protect them over securely with our rubber blankets before spreading our bedding out, for we had no idea what living creatures might inhabit the bedroom served as our dining room and kitchen as well. We turned the beds into a table by first spreading out our rubber mackintosh covering with the tablecloth. Our surroundings were not con-

hearty appetite, but we managed to swallow enough to satisfy the demands of the body. We had a good night's rest in spite of the noise below us. Our chair coolies and the other guests of the inn kept up a lively conversation most of the night. They were all opium smokers, which accounts for their talkativeness. The dogs woke us up from time to time with their loud barking, but we slept in between times and felt quite refreshed in the morning.

It is a blessed thing to be thoroughly tired when one sleeps in a Chinese inn, for then it is easy to become oblivious to sights and sounds. The usual number of spectators stood in the court below awaiting our first appearance, and straining their necks to catch a glimpse of the three strange creatures who had spent the night upstairs. But I must not let you suppose Chinese inns are all as bad as this one, though I fear most of them are. The next night we fared much better. The building was quite a new one, otherwise I doubt not it would have been as dirty as the former one. We had a big pile of clean straw to pile on our bed boards, and this added much to our comfort. The floor even in the best of houses always seems to be dirty, however, and this was no exception. The absence of the broom was painfully evident. As we moved about making our beds and preparing our supper we shook some of the dust down through the loose boards upon the people below. What a storm we created! This was, I daresay, the first intimation they had received that there was any dust at all upstairs. We thought we were exceedingly careful in moving to and fro. Indeed, one would soon acquire the habit of walking gingerly if one lived much in Chinese inns; the floors are so shaky one has the feeling that at any moment they will fall through. The good people below seemed to think we were having a grand parade. Someone called up, "Quit stamping around up there; you are knocking all the dust down on top of us." We did not suggest that they sweep their floors occasionally, though we thought the advise would be timely.

This is the largest bamboo paper-making district in the province. The mountains are covered with beautiful bamboo groves, except on the topmost peaks which are left bare for the bleaching of the bamboo fibre. The bamboo is first split into long strips and placed in a large vat full of water. It remains there until the fibre is softened enough so as to be pulled apart. This is then put through some chemical preparation of lime and potash, and then it is spread in large cakes upon the sides of the mountains most exposed to the sun. It is left there for several months until it becomes quite white, and then it is once more put through a bleaching fluid. The mills were all closed while we were there, and we could find out very little about the process. It is a very long one, I am told, requiring a whole year to

make a sheet of paper. We asked some of the paper makers for a little of their fibre. They gave us some, though very reluctantly. They were afraid we wanted to steal the secret of making paper from them.

I feel that I have a much better idea of this field since my tour with Miss Walker, but Miss Wiley and I are both of the opinion that itinerating is the hardest of all missionary work. It requires great physical strength to endure it for any time. We were eight days in coming down the river, as it was very low, and sometimes our men had to get out and simply lift our boat over the stones. We had a little encounter with river pirates. According to boatmen's etiquette, boats coming down the river have the right of way; that is, they are allowed to go over the rapids ahead of the boats that are going up. Our boat had started down a rapid when a boat coming up prevented our going on. They refused to wait for us to pass, and in spite of all the persuasion from our captain, and the offer of fifty cents, they kept on in their determination to be first. This meant a long delay for us, as sometimes boats are very slow in coming up a rapid. Hot and angry words flew back and forth from one boat to another. The pirates said they were willing to fight it out. They had knives they said, and would just as soon fight as not. They knew quite well our men were unarmed. At the word knives, our men became meek as possible, and to facilitate matters they got out into the water to help the other men along. But their assistance was refused with scorn. "Don't you put your hands on our boat," they said, "or we will cut them off." And they drew out their knives with a flourish to show that this was no joke. We were glad to make our escape from this kind of company. Our men told us these were the fiercest men on the river. They cared not for the authority of any man. We came to Long Kan, the place where last year we had a lot of our goods stolen, and here the pastor and the old preacher who has been there over thirty years came down to meet us with some of the Christians. It is most pleasant to see how glad these good people always are to have us visit them. We made inquiries about the thief who had stolen our clothes from the boat. "Oh," they said, "you need not fear him now." We asked why, and were told that he had pilfered from another boat, and the boatmen themselves had punished him by burning his fingers off. It was a shocking punishment, but it shows how cruel the Chinese can be sometimes. The poor fellow is a beggar now on one of the streets.

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## Extracts from Mrs. Dr. Tucker's Letter

KALGAN, CHINA, July 7, 1904.

MISSION meeting was over at last, and after a few days of rest and readjustment there, I went to Peking to visit a few days with the American Board friends there. I wonder if I told you that Wu Ting Fang lives in comparative quiet near there, and is spending his time revising some of China's most flagrant penal laws. He came to the compound to ask if he might buy water from their new artesian, well! Poor man, he probably remembers the water that he drank in America.

This time I had the opportunity of seeing the wondrous and magnificent Temple of Heaven which was not open to anyone but the royal family, except since the siege, and once before for a very brief time. Of course it is very old, so that the carved white pillars are yellow, somewhat, with age. The great altar in the open, where sacrifices of bullocks are made, as well as absence of all gods, and several other indications, all seem to go to show that originally there was a pure reaching out after God, the Creator and All-powerful. But Buddhism came in after awhile, with its multitudes of gods and deities, and the royal ones live so impure lives that the emperor as the Great High Priest, and the religion of China alike, strike one as far indeed from anything pure or uplifting. There was one room where the emperor must spend the entire night in prayer, before he is supposed to be fit to offer sacrifice. What we know of the lives of the emperors makes us very skeptical as to the sacredness of his calling.

I also went again to the great Lama Temple, where one sees gods gods, chief of which is a great bronzed statue of Buddha, which they call is one piece of wood, though over seventy feet in height. Such a contrast this was the visit to the Confucian temple where is the tablet to Confucius with the incense pot before it as well as tablet after tablet of the reigns of the royal household, all of which must be worshiped, but no gods. I suppose that every city of any size has these Confucian temples, and perhaps some places too, where are placed and worshiped Confucius' tablets, and those of the reigning house's emperors, past and present. These latter temples are built by official imperial decree, and have no gods.

The next day we started to this place, a five days' journey to the north by mule litter, over three ranges of mountains. At about 10.30 A. M., our caravan streamed into the compound in Peking. A mule litter consists of an immense sedan chair swung between two mules, one before and one behind, instead of being carried by men. My steamer trunk went into the bottom, then a good sized box, and then all my bedding—mattress and all which had done service on the canal—piled up to make it very comfortable, as indeed it was. One gets in; then he is tipped way forward while the rear is swung on to the hind mule; then the front repeats the process, and soon one is rocking and swaying, suspended between heaven and earth, between two mules! It's lovely. Some poor wretches are made so seasick, but you know that I do not suffer that way. The Orientals loves bells, and ours ring merrily as if this were a sleigh ride at home. The greater part of the baggage and stores for the Hemingways, Mrs. Roberts and self and retinue of servants, teacher, etc., were loaded on pack mules, and soon we were started in a grotesque looking crowd. Dr. and Mrs. Hemingway rode in one litter, Mrs. Roberts in another, while I had the honor of having with me in mine on the Bridgman School girls from here. She is small, though she says she is fifteen. She is the "Butter Baby" that Mary Williams told us about some time in Chicago. You must recognize Mrs. Hemingway as this same Mary Williams, coming back for the first time to the place of her birth, since she left it fourteen years ago. Why was she called "Butter Baby"? Because when a baby her mother died, and her father, an opium-smoking individual, didn't want her; the Williams children cried to keep her—Mrs. Williams having given her temporary shelter—and the reply was that already the family was large, but that they could keep her if they gave up their butte rather expensive luxury out here, brought either from France or America. Mr. Williams still gives her all her support, a kind, Christian woman giving her a home, where she is much loved. And now she has spent one year at school at Peking. All along the way we had to constantly explain who

was and why she was with us, or they would think us guilty of kidnapping her. She was perfectly content, but it often takes very little to make these people believe anything of a foreigner in places where they have not been tried and found true. Each litter had a driver who rode a little donkey and largely spent his time thereon, trying to make up for all the sleep that he lost the preceding night at the inn, for they frequently got to bed late, and the animals in China must always be fed in the night (!), besides being fed and all ready to start each day at five or thereabouts. So we often found it necessary to guide our own mules, yelling, "Woa, woa, woa," which means "To the right, to the right"; or "Yu, yu, yu," "To the left, to the left!"

So the days passed. The last night was the most exciting of all. We arrived at a large city twenty miles from here, and rode right into an immense crowd that had congregated to see a theatre. The actors are under a cover, but the onlookers are out in the open, or under a mat shed built for the purpose. We foreigners were far more attractive than that theatre; so that immense sea of faces was turned upon us, and as we almost at once turned into the inn, were followed by as many as dared. We found the inn completely filled, and we might have had to sleep in one of the stalls as did Joseph and Mary of old, had it not been that there lived a Swedish missionary there—or rather his house was there, for the family is spending the summer here—and we had a cordial invitation to spend the night on his premises. So we went there, followed by a motley crowd, which Dr. Hemingway kept amused for the most part by riding at a respectful distance behind on his wheel. They were highly entertained. Some pressed on to the very gates of Mr. Söderbom's place, but they largely wanted to have their ailments looked at, for one cannot go far without being known as a doctor, and being asked for help in that line. How I do wish that you could see how nice a Chinese house can be made to live in when someone has the brains to readjust things to make them a little more modern, especially a good Chinese house of brick. Here were touches of the "fatherland," as pictures of the royal Swedish family, their national flags, etc. The next day, early, we came out from his place inside the large walled city to the inn, and as we were approaching it, I heard for the second time in China, "foreign devil." It was spoken by one of the many Chinese soldiers who are on this frontier, and he merely announced our coming. He had no thought of disrespect. He was merely giving us our title. He smilingly greeted us, eager to help us. This reminds me to tell a story they tell that happened in the Pang-Chuang Hospital some years ago. A man entered and said to Dr. Peck, "Foreign devil, elder brother, please see my sickness." He, too, was just using the proper title.



You would want to know this Kalgan where we are to spend the summer. It is beautiful now in spite of the great drought that prevails. All along the way we saw willow branches placed over the doors, signs that these houses were praying for rain, while their black gods were exposed to the sun to show them how hot and dry it was. The "everlasting hills and mountains" are all about us, close on three sides, while a large valley with mountains beyond faces us on the south. On these high mountains to the north and rear (for you know that China is an empire facing south), stretching from east to west, crawling, crumbling along is the Great Wall proper, its watch-towers defending the highest points. It was built B. C. 214-204 to keep out the barbarians who are supposed to have been the Huns. On a mountain very near to the west is the Giving Sons Temple, a beautiful Buddhist one, kept up in such style as I have not seen in China, but have in Japan, where the citizens of K go to pray for sons. Why should they not be grateful and keep up this temple, when in return they shall receive sons who will perpetuate their name and give them worship and honor hereafter? We are at the edge of the city, but really in the country, a great tea-hang (an Eastern word for storehouse), on both the right and the left, storing up tea for the great Russian trade across Mongolia and the Desert of Gobi. By the way, that is a Mongolian word, and is pronounced with short ǒ, "Gǒbby."

The city has a population of about 80,000 or 60,000 men without their families. Many of these men are from Shansi, and are here for what they can get out of trade. It makes a class of society not altogether to be desired. There is an upper and a lower city connected by an isthmus, which is the valley between the partings of the mountain range which is the natural pass into Mongolia. The northern wall of the upper city is the Great Wall, and the latter's gate is the city's north gate. Beyond is Mongolia. In a near by valley some Russians live; here for trade, too. There have been many here for years, and they are very friendly, always calling on the missionary doctor for medical aid. They have called on us, and are most cordial.

The day after we reached here, really the next morning, the Chinese "Great Man," in charge of the foreign office here, called. He has spent four years in Russia, and is decidedly the friend of the foreigners. You should see his salutation—a combined Chinese-European one—the bow of the Oriental, and the hand-shake of the West. He has been here to supper once with us, when I had the privilege of sitting next him. He has also brought his wife to call, and she is very much at ease with foreigners, for the Russians have so much to do with them. She is a native of far-away Kiang Hsi, I think, but is educated and high class, and speaks northern Mandarin.

er feet are so small; it doesn't seem as though they can be two inches long. They brought their little seven-year-old daughter, whose feet they will never be bound. One involuntarily draws a sigh of relief. The dear child, cunning and pretty as are all Chinese and Japanese children, was dressed in a complete costume—foreign—given her by the Russian postmaster here. We returned the call to-day, this A. M., which seems to be the favorite calling time of the Chinese. I think that they feel that it is a compliment to give you the best hours of the day, but it has always seemed to me too bad when I wished to use those same good hours for study.

We have had the "grand openings" of the new dispensary, just rebuilt. It is about a ten minutes' walk distant in the city. There was a day for men and one for women, of tea drinking, and cake eating, and hanging of scrolls with sayings from the classics, which are such essentials in the eyes of the Chinese. The number of patients is steadily increasing.

You, of course, know why I have not been mentioning my husband in all this narrative. The latest word that I have had from him—two weeks old, for it takes twelve days for his letters to reach me here—says that he will leave either the 4th or the 11th of this month, probably riding the five days' journey on horseback to Tientsin, then by railroad to Peking, and again five days on horse to this place.

I have written you our exceeding great joy in being able to anticipate the arrival of the Ellises this autumn. We hope that since my husband has stayed so late there this summer, working so hard all alone in the heat, that we can stay north to welcome the Ellises, and escort them to Pang-Chuang probably in early October.

I have had a number of horseback rides here, and we have had beautiful walks daily on to the foothills here, and two lovely picnics. One was on the 29th of June, commemorating our seventh wedding anniversary, and the fourth of dear Doctor and Emily Williams Harding, whom we knew in medical work in Chicago, who went to India, Dr. Harding's birthplace, that summer of their marriage, where Emily has had to live in widowhood the past year and a half, trying to rear the little son left her two months after Dr. Harding's demise, to take his father's place in India.

We were proud to have her dear father and sister and brother-in-law here to help celebrate this event in the land of her birth, and in a way in which she doubtless has often celebrated great events here before she went home to America. Our other picnic was on the glorious Fourth, the "mornin' of mornin's," when we went out into Mongolia a little way into a beautiful glen. After dinner several of us climbed up on the mountain tops to see some wonderful caves, in one of which was a clear spring. We were thirsty

enough to appreciate it royally after our hot climb. Oh, the view! and the answering echoes when we cried out from very joy!

Perhaps I have given you the physical side of affairs here, and I haven't half finished, for I've told you nothing of the interesting streets here, with their admixture of the wares of the roving, freedom loving, horseback riding Mongols, and the haughty, peaceful loving, merchant class Chipamers making the streets to appear as one vast bazaar, with so many of their wares on the ground; or of the quivers of old-fashioned bows and arrows that hang in the gate of the Great Wall; or of the caravan after caravan of camels, often several hundred in a caravan, with their loads of tea or coal, or what not, mostly engaged in trade across the desert, or of the caravan after caravan of ox carts, cumbersome things, with wooden wheels, for the most part laden with furs or crude soda from Mongolia. I repeat that I haven't half told you the interesting things to be seen here, but I assure you that there is a spiritual side to be spoken of, too, and a mighty one it is. Someone must work for the salvation of the hundreds of thousands of souls for whom there is practically no one else responsible. The Russians and Chinese push in here from afar to push business interests. It is a glorious privilege to push in for higher motives, too. This ought to be a strong, well-manned station, with perhaps one half or one third of the number working for the Mongols. There are two families, that is all. Perhaps as far as men are concerned that is enough, except for the physician to do medical work, to show to these practical, money-making merchants and businessmen the practical side of the love for mankind that we preach, to say nothing of the humanitarian side of the case. But what about the work for women, schools, etc.? Mrs. Sprague came out ten years ago, and consequently uses the language very little indeed, but she is a lovely homemaker where Chinese and foreigner alike are most welcome to the best she has. Mrs. Roberts, also not very strong, keeps the Bible women going, and keeps up the meetings with Mrs. Sprague's help. But oh, for the great country field, where someone should be touring and teaching all the time, to say nothing of the need of a person to resurrect the formerly splendid girls boarding school. Our Pang-Chuang would be just like this were there no beautiful Miss Grace and Miss Gertrude Wyckoff. What a pity, and what a waste to just keep hanging on like this, and not properly man the stations. With what heart can these dear people go on from year to year seeing opportunities wasted, and work just "sighing itself to get done"? I wish that we could be doubled and tripled and quadrupled. One life is far too short for needy China. What a call to pray and to give!

Outside of the three teachers of the Bridgman School, one of whom is seventy, and dear Miss Grace Wyckoff, who teaches at Pang-Chuang, the

only three other single ladies in all our immense stations of the North China Mission. One of them just came out last fall, and is not very strong, another is also seventy, and should be having lighter work; the third is dear Miss Gertrude at Pang-Chuang, who cannot possibly cope with all the opportunities in that large and friendly, densely populated area. What are we to do about it? God only knows. The lack in male missionary forces is just about as noticeable.



Extract taken from a letter written by Miss Josephine L. Walker, dated Shaowu, China, January 4, 1905:—

My trip this time was to Kusuon, one of the first places I visited after coming out. This is my second visit there. Just think—out five years and only been around this field once! In every place I have been I have received so many other invitations to visit homes of the Christians in the villages around, where there are wives, mothers and daughters who cannot well go the long distances to church. It is both wonderful and very sad to see what a little these people know. I stopped and took dinner at one home on my way back. To do it I had to refuse three invitations to other villages. I felt I must go to this place as I had heard of the old lady in the family. I was told how she used to be cross, fretful and worrying all the time she was not counting her beads, but that now she was happy all day long.

I reached her home early on a cold winter's day, and found her daughter-in-law still combing her hair. There was no mistaking her happy face, and yet do you know that dear soul did not know what our Saviour was like here on earth—did not know that he healed a blind man, a leper and many sick and sorrowful ones. So I told her a little—the time was too short for much—just a little about her wonderful Saviour, and her conclusion was, "This religion must be lived thoroughly. There is to be no halfway about it." One of these days her sons are going to take her on a long journey—long for her. They will come with her to Shaowu city that she may join the church. Don't I wish that she might in this world know more of the pearl of great price which she has found. But after taking dinner with her and naming her little granddaughter, I had to come on home. When shall we meet again?

The Sunday at Kusuon I had a most delightful time with the preacher's family, and the Christians who came to church. There is no church building here as every building they want or can get is either too expensive or dilapidated. The little building rented for a chapel was crowded. Some sat on the bed in one corner of the room, and others had to sit in a hall behind the preacher. But we had some good meetings, notwithstanding the fact that in the midst of the afternoon service the preacher's mule came home from grazing and had to be led through the audience into the back yard where it could do no harm to the children or they to it. After that we turned our minds with fresh interest to the interrupted sermon.

In the morning before the meeting I was sitting in the front room and

noticed an old man with two curious sticks resting against his shoulders asked the preacher what they were for. It took me so long to comprehend his answers that the old gentlemen had gone before I understood that they were finger nail protectors. "What," I gasped, "those long things!" I must see them again, so we chased after the old gentleman and took measurements. They were twenty-three inches long, and had been growing since he was thirty-five —growing for forty-seven years. Only the nail on the second and third fingers on his right hand had been allowed to grow. His reason for doing this was that in a quarrel with others he had killed a man and as a constant reminder against such wickedness he determined to let those nails grow.

Next week I visit three places in the country and expect to be gone several days. There is so much country women's work to be done, and one short visit helps so much and yet so little too. One place only a day's journey has been asking me to come ever since I came up this fall. The women there have contributed twenty-five dollars, so you see they are not dead, though they do not know very much.

Two of the most distant places are begging me to come. In one place there are forty women learning, and in the other the women outnumber the men. I have promised to visit one of these places during Chinese New Year vacation. I shall have to be gone about three weeks, and hope to visit in six other places on my way to and from there.

There is no work I love more than this country work—to come up and visit the faithful, hungry and ignorant ones, and be able to help them a little. Yet you must see that one woman is not anywhere near enough to do the work—a field three or four times the size of Ing-hok with a million people to reach. No one woman's strength is equal to it.



Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM FEB. 10, TO MARCH 10, 1905

COLORADO . . . . .	153 55	Previously acknowledged . . . . .	14.53
ILLINOIS . . . . .	8,229 31	Total since October, 1904 . . . . .	\$26.00
IOWA . . . . .	538 32	FOR DEFICIT, 1904.	
KANSAS . . . . .	184 98	ILLINOIS . . . . .	2
MICHIGAN . . . . .	670 15	INDIANA . . . . .	1
MINNESOTA . . . . .	377 79	KANSAS . . . . .	1
MISSOURI . . . . .	63 70	Receipts for the month . . . . .	\$4
NEBRASKA . . . . .	62 69	Previously acknowledged . . . . .	6
NORTH DAKOTA . . . . .	29 20	Total since October, 1904 . . . . .	\$6
OHIO . . . . .	396 88	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS	
OKLAHOMA . . . . .	22 68	Receipts for the month . . . . .	\$4
SOUTH DAKOTA . . . . .	37 50	Previously acknowledged . . . . .	4
WISCONSIN . . . . .	470 17	Total since October, 1904 . . . . .	\$8
NORTH CAROLINA . . . . .	30 00		
VERMONT . . . . .	5 00		
TURKEY . . . . .	33 83		
MISCELLANEOUS . . . . .	194 93		
Receipts for the month . . . . .	\$11,500 18		

MISS FLORA STARR, Ass't Treas.







# Life and Light

VOL. XXXV

JUNE, 1905

No. 6

## OUR SEMIANNUAL MEETING.

Bright spring weather and the smiling faces of our hostesses of the Pilgrim Church, Nashua, N. H., greeted the officers, missionaries and friends of the Woman's Board on the morning of May 3d. After the devotional exercises, conducted by Mrs. Judson Smith, Mrs. W. H. Bolster, wife of the pastor of the church, again voiced this cordial welcome to Nashua. Miss Stanwood, the Home Secretary, gave a few important facts from headquarters, which carried their own appeal. Mrs. Gordon, of Kyoto, opened our eyes to the many possibilities of the kindergarten as an avenue to evangelistic work in Japan, and Miss Bush, of Harpoot, followed with an account of evangelistic agencies at work in the broad field of Turkey. Miss Mary Root, of Madura, drew a vivid picture of the contrasts between the darkness of heathenism and the light of Christian homes and churches in India. A helpful devotional service led by Mrs. H. B. Fairbanks, president of the New Hampshire Branch, closed the morning session, after which the audience scattered to enjoy the hospitality of the ladies of Pilgrim Church. At the beginning of the afternoon session Miss Lamson, the Foreign Secretary, gave a stirring appeal to take a step in advance in supporting the work already undertaken, in view of the needs at the front. Miss Cora Keith, of Kobe, sounded the same note in telling of the present opportunity in Japan, and Miss Browne, the retiring Secretary of Young People's Work, urged our entering the present "great door and effectual," the opportunity of interesting young women in foreign missions. Miss Helen B. Calder, who is to succeed Miss Browne, was then introduced, and spoke of her joy in sharing this essential part of foreign missionary work. At this point Mrs. Smith called to the platform all the missionaries soon to sail, and Mrs. Tracy, of Marsovan, and Miss Daniels, of Harpoot, gave us a few words of farewell, while Mrs. Browne told of the joy of giving children to the work even when one is cut off from a personal share. After a prayer of consecration, Miss Jenny Olin gave a bright

description of a day at the Kusaie Girls' School, to the urgent needs of which the afternoon offering was devoted. Dr. Robert Chambers, of Bardezag, spoke of the brave struggle against odds which Armenian Christians are making, and after a vote of appreciation of the hospitality extended to us, the meeting closed with prayer and benediction by Dr. Bolster.

**THE CHILDREN'S MISSIONARY RALLY.** The mission circles of Suffolk Branch have come to expect a good time on the first Saturday in May, and they are never disappointed. This year, at the annual gathering in Berkeley Temple, Dr. C. H. Patton presided; Dr. Robert Hume talked to them about Christ and the children of India, and Mr. Pitt Palmer sketched rapidly and skilfully before them various types of children whom the missionaries are teaching. The amount of cash contributions and the pledges for next year's work was \$427.15. The unreckoned good of these meetings in influence on future workers is certainly important and far reaching.

**MISSIONARY PERSONALS.** Mrs. C. C. Tracy, who has touched many hearts by her benign presence and her earnest words during her furlough in this country, sailed on her return with her husband, who is president of Anatolia College, Marsovan, in the Western Turkey Mission, on May 10. With them goes a niece of Dr. Tracy, Miss Annie Phelps, who will take a daughter's place in their home. In the party also is Miss Mary L. Daniels, returning to her post as head of the girls' department in Euphrates College, Harpoot, in the Eastern Turkey Mission.

**THE WOMAN'S BOARD FRIDAY MEETING** Varies in interest as do other prayer meetings, but those who are there habitually often say to each other as they leave the room, "I wouldn't have missed this for a great deal." On a recent morning, besides a tender and helpful study of some characteristics of our Master, and the report of our semiannual meeting, four missionaries soon to return to their fields addressed the meeting. Miss Mary L. Daniels, principal of the girls' department in Euphrates College, Harpoot, saying that it had been a great joy to meet the Christian women of America and that now it is a greater joy to turn back to her work, asked us to pray that she may go in the power of the Spirit. Mrs. C. C. Tracy and Miss Caroline Bush told gratefully of many kindnesses received during their furlough, and Miss Bush spoke of her joy in the finding of a fit colleague to share her arduous work in touring among the villages of the Eastern Turkey Mission. Altogether, it was an hour to remember and we were sorry for the women who were not there. "The hall should have been full," one woman remarked; "those gathered and the churches from which they came would be helped."

**TO BE CAREFULLY CONSIDERED.** The first six months of our current financial year closed on April 18. Those of our readers who were present at the delegates' meeting at Providence last November will remember that it was then voted that it was not unreasonable for the Woman's Board to ask for \$120,000 in contributions for our regular work. To raise this sum meant an advance over last year's contributions of \$13,476.52. On the first of last December the presidents and treasurers of Branches met at the Board Rooms to discuss methods of work and possible ways of increase and much enthusiasm and deep resolve were manifest at this meeting. During these six months also, new and imperative calls have come from the workers on the field, especially from Japan, where the war is giving unprecedented and wonderful opportunities for missionary work. For the Woman's Board to turn away from these appeals seems like deliberately saying, "I will not" to the call of the Master. Yet, when we turn to our Treasurer hoping to learn that her coffers are full, this is the word she gives: In these first six months the contributions of only two months show any increase over last year. From March 18 to April 18 the contributions were \$8,656.07, a loss of \$2,641.66 in comparison with last year. Instead of the gain which we promised to make and ought to make, this first half of the year shows a shrinkage of \$2,835.72 in contributions for our regular pledged work.

**WHAT IT MEANS TO GIVE UP WORK.** An English missionary in telling of a recent tour in Sierra Leone in Western Africa says: "We saw a little building, evidently a church, on the top of a hill, and went up to investigate. To our dismay we found that the heathen had broken open the door, stolen the benches and used the building as a cow shed. The station had, it appeared, been temporarily abandoned owing to lack of workers and scarcity of funds. We opened the windows and saw that the communion table had not been removed, and on it was a large Bible which, as the inscription showed, the daughter of Bishop Crowther had given to this church. The heathen had evidently been afraid to venture near a book which was able to give such power to its owners—this *fetish* of the white man, of which they had seen such evidence in the coast towns and had heard from their friends. . . . No word can describe the awful need which we met day after day as we passed through heathen villages, and came at every turn in contact with heathen superstition." We in a Christian land, with all the help of continual means of grace, find it a struggle to live the spiritual life. How can those just climbing out of heathenism hold to the upward way when all outside help is taken from them? This picture shows what must inevitably come to some of our work if contributions continue to fall

off. Does it not appeal to us all to do our utmost, not merely in giving a little out of our superfluity, after our own comforts and luxuries are all provided for, but at real sacrifice, to prevent any such story ever being true of any of our stations?

**A JAPANESE VIEW** At a recent annual dinner of an Episcopal Men's Club OF MISSIONS. in New York City, Mr. Uchida, Consul-General of Japan in New York, gave a notable address. Speaking of Christian missions in Japan, he said that after leaving the school in his small native town he entered a missionary school in Tokyo. Though he could not understand English, he felt the power of the preacher's words, and learned to respect the Christ. Now two of his children are in missionary schools, and he is ready to support Christian missions in Japan to the utmost of his ability. To-day the Japanese, especially the young men, warmly appreciate the labors of the missionaries, particularly their medical work. In the present war, now perhaps nearing its end, Japan has fought not only her own battle, but that of all Americans in the East. "The Asiatic needs the teachings of Jesus Christ, and one stroke given to-day will count for ten strokes a dozen years hence." Surely such a word, from one of themselves, should make us more zealous to give the gospel to the Japanese in this very year of grace 1905.

**CHRISTIANITY A POWER** In a recent call at the Board Rooms Dr. Sidney L. Gulick told us much of the work and the need IN JAPAN. of the girls' school at Matsuyama, and Miss Cornelia Judson, sitting by, grew eloquent as she pleaded for the scanty sum necessary to carry on her evening and industrial school for working boys and girls. Then they told us also of the great work done by Miss Adams in Okayama, where, setting her forces in the very headquarters of the great gambling community, she has really modified the whole neighborhood, a fact to which both residents and policemen give testimony. This arduous and devoted work among the poorer and more hardened classes shows the unselfish purpose of the workers, and the transformed lives of the people bear witness to the new force that has laid hold upon them. In the army, too, the help and blessing that Christianity brings is recognized. Dr. De Forest has just gone to the front with leave to go anywhere he wishes, and as he was starting the war minister gave him a farewell dinner to which the foreign ambassadors were invited, a high honor for a missionary. The Japanese are learning that these messengers of the gospel are their best friends, and that the doctrine they bring carries the potency of all real advancement. They see now that the religion of Jesus is more than a philosophy, it is a power. All things invite us to

great and blessed service in Japan to-day. Shall we be obliged to turn away for lack of workers and of means?

**ITTEE STILL** We have been told for many years that under English rule **INGERING.** in India the cruel suttee, or widow burning, has been entirely abolished. But a recent exchange gives a detailed account of such an event in the presence of a great crowd of witnesses. They looked on with sympathy and approval, and officials of the village who were present refused afterward to give any information that would lead to any punishment of the guilty. Evidently the ceremony is deeply rooted in the superstition and tradition of the people, and their minds and hearts must be enlightened by truth before they will realize its cruelty and uselessness.

**IE SUMMER SCHOOL** The committee in charge are making special efforts **AT NORTHFIELD.** so to arrange the program at Northfield that the younger women shall find the meetings well worth while, and we learn that many such workers are planning to be there. Come, all of you who can make it possible. The older ones, too—or are we all young in missionary work—will find help and instruction in the gathering. The date is July 24-31.

**CHANGE OF** During the summer months we receive many requests from **ADDRESS.** subscribers for change of address. To make such a change it is necessary to have both the old and the new addresses. The request should reach us before the 15th of the month previous to the issue with which the change is desired to begin.



## Kyoto Notes

BY MRS. ELLEN E. CARY

**M**ANY ask what new opportunities for Christian work the war is giving in Japan, and each city has its own particular answer to the question. As for Kyoto, it is not a seaport; it is not a garrison town; it has no military hospitals; it is not even like Osaka and Okayama, a stopping place for military trains where soldiers are fed and rested, nor even does it have the care of any Russian prisoners. From this it would seem as though Kyoto would not be a place giving many opportunities for direct work among the soldiers, and yet it does have a share in the work growing out of the war.

Trains filled with sick and wounded men pass through Kyoto morning

and evening, and the Red Cross nurses are always in readiness to surgeon in charge. Sometimes in the ten minutes' stop at the station seventy bandages need to be readjusted or changed, and the busy day is all needed.

Nearly all of the ladies of the different missions are members of the Cross Society. Some of them are having a part in this station work, and one of them has received a special badge from the governor in recognition of her helpful services. Miss Denton sometimes takes with her a



VIEW OF KYOTO

older schoolgirls, whose sweet singing is a comfort to the soldier on his weary journey. One official was so touched by the girls' song that he suggested that copies of them be struck off and distributed among the soldiers. His request was complied with, and now not only sheets of Bible but the hymns "Tell Jesus," "He leadeth me," "God be with you when I meet again," and several others, are given away.

The wages which the common soldiers receive (food and clothing two cents a day while in camp and three cents on the field) does not leave any margin with which to support the families that they have had, and consequently the cold weather has found many hundred homes in Kyoto empty. The women, both Christian and non-Christian, are responding

calls in a most womanly manner. Four day nurseries have been opened, where soldiers' children may be cared for while the mothers are busy; employment is sought for those of the family who are able to work; second-hand clothing is collected and distributed; tickets for free medical consultation are given to the sick. Where the need is extreme rice is presented at once, otherwise tickets are furnished which allow the holder to receive from the headquarters of the society a certain amount of rice each week. Once a month one hundred tickets are given out, which are redeemed at a fixed



CITY LECTURE HALL, KYOTO

date, each ticket holder receiving two quarts in exchange for the ticket. It is a motley crowd of old and young, lame and blind, poor and helpless, who come at such times. Before the society gives clothing a second time to the same family that which was given before must be in evidence to prove that it has been neither sold nor pawned.

The Christian women are most interested in the *Kyo Fu Kwai* (W. C. T. U.). They have rented a building with six sewing machines, and have received cloth from the government supplies, which they are making up into shirts and drawers for the men at the front. The rooms are open every week day from eight until five, and during the noon recess there is time for a short prayer and praise service. Any member of a soldier's family is made welcome, and given a share in the work, and all money earned (they receive seven cents for making a complete suit) is used in aiding the distressed. These Christian women also carry cheer to sad homes by calling and giving practical aid.



Another form of work which has long appealed to women in other lands has grown popular in Japan, *i. e.*, the making of "comfort bags." Many hundreds have been made by the Kyoto Christians. What do they contain? Various articles such as needles, thread, buttons, tooth brushes, tooth powder, soap, towels, pencils, notebooks, envelopes, parched beans, rock candy, and usually a portion of the Scriptures. As each bag contains the name of the sender, some of the bags have received grateful acknowledg-



OHABI BRIDGE ACROSS THE RIVER IN KYOTO

ment from the recipients. The Kyoto women have knit and forwarded to the front several hundreds of "cholera bands" and great numbers of stockings, both a comfort and a hygienic safeguard.

A few weeks ago a Christian doctor, who was starting for the front to engage in Y. M. C. A. work, had his farewell meeting at the Doshisha Girls' School, where he had been a teacher. The pupils presented him with over thirteen hundred blank postal cards, fifty towels, and four dollars in money to use among the men. The same girls are now making scrapbooks, fifty having already been sent to the soldiers by a small Christian Endeavor Society in Kyoto.

Sunday schools, too, are showing their interest. Last year at least the schools gave their contributions to the Red Cross Society. Last the Shin-ai School, in which the contributions are largely of one half and one half mill pieces, gave thirty-five cents to help get books and school furnishings for a soldier's little boy in the public school.

Red Cross Society has over one thousand members in the city. Several hundred members of the Volunteer Nurses' Association meet each Saturday in the Red Cross Building for a lecture on nursing and for practical instruction in bandaging. Many persons who have been graduated by the association are now ready for service as needed.

Woman's Patriotic Sewing Society has a large membership and is also actively at work, as are many other similar organizations.

The lessened demand for goods, together with the high war tax on textile goods, has led to the stopping of many looms, or the reduction of wages paid to the operators. In visiting the factory the same sad story is told, either of no work at all, or of wages so small as to be of no support of the family.

A soldier's wife was trying to support her three children, the baby fifteen days old, by working at the loom for four days a week. One old man, living in very destitute circumstances, asked, in sad tones, "Doesn't a letter come from your son?" In a later visit I saw a man, with a joyful face, took from his pocket a little, dusty shrine the other day, showing a delayed letter, showing

a photograph, which came by the same mail, of his son in company with two Chinese friends.



PAGODA NEAR KYOTO

In another comfortless shed lived an old man and woman, both nearly eighty years of age. The woman was trying to eke out their support, during the son's absence, by selling sweet potatoes at a net profit of one cent a day. She remarked that, no matter how economical she was with the light, it was hard to make a gill of oil last more than two weeks.

In the corner of another shed the father of a soldier was busy weaving a beautiful brocade sash, while the mother reeled the silk and prepared it for the shuttles. The price paid for making such a piece of silk, which when finished would represent eight days of labor, was fifty cents. The mother took from the family shrine her son's last message—a postal card—remarking that as he was in Dalny, where the water supply was poor, she placed an offering of water before the card each day.

In thirteen such homes visited during one afternoon, death had come to take the wife of one of the soldiers and the children from two others, while a Buddhist funeral services for another child prevented the intended call. One old mother had given her two sons to her country's call. The wife of one of these had died, leaving the care of a year old child to be added to the support of three other grandchildren. Even during the call a messenger came to say that another wage earner of the family had been drafted and must leave that night. In all these homes and many other similar ones there is heart-sickening poverty. Of course the needs of the old people, the sick, and the little children appeal most strongly to one's sympathies, and one longs for means and wisdom to relieve the suffering.

The sorrows and distresses, the hopes and fears, connected with war are the same in Japan as in every other land, and hearts must bleed, not only on the battlefield, but also in the homes where there is the waiting in vain for those who never will return from the battlefield. How to alleviate any of this indirect suffering by doing more good than harm is one of the problems which confronts the Christian workers in Kyoto.



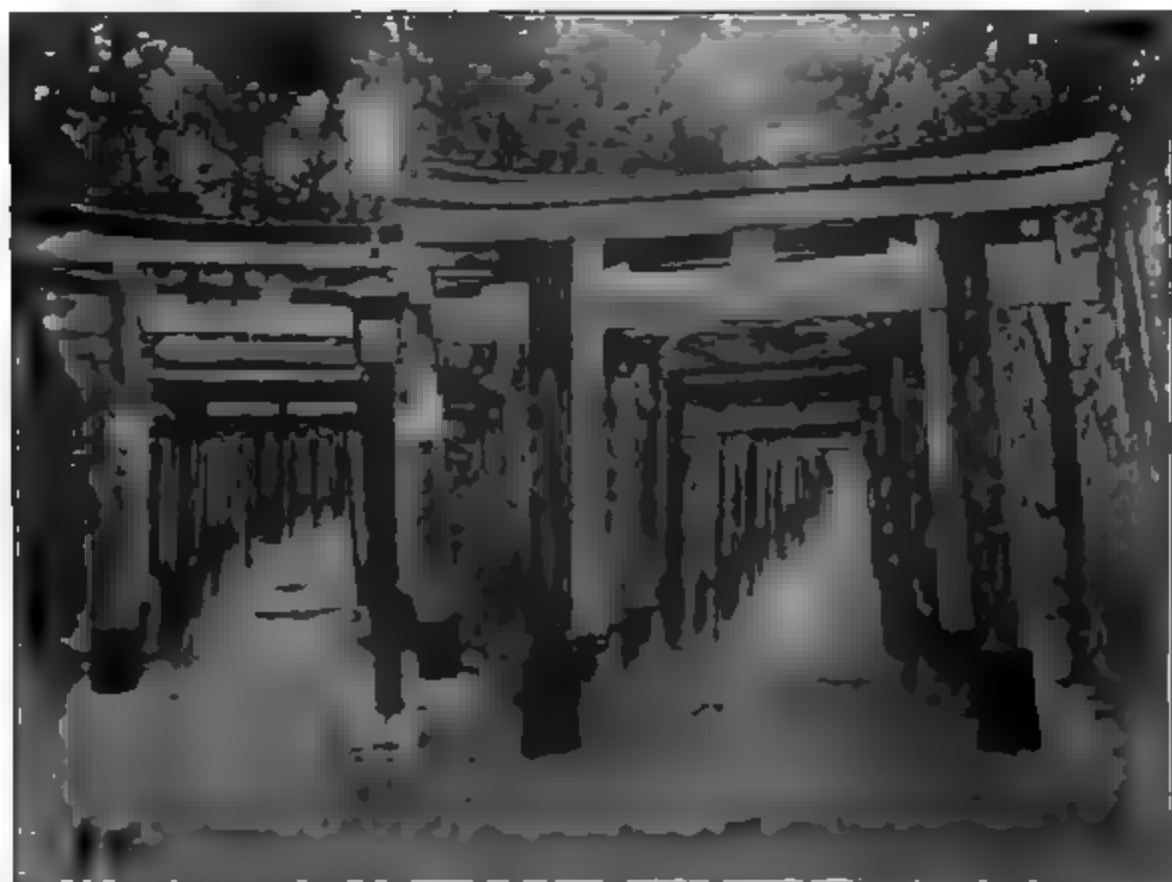
## Buddhism in Japan To-day

BY MRS. ELIZABETH S. DE FOREST

**W**HILE we do not overlook the evils of Buddhism, we must not forget that it has done very much for Japan, especially in keeping alive the religious nature. Bishop Harris says he has found that the most earnest Buddhists, when once converted, make the best Christians. Surely in such cases Buddhism has been a schoolmaster to *bring them to Christ.*

With the Japanese faculty of assimilation, it is now appropriating many Christian ideas and even priests are preaching Christ's thoughts, calling them the teachings of one of the ancient sages. So there is danger of a Buddhistic Christianity, or a Christian Buddhism. Some of its most earnest followers see but little difference, they say, between Buddhism and Christianity and think the former is the better of the two.

One reason why it has had so strong a hold on the people is because all graveyards have belonged to the temples, and with the ancestor worship so



AVENUES OF TORII NEAR KYOTO. GATEWAYS TO SHRINES

universal the family graves were held in respect, visited and adorned with flowers at certain anniversaries and everybody expected at some time to be buried beside his ancestors and have his grave cared for by the priests of the same temple. Any breaking away from the religion of ancestors seemed a decidedly irreverent act. We used to meet this objection more in the past than we do now, for the rising generation are living in a different mental atmosphere.

Then there are many who have not broken away from nominal connection with Buddhism who say they are Christians at heart; like the army surgeon who told us just before he went to the front that he was a Christian and that

he wanted all of his children to be, and while his daughter of sixteen is already one, he was not willing that she should unite with the church because that relationship might bring duties that would conflict with those of the household to which she might go as bride.

#### WHAT BELIEF IN CHRIST DID FOR SOME YOUNG PEOPLE

To-day I have been to see a lot of soldiers start for the front. They are old soldiers of the Chinese-Japanese war of ten years ago. The head of one regiment has a daughter in one of the mission schools and she has been such a trial to her teachers that they were puzzled to know what to do with her until a month or two ago when she became a Christian. Not long afterwards her father was making an address to the school. He urged all the scholars to become Christians as his daughter had done. He and his wife were too old to change, he said, but he wanted all of his children to be Christians, and he should send his other girls to the same mission school as soon as they were old enough.

This colonel was astonished and delighted that Christianity had power enough to make such a change in his daughter. When I bade him good-by, I gave him a little package of Christian books to read on the train, hoping something in them might convince him that he was not too old to accept their truth.

Only yesterday a new soldier was telling how his Christianity had affected him. He belongs to a band of five and has some charge of the other four men. One of them was obstreperous and his superior officer ordered each one of them to strike him. This friend of ours begged for mercy for the offender and said he would be responsible for his good behavior, but the officer said that every command, whatever it was, must be obeyed. The three others struck the culprit, but our friend still refused to do so, and consequently was struck in the face by the officer, and in telling of the incident he said he was surprised at himself that he felt no anger at being struck. He was sure that it was his religion that had kept him from striking the other man and from being angry when he himself was struck, because he would not obey a command that he thought was wrong.



**BIBLE STUDY IN SECRET.**—Malay women, says an English Bible woman, are often afraid to let their Mohammedan husbands know of the Christian instruction they receive. They hide the Malay Gospels which they buy, often behind the picture of Mecca which hangs on the wall in most Mohammedan homes.—*Bureau of Missions.*

## Work in South Africa in Tour and School

BY MISS MARTHA E. PRICE

**M**ISS MARY PIXLEY and I came here last week (see frontispiece) and our two days' journey, made in a wagonette drawn by four oxen, reminded me of the long wagon trip I took in 1878, soon after my arrival, as well as of some shorter ones since. But this mode of travel has nearly become a thing of the past with us, and it is many years since I slept in a wagon. We put a husk mattress in the bottom of our wagonette, two chairs in front to sit in, and the food chest in the back, and had a good time. It was a beautiful moonlight evening, and as the oxen had had a long rest in the middle of the day we trekked on till eight o'clock, then outspanned by the roadside. We had only to let down the front and back canvas curtains and button them, pile up our numerous parcels at one end, and prepare to sleep. We were very comfortable, but as the oxen had to be tied to the *disselboom* and were restless for a while I did not sleep very much. We were up at 4.30, and started on, outspanning some hours later, the hungry oxen soon breakfasting on the green grass. We waited till the boys, our driver, and leader (I forgot to say that they slept under the wagon, having mats and blankets) had gathered dry sticks and started a fire and got a saucepan of water boiling, then we made our cocoa and boiled some eggs before they stirred in the meal for their porridge. We breakfasted in very primitive style, the ground our table, and newspapers our tablecloth, but we quite enjoyed it. After a two hours' rest we inspanned and went on; another outspan came in due time, and we reached here in good season—about five o'clock. We had come safely up and down many long hills, as our oxen are well trained and obedient to the voice of the driver or to the touch of his long whip. The whip handle is of bamboo, and nearly ten feet long; the lash a little longer. To be sure the brake didn't work very well, and at first the trektom chain was too long, and one of the front oxen got his leg over it twice, each time making frantic efforts to release it. But the driver tied a knot in the chain, and cut some wedges of wood to drive in between the brake and wheel, and on the worst hill he tied the wheel with a rope. Then the road is very good, not as in the old time, when in some places we would get out and the boys hold up the wagon on one side lest it be overturned. We passed through one village, and another little collection of houses, but aside from that saw few people, white or black, and some scattered farm-houses and kraals. When after a day's rest here we went on another day to our most northern station we passed through a country having only one

white man's house (and that man has a native wife). Many kraals are scattered over the hills, twenty being in sight at one time, and most of them had from three to six huts each.

We saw quite a good many girls and women, especially when we outspanned by the river, all heathen, only two being dressed. We met many hurrying to a wedding, young dandies decked out with a great array of bright bead necklaces and belts, one having four belts, one above another, and their heads also were adorned. One of these who was by himself asked our driver if he had met anyone as nicely dressed, adorned, as he was. People at home who have an idea that Natal is nearly Christianized would change their minds in passing through the many districts like this. Still the people have heard something of the gospel, I think, and there are little preaching places here and there; we saw one where they might go if they chose. I wish there could be personal work among them—kraal to kraal visitation, and earnest personal talks and prayer. But even with that the crying need would still be a mighty outpouring of the Holy Spirit, to soften the hard hearts and work the miracle of transforming grace.

I wish I could give you some idea of the beautiful scenery. Starting here from a high plateau we wind in and out and down among the hills till we reach the river, then an hour or so along its banks, then up and up again to the Mapumulo Hills; the most beautiful, it seems to me, of all our stations, and that is saying much.

Our two days' stay was a very pleasant one; the people were so cordial and kind it did me good. They embarrassed us with gifts of food, three fowls, sweet potatoes, Irish potatoes, milk and mangoes. It is many years since I was there, but I do not mean to stay away so long again. The native preacher and family occupy the mission house, but a room is reserved for the missionary visitor, and they are very helpful in preparing food, etc. It was a real pleasure to see the preacher's enthusiasm in his work. He told of his success in getting the people at two of his seven out-stations to put up houses for worship and for the school. They had been meeting under the trees. He is planning to go back to school for a year or so, for he feels his need of a better knowledge of English that he may read helpful English books. I am glad he wants to learn more. He plans to come back once a month to preach, and lay preachers will take the services at other times. The deputation were much impressed when here by this feature of our work. These lay preachers that go out from every church to the outlying districts Sunday after Sunday are not employed and, of course, not paid by anyone.

But my principal object in going to this station was to meet our old



pupils—we have had over seventy girls from this station. On the whole I was much pleased and encouraged by what I saw and heard of them. I had not given previous notice, but twenty-two gathered in a little meeting Sunday afternoon after the usual service, all these being members either of the church or preparatory class. All seemed pleased with my suggestion, that in order to keep them more in touch with the school and us with them, a yearly or half-yearly letter be written them and replied to by one of their number, and they chose the very one to write whom I had in mind as specially suitable. I was very glad for the little quiet talk and prayer with them, and for this promise of beginning what I hope may prove helpful to them and us. Next day I visited three homes, two of the married ones, and it was good to see those happy, Christian homes. The husbands are both lay preachers. In one home was a dear little baby girl, in the other were four children, the eldest a girl named “Nokutula,” “with peace.” “That is a good name,” I said. “Yes,” the mother answered; “I call her that because of the peace God gave me in my heart after my sorrow.”

Near most of our stations are now police camps where several “mounted police,” as they are called, are stationed. These are usually young men far from their homes. It is a lonely sort of life and not a few of them, as we have sad reason to know, seek diversion in sin. They scorn these black people, yet are not ashamed to make them partners in sin. Of course the government would not allow this (yet I can’t think they are wholly ignorant of it), but it is almost impossible to convict the evil doers, the people wronged being afraid or unwilling to give evidence. Yet in face of these and similar things many colonists talk about education and the missionary spoiling the native. The smoking and drinking and Sabbath breaking and gambling which the thousands of natives in Durban and Johannesburg see in so many of their white masters are doing them incalculable harm, and these evils are increasing among them.

The term of school which closed in December was a quiet one. We are specially thankful for the good health enjoyed—not one case of serious illness. I had about the usual number of new kraal girls, thirty or over, but fewer than usual of the old ones came back, so I averaged about seventy instead of ninety as sometimes. There were seventy-two in the higher department most of the time. It seemed to me I had rather more than the usual disappointments in my department. I had to mourn the taking away by the magistrate, at the request of heathen parents, of six girls in whom I became especially interested in the short time before they were taken. Hlupekile came from only two or three miles away, a grown up girl in her heathen blanket, never having been allowed even to attend the Sunday ser-

vices near her home, her father saying he would spear her if she went. She seemed really in earnest in wanting to learn and to "believe," and the desire became so strong at last that she ventured to run away, hoping we might protect her. So we should have done, had not the magistrate prevented. Her mother came for her first, a hideous old virago, very violent in her anger. It was the free afternoon and nearly all the girls, drawn by her loud talk, gathered around in the front yard. The girl stood quietly just inside the door and some of us kept by her side, the mother just outside, knowing she could not forcibly come in, but all the more furious. It was quite a scene, and it was just as well, perhaps, that we could not understand all her



INANDA SEMINARY BUILDINGS

words. She brandished her arms about threatening to strike us, but always stopping just short of touching us. At last she went away, but early the next morning the father came, quiet and more civilized in appearance, but just as angry, as the glare in his eyes showed. He listened, however, as I explained over and over again why I did not think it would be right for me to tell her she must go home, or to allow him to come in and take her. I said although she was his child he had no right to hinder her from going to the chapel to hear the Word of God, or to hinder her from learning, and I could not help him to drag her back into the darkness from which she was trying to escape; that I might not be able to help her, but I should try.

He went to the police camp near by, and came back with a letter asking us to deliver the girl to the father. I replied stating our reason for not doing so, but as I feared, the father went to the magistrate, and a letter came from him summoning the girl to him, and he sent her back to her father, telling her she might be put in prison if she ran away again, and that we might be

n prison for harboring her. I did think, after my letter to him about might at least have told the father he must not forbid her to attend the ay service, as he is a professing Christian and not opposed to our work. re pretty well acquainted with him, but he seems to think it is never or wise for a girl to run away from her home. I see that he has some on his side, but cannot agree with his conclusion, and he is really ing us more than some non Christian magistrates have done. Some he ground that they will not remove girls from schools only when they way to Durban or other places. The law quite justifies such a course, says they must in all cases consider the welfare of the girl. I suppose agistrate thinks he does; that is where we differ.

other four I cannot speak of in detail; they came together, and were us nearly three weeks. I had just got their second suits of clothes and put on. Two of them were among the most promising I have ad, learning so quickly that I saw they would be able to read the Zulu ment by the end of the term, but alas! they too were taken in the same Poor girls! they said they should try again next term. If they do, I attempted to devise some form of the "underground railroad" rather them be taken away again. They were allowed, however, to attend ices near their home, so their case was not quite as bad as that of the ne. I cannot forget her words and look when I was trying to show at she can be a Christian at home even without learning, or dressing, ending service. "Yes," she said sadly, "but it is very hard when one t hear anything of the word of the Lord." She has been here once to get some medicine, and she had on one article of clothing, a ise. A heathen girl was with her, probably to watch what was said, id not think it best to take her to my room and talk and pray with her wanted to do. I could only say a few words, and ask her if she was eeking the way of the Lord, still believing. She said "yes," but she he same sad look.



## How?

"The weary ones had rest, the sad had joy  
That day, and wondered how?  
A ploughman singing at his work had prayed,  
'Lord, help them now!'

"Away in foreign lands, they wondered how  
Their simple word had power.  
At home the gleaners, two or three, had met  
To pray an hour."

—*Prayer Calendar.*

## A Part of the Indian Archipelago Seen from the Morning Star

BY MRS. GEORGE GARLAND

**E**ARLY on the morning of Saturday, October 15, we left our re anchorage, and the ship picked her way daintily among the shoal at last being clear of the reef close to little Langkai Island, about eight o'clock. We continued to sight many small islands, some high enough to be interesting, and near enough to be plainly seen in all the greenness. Two of the prettiest which we saw that day were the most unpronounceable—Kondongboli and Kapopo—sang on the edge of the reef along which we sailed. All these little islands are known as the Spermond Archipelago. Now I have a realizing sense of what an archipelago really is. Just at night heavy squalls set in, and the captain was out practically all night. About eight P. M., when the rain was pouring in sheets, an every roll of the ship sent down torrents from the top of the house, I put on an old dress and had the luxury of a bath in all the fresh water I wanted and no one who has not bathed in condensed water and very little of it can appreciate what that means. The torrents flowed down over me like a waterfall, and I went to bed a little later cooled and refreshed. But we find that in trying to catch fresh rain water in a barrel, for use, there is one great drawback with such a vessel as this—the soot and cinders from the smoke stack spoil it all, for it comes to our pitchers very grimy in hue, and after twenty-four hours it has a disagreeable odor, so that it is pleasanter to use the oily, condensed water.

We had a funny time getting ashore, for there was so high a sea running that it was impossible for our boatmen to reach the proper landing, and after a tempestuous row, with more or less water coming into the boat, we had to haul up alongside the water boat, at the side of a partially built wharf, which was nothing more than a skeleton of iron and stone, and then with the boat tossing up and down like a cockle shell, to scramble, hauled up by the captain and Michael, across the casks of the big boat, then up the high face of the framework, watching for our chance to be pulled up when the big scow rose on a swell, so that we might more easily reach the hands held down to pull us up.

From our landing place we footed it up to the consul's office, where the captain had some business, and as we passed the dingy buildings and warehouses, which look as though they had stood for ages, and never suffered

cleaning, the clerks and loungers came out to stare frankly at our party, for Americans are an unusual sight in Macassar, and our party of eight must have been very interesting. We took a crosscut through a side street, which was occupied principally by an open sewer, just such as there used to be in Havana. We walked along rather precariously on the narrow stone edge of the deep gutter or trench, and hurried as fast as we dared past the vile odors from the sluggish stream below. On the streets proper these sewers are lightly covered with planking, which is more or less unstable, and affords many stumbling places for the unwary; but fortunately we had no more walking to do, and as soon as our business at the agent's was over we took two carriages and set out to see something of the town. . . . Our driver was presumably a Javanese, as we have been told that most of the work here is done by Chinese and Javanese, as the natives of the island are both lazy and dishonest.

The distinguishing feature of the Javanese dress seems to be the turban of light weight Java cotton, sometimes of most attractive coloring and quaint design. This cloth, when designed for turbans, is woven in small pieces, just the right length for use, and often with fringed ends. The more elaborate patterns are sometimes used for trousers, with a kind of upholstery effect. With these upholstery trousers is worn a loose white shirt or no shirt at all, according to one's occupation, and then in addition to this costume, which, after our sight of so many unclothed brown people, would seem quite enough for respectability and comfort, many of the more "toney" men wear a more or less brilliant Java cloth, sewed together like a roller towel, draped over the right shoulder and under the right arm, and left to hang in long and not ungraceful folds. When the sun is too hot this cloth is drawn up from behind over the head like a veil.

All these native Jehus drive furiously, so we had taken the precaution of having the consul's agent tell our men to drive more slowly, that we might see the sights. The rude harness was furnished with reins of rope, and the constant and furious cracking of the whips, which did not seem to disturb the equanimity of the horses in the least, was accompanied by the shrill sound of the policeman's whistle, which each driver held between his teeth, and blew with but little intermission to warn pedestrians of our approach. Some such warning would seem very necessary, for the road, not very wide at best, has no sidewalk, and at some points between the boothlike shops is crowded with a dense throng, through which these drivers make their way in rather an alarming fashion. But that insistent whistle was more trying to one's ears than the bell of an electric car, and when there are a number of carriages, all with their whistles sounding, it gets to be exasperating.

We drove at first through the lower streets of the town with their shops of every description, nearly all entirely open lower stories in the white-washed buildings. The houses occupied by Chinese were usually furnished with blue blinds, and were also inscribed with Chinese characters in many cases. Such a heterogeneous mass of wares of all kinds. The fruit shops and vegetable booths were the most pleasing of course, but the Chinese shops where were displayed the Java cloths, hanging overhead and filling show cases, with all kinds of dry goods used by the Chinese, were interesting. But the curious way in which the wares jostled each other was the funniest thing; and the shifting crowds, which came so close to our carriages, were most amusing to watch. Here, for the first time in one of these Eastern towns, we were not beset by beggars. And we saw more women than at other places—women clad only in a strip of cloth, which they seemed to hold about them in some mysterious way, and which, held over the head with upraised arm, served as veil when it seemed desirable. The women were all of erect figure, and often carried heavy burdens lightly on the head. There were the Chinese women, too, clad in their own style of dress, and swarms of children everywhere—little happy-go-lucky, naked creatures, allowed to go in nature's dress until eight or nine years of age, apparently. Everywhere the children impressed us with their jollity; there were none of the sad, young-old faces which we had noticed all the way from Port Said, and although the lower streets were dirty enough they looked comfortable and contented.

Only a little way from the dirt and noise of the shops we found ourselves going through wide, hard roads, with prosperous looking houses, magnificent shade trees, and little gardens. Long vistas of shade opened before us, and here and there were cattle feeding. The Malay houses were built on stilts, just as in the picture postals from Singapore, only much more neatly fashioned and finely finished, where the proprietor was in good circumstances. These stilts are a precaution against reptiles and dampness. We passed many Chinese houses, some evidently of "the rich and great," for they would bear many signs of prosperity. One, in particular, was set far back in the midst of gardens, and the massive gateway was guarded on either side by dragons. It looked like an illustration taken from a Chinese fan. There were Chinese joss houses, too, and a large Chinese cemetery, with its enclosures all built in the shape of a graduated horseshoe, and all facing in one direction. We could just see over the wall surrounding this burial ground. We met many Malay policemen in the uniform of white trousers, dark blue coats, red collar and cuffs, and dangling sword.

The watering arrangements in this town were simply managed. It is

evidently the law that each householder shall water the road before his own premises, and everywhere we saw the women, boys, and even very little children, carrying containers of water from which they were busy sprinkling the roads. Sometimes the container was an empty kerosene tin, large and square, from which was dipped the water with a small gourd, to be thrown with a wide, sweeping motion across the road in a generous sprinkle; sometimes it was the leaf of what seemed to be a species of palm, shaped round cleverly into a semicircular container, which, filled with water, would last for several sprinkles. This mode of watering seemed much more effective than that employed at Malta, Port Said, or Ceylon, and it was pleasant to see even very little children helping their elders in the task. We passed many wells, apparently deep, and very wide, with a whitewashed wall laid up around them, where the women were busy drawing up water and filling the leaf containers or jars, and at the same time indulging in a dish of gossip.



## Centers of Light in Spain

In a most interesting letter from Rev. Wm. H. Gulick, written February 18, 1905, we find account of the work done by eleven girls trained wholly or in part in the International Institute now in Madrid. We copy the story of two, which fairly represents the work of all:—

**SUSANA MARQUÉS.**—This young woman is the daughter of the pastor of the church in this city. She was born in Bilbao and at seven years of age entered the Institute in San Sebastian, where she had practically a second home for eleven years, and was enabled by this training to secure the government degree of bachelor of arts. In due time she was called to take charge of the flourishing school for girls in her father's congregation, which post she has occupied for about five years. As the school is in the same building with the chapel it has enabled her, while conducting with marked ability and success her section of the day school, to give important help in the care of her father's house, which for several years was largely dependent on her efficient management, as her mother had long been dead.

Like most of the girls who have graduated from our Institute she reads English easily and speaks it slowly but with a particularly clear and pleasant pronunciation and accent. The knowledge of this language has been of distinct use to her in the school, as there is a special demand by the artisan class for the knowledge of English on the part of their children on account of the large number of English business enterprises which exist in and near the city.



Dona Susana is a leading member in the Christian Endeavor Society in the church, and in all the church work she has been an indispensable aid to her overworked father. Of a winsome disposition and at the same time of decided executive ability, the church and schools are permeated with her influence and would greatly miss her presence amongst them.

**ELVIRA MARTINEZ.**—Dona Elvira is teacher of the kindergarten and also of a part of the older girls of the school. Her family has for years lived in Bilbao. For several years she also was a student of the Institute in San Sebastian. She was a good student and with a bright and sunny temperament and has developed a marked gift as a teacher during her four years of service in Bilbao. She is one of those delicate young persons who, without flurry or noise, succeed in so interesting and controlling the young people under her charge that the best of discipline is maintained in the midst of the most unfavorable circumstances. She has fully accredited herself as a competent teacher of girls and young children and well merits the position of full teacher in any school. It has long been my wish that I could have had the funds to pay her what she is really earning, but which she has not received.

She, too, is an earnest Christian Endeavorer and has been an influential member in that society in maintaining the activities of the young people and their interest in the church work.

The efficiency of Dona Susana and her colleague, Dona Elvira, in the different departments of Christian Endeavor work, under Senor Marqués' direction, has procured for that society a special and well merited reputation for its hold upon the young people.

This terminates the list of the women, younger and older, the maintenance of whose work at the different stations is especially sought by us from the Woman's Board. In every one of the schools the Scriptures are systematically and daily taught, and the parents are always told that the religious instruction is frankly and positively evangelical. We have no misgivings whatever in asking for them all the special interest, prayers and help of their more favored sisters in the United States, and we most heartily thank those who have hitherto taken this interest in them.

It will be noticed in this review that almost every one of the persons mentioned has received her education in one or another of the schools of the mission and her higher education in the International Institute.

And this leads me to repeat, as the closing comment on this department of our work, what at other times we have had occasion to say, that it is clear to us that one of the most important evangelistic agencies in Spain is the common schools connected with the different churches. In the first place,

they are absolutely needed for providing an education under evangelical influence for the young people of our congregations; and in the next place, they are the most efficacious agency in attracting to the evangelical centers the parents and friends of the children who are not originally of our people but who form a very considerable percentage of the school and who otherwise would never be brought within the sound of gospel teaching.



## A Library in Turkey

BY MRS. W. S. DODD

**A** CIRCULATING LIBRARY in the far-off town of Talas, in the strange, wild country of Turkey! What is it like? You must not imagine a solid stone building with an imposing entrance, or even a well fitted room set apart for its use. You must not picture to yourself a fully equipped library with a staff of efficient helpers all ready and eager to make the building a center for students and readers. No, my library began its life in a small drawer of my desk; next it moved to a narrow shelf in my closet, but now it not only fills the shelf, but overflows into two desk drawers. Only one missionary mother, with a blank book and a penny pencil, is needed to keep the record.

What are the books found in such a modest library? Have you forgotten the names of *Jessica's First Prayer*, *Christy's Old Organ* and *The Lighthouse Keeper*? To be sure I have Stalker's *Life of Christ*, Van Dyke's *Fourth Wise Man*, and others, but all counted they make a pitifully small list and I have to cover my deficiency with tracts.

Why do I not buy more books, perhaps you are asking. I would buy more if I could, but in all this wide region of Asia Minor there is only one Christian Publication Department and that is in Constantinople under the American Board. It cannot help me any more than it does, for it is heavily crippled with debt.

Though my Circulating Library is housed in such a small space, it numbers perhaps from two to three hundred regular readers and scores of others scattered over the villages and towns near by, who read whatever I can send them. Friends, calling on me from distant villages, are sent away with a package of tracts, promising to use them in their own villages. In our big hospital one young woman is our agent in the women's ward and strives to rouse an interest in reading, tries to teach those who cannot read, and tactfully distributes leaflets and books to those who can. A young boy in the

men's ward does the same kind of work among the men, often choosing for ignorant patients special chapters in the Bible to be read. This earnest whole-souled boy, James by name, loves to give out books in the market to the young men in their shops. He says he can give out all I can furnish him. They know him well and often hail him with the cry, "What have you for us to-day?" A young schoolboy furnishes books to the boys in the school and he says that the boys are so anxious to read that they almost snatch the books out of each other's hands and beg to send some to the parents living in distant villages. The twenty servants on the compound wait eagerly, week by week, for the new things we issue. My fifty members of my Mothers' Society get their share of reading matter every month. The Bible reader has begun to distribute books among the women in Tala.

Through the generosity of my fellow missionaries we are beginning a small circulating library in three of our out-stations. Already I have heard of an enthusiastic reception of the books in one of the places. Time and paper would scarcely permit me to tell you the many different ways we find to distribute books and leaflets. I used to think the people did not care to read, but now I find them intensely enthusiastic, waiting and longing for what we can give them. We have heard and are still hearing so many encouraging things, we daily thank God and take courage.

Perhaps you are asking how we are able to keep this number of readers supplied, since we have no printing press, no publishers to keep us stocked and no grant of money to make the work easy. It was a weighty problem at first, and I had many discouraging days when I thought I could never succeed; I could find no good translators, no one seemed to know how to write well, or even to spell correctly, except those who were too busy to help me. Now, we have succeeded in finding two quite good translators who, though busy teachers, are willing to give of their spare hours to this work.

Our station secretary laboriously and carefully prints by hand, every word of the short story or article and strikes off copies on the hektograph. We are obliged to have it printed, for we found that our readers, who are most uneducated people, could not read easily the written article. After the copies are struck off each copy has to be carefully inspected to see if it can be read. All illegible copies are given to a young man who writes over the indistinct words in ink. For the binding of the leaflet we simply tape them together with a few stitches. Although our printing and binding establishments are so crude and incomplete we are thankful that no censorship hampers our movements. So our printer is Mihran Effendi Chalikian and very often I am obliged to be both binder and publisher. Being the daughter of a publisher, it is a great joy to me to keep up the publishing business.

this distant corner of the world. We manage to issue a story or some helpful article every week, and as eighty copies are struck off each time, we can furnish, weekly, eighty people at least with something new each week. We choose stories that will teach what true, pure, devoted Christian living is, and our aim is always to draw our reader closer to our great Lord and Master.

But as someone has said, we are only playing at the edges of this publishing work, for where we can reach only two or three hundred with these tiny publications, there are thousands more whom we never even touch. When we think of these thousands waiting for the word, and of their empty, wicked lives, we long to send to them the helpful, inspiring thoughts of the noble Christian men of the world. Would that we could give to them the stirring, ringing words that Meyer, Spurgeon, Murray and Moody have sounded forth in America and England.

Cannot rich, free America do something for poor down-trodden Turkey to lift up the people of the land into higher, loftier planes of thought and to teach in attractive ways what Christian living is, and what God expects of his children dwelling in this world?



## Missionary Letters

### TURKEY

Miss Claribel Platt tells us pleasantly of Christmas cheer in Marsovan :—

THE children's Christmas tree on Christmas Eve had to be postponed until the evening of the 26th, because of the sad news that one of the Armenian teachers of the college was thought to be dying. It came like a thunderclap in the midst of the rejoicing; but fortunately there was a more cheerful report early on Christmas morning, so the boys went on with their plan of singing a Christmas carol at the various missionary homes. When I heard the first notes of their song about six A. M., I said to myself, "Surely there is better news or they would never come out and sing so cheerful a song." So our Christmas began with real rejoicing. The girls had prepared a song also, and as they had been told not to sing it on Christmas morning they made their plans to sing on Monday morning. I had been warned that I should be ready to come out on the balcony at the first notes of the song, as the girls get up very early and light the whole court with candles. They come down in white dresses and stand around the fountain (which is also brilliant with candles) and sing, with a candle in their hand. The rest of the girls were on the balconies, wrapped in heavy cloaks or blankets, to

hide the deficiencies of their toilettes; and really it was a very pretty scene. Later we were serenaded by the orphan girls and also by the missionary children; so we received our share of attention. I wish I could say as much for the quality of the music as for the general picturesqueness of the scene; so far the boys sing very much better than the girls, which is rather a blow to my pride. It is wonderful in how many ways this college and the other institutions here are educating the people, even those who have never been within their walls as students. One realizes that here in the interior as one could never do in such a city as Smyrna.

Last Sunday was the day of prayer for schools and colleges, and it was a good day in both institutions. We in the girls' school had daily meetings during the week before, and have had several meetings since, and I believe there are many girls who realize now, as never before, their need of Christ. There is undoubtedly a widespread interest in spiritual things, and I have great hope that before the year is over there will be many definite decisions for Christ. There have been several already, but the work is not done. I think that there is not so much worldliness among the girls here as in Smyrna. To me they seem more easily reached; and I thoroughly enjoy my Bible class with the seniors and juniors, and my turn at leading the Wednesday afternoon prayer meeting (attendance at which is optional), led by Miss Willard, Miss Ward and myself in turn.

We have been so eagerly watching the progress of the evangelistic movement in America. I was glad to read that Rev. Mr. Dawson was going to visit a large number of churches, and I hope the results may be all that we could desire. That would solve every problem of the missionary societies, would it not? all, at least, relating to men and money. There would be no lack of volunteers and no lack of funds to send them. God grant that there may be a great stirring up of Christians at home and abroad.

From the school at Adabazar Miss Farnham writes:—

I remember that you told me that it was a good plan to write one letter a day and so not get behind. Now I do write one and sometimes more than one and still I am behind. The kind of letters I write do not count. Some poor miserable soul comes in and says, "I have not heard from my son or daughter for months, won't you write to someone and find out about him or her?" Well, I just can't say no, so I write. Then another poor miserable wretch comes and says, "We have no bread, can't you find me some work?" So I write to the ladies in Constantinople and then I must get a teskere and send the woman off, etc. So my spare moments all go and after a busy day I am so weary that I can hardly undress. I wonder what I have done besides

school work! Our holidays began last Friday; I mean by this that school closed. Miss Riggs went to Constantinople. I am glad she can get away and she is so fond of her brother's children that it will be a real holiday for her. Miss Kinney and I had a Christmas entertainment for the children in the kindergarten. The most of the work came on Miss Kinney, but it was in our building we had a house full of people and someone must give, so my tongue wagged on in Armenian. I wonder why our tongues never give out!

The church services are now in the new building, and what a relief it is to us. We just had no Sundays before—every Sunday we had from three to five services, and with sixty girls to keep still it was very trying. I spent the whole day in reminding the girls that they must not talk loud, must not run or walk, and I felt so sorry for them. However, it was a good lesson. The people are so delighted to have a place of worship. I could only think of the dedication of the temple the first Sunday the service was held there. The building is still unfinished so it was decided not to dedicate, only to have a "praise service." The heartiness with which the first hymn was sung told of full hearts. Though we are having a very hard winter and the people are poor, still there was a special thanksgiving offering of five Turkish liras. This was from the poor people. One of our merchants gave twenty liras for seats. Another gave thirty for the doors, still another ten for the glass and a man came from Nicomedia to cut and set the glass. He worked till midnight—Saturday night—to finish.

I am sure if our good friends who have helped in the work could have seen and heard the real sacrifices made by the people here they would have been well satisfied. Several persons gave a small sum of money for their children so when the children could understand they would feel that they had a share. One incident was quite amusing. The husband of one of our students gave two liras for each of his little girls, one ten, the other eight; they have a boy only three so he gave one for the boy, but the people said it would never do to give two liras for a girl and only one for a boy, so then he had to give another lira. He had only planned to give five for the three, but the church got six.

We have been greatly favored this year in having no serious illness; no one has been ill enough to cause anxiety. The Armenian teacher was quite ill for three weeks with pneumonia, but we got on very well as one of our students came in for her lessons. We have a large and very interesting class of seniors, twelve in number, and all excellent scholars but two. We do not know what we shall do about assigning parts in the commencement exercises. We can have only six essays, so there will be four broken hearts.

These girls are not like American girls; they love to read essays and so it is a great disappointment. Most of these girls will be teachers, we hope, and those who do not expect to teach will be in families where they can and will have great influence. We hope and pray that it will be of the right kind. I was greatly encouraged this summer by the experience of one of our graduates. She was a Gregorian and not a thoughtful girl, as it seemed to us. She married a Protestant and has had three children who have died when only a few months old. She said, "I thought at first I could not love God when he took my children, but I love him more. He seems so near." She united with the Pera church and the committee said she had a deep experience. She said, "I did try so hard when I was in school to lead a Christian life, but it was so hard for me." She is such a nice woman. So our Father leads them in a way that we know not.

#### CHINA

In a letter to a friend Miss Worthley shows us a side of missionary life which we cannot adequately realize—a side we should try to keep in mind as we think of them and their work:—

I do not think I have told you much of the inner things of missionary life, perhaps because it is so hard to imagine these conditions from your distance, that it takes a long time to make the commonest things clear. I used to fancy at home that the very work on the mission field would keep one's spiritual life up to concert pitch, that once in that service one would be immune from certain temptations that clog our way at home, but I came to find that the missionary life is a very tempted life. Not in all the old ways, perhaps, but in new and subtler ways. Fancy yourself not going to church more than four or five or a dozen times a year to a service which really feeds your soul, and only once or twice a year to a real, reverent, quiet communion. I thought of you last Sunday in church, and laughed to myself to think what you would do to the good but over-social women among whom I was sitting, trying to keep a semblance of order without giving too much offense. There was a large congregation, one hundred girls in front who are always orderly, then a goodly number of well behaved church members, and besides that some forty untrained women, each with a minimum of one crying or crowing infant, and usually a number of others in slightly larger editions, whose function it is to roam about at will during the service. These women have never been in an audience of any kind all their lives, and they have no notion that an exchange of neighborhood gossip has any effect whatever on anybody else except the parties concerned. They made sundry excursions to the wings on an incredible number of errands during the service, and each time one got up half a dozen of her neighbors



rose, and she must turn and bow and bid them be seated. They never fail in courtesy so far as they understand it. Then hosts of things are always happening, such absurd things. I remember how I was impressed the first time I attended Chinese church at the sight of the pastor's seven-year-old hopeful partaking of tiny clams all through the service, and scattering the shells on the floor. Last Sunday was worse than usual, for two small boys took to playing tag in the galleries, and a whole crowd of women and youngsters came chattering and chattering in during the midst of the sermon, and an aspiring prima donna of eight summers sang seraphically during the last prayer. The poor, dear, old lady who sat beside me and held my hand means well, but is fearfully asthmatic, and she was obliged to make frequent hasty and explosive exits in a perfect spasm of coughing. There was a rabble from the street talking aloud as they stood in the back of the room, and there were other unspeakable things—but I will spare you. I wonder how a New England pastor would have enjoyed preaching to that audience. There were plenty of worthy, good souls among them, but I went home with a confused realization that I did not know one thing poor Pastor Bang Ho had been trying to say. This is hardly a fair sample of a Chinese church, because we live in a very poor quarter and it was a worse-behaved audience than usual. However, it is the church I attend every Sunday except in summer. I never expected that the greatest cross on the mission field would be the lack of spiritual food and the privileges of the sanctuary. Perhaps you can see how it is, that unless in our own personal life we keep very close to God, we are in great danger of sinking below the level of our teaching, “of living fifty and professing one hundred,” as Mr. Holden says. To be sure there is wonderful compensation in the fact that we are associated in work with strong earnest Christian men and women. As someone said to me this summer, “We never have to spend time with trivial people.” And deeply do we need all the inspiration that comes from these sources; for, if you are not armed with the full armor of God, there is danger that the very heathenism you came to conquer may, in some of its subtler phases, conquer you. Campbell Morgan said this was the saddest verse in the Bible, “Having no hope, and without God in the world.” It is such a picture of a heathen land. And there is a danger that the hopelessness of heathenism—the unfaith in God and especially in man—will eat at the missionary heart. Not that I think for an instant that these things need to be. I believe that the missionary life should be and is the gladdest and most abundant life in all the world, and nothing, nothing thinkable, would induce me to give it up, except the definite certainty that it was God's will for me. But it is only as Christ's hold on our lives is strong, and his message is the dearest thing in life to us, that the mission field has anything at all to offer.

# JUNIOR WORK

EVANGELISTIC                      MEDICAL                      EDUCATIONAL

## Helps for Leaders

### The Association of Young Girls to Work for Missions

BY MRS. J. O. MEANS

A RECENT number of the French Protestant *Journal des Missions* relates the story of a unique missionary society, which has its headquarters in Paris. Its name is given above and describes its character. Other young girls may like to know what some of their friends who have crossed the sea are doing. One day some among them asked another, "What can we do to help the *Societe des Missions* by personal work and by our means?" They formed an association, each member of which engages to give three times a year a piece of work, or the price of which has been paid for it by a purchaser. The articles not thus sold directly to the maker are taken to the president, who advises about ways of disposing of them. At the same time the Association takes orders for children's clothing or for fancy work. The rules require that every article, however simple, must be well made.

It was in 1892 that the Association was founded, and it enrolls to-day over a hundred and eighty-one members, of whom thirty-two are recruits of the year. The results reached appeared at the annual meeting, on the fifth of last March, held in the Paris salon of a hospitable friend of these maidens and of missions. The President, Mademoiselle Estelle Monod, daughter of the Rev. Gustave Monod, had prepared the report of the year, and it was found that the receipts had amounted to eight hundred and forty-five dollars of our money. A goodly sum; yet the associates were sad. It was one hundred and thirty dollars less than the preceding year, and they knew they had worked as much as before. Plainly, the zeal of their clientele was not equaled their own; the supply had been greater than the demand. However, the disappointment of these devoted girls did not last long. Their kind hosts arranged a sale of the remaining articles, which soon made up the lacking sum.

Our American girls look to Paris for "the fashions," and there may be some of them who would think this new and beautiful fashion worth following. The simplicity of the organization, the moderate demand upon their purse and time, and the amount accomplished make it an excellent model.

# OUR WORK AT HOME

## Our Daily Prayer in June

WHEN we realize that the course of study in Euphrates College extends from the kindergarten through primary, grammar and preparatory schools to real college work, and that more than a thousand pupils are studying in the various departments, we shall see how great is its opportunity, how important that its wide influence should be truly Christian. The college provides teachers not only for our village schools, but for Gregorian, Catholic and German schools, and even for other mission stations.

Miss Daniels is principal of the girls' department, over five hundred girls being under her oversight. She has just been at her home in Franklin, Mass., for her year of furlough, and sailed May 10, returning to Harpoot. Miss Barnum is an efficient teacher in the college, and has taken Miss Daniels' work during her absence. Miss Huntington, Miss Platt, and Miss Wilson are a strong and happy partnership, working zealously together to make intelligent Christian women of the girls under their care. Miss Huntington plans to take her furlough after Miss Daniels is back at her post. The kindergarten grows apace under the care of Miss Platt. One little lad told his mother, "When I do wrong Miss Platt does not scold me as you do, but just whispers in my ear, and it makes me feel awfully."

Miss Seymour, greatly beloved, has returned to this country to make her home after many years of most faithful and fruitful service. Miss Bush, for more than thirty years the companion of Miss Seymour in touring and evangelistic work, is now in America for furlough. She does not take her rest in idleness, however, but has made many addresses, and has stirred many hearts with a new sense of the needs of Turkey, and of our own slothful and sinful falling short of duty that we do not meet that need. She expects to return to Harpoot next autumn, taking with her a young woman as associate and helper. Mrs. Barnum, who makes very many calls, has grown to have a place of much influence among the women of the city, who come to her in great numbers for help in all kinds of need. After more than a quarter century of service in Turkey Mrs. Browne feels that the needs of her children will detain her in this country. Mrs. Knapp finds most of her time and thought taken by her own children. When is the work of a

mother done? As the wife of the president of the college, Mrs. Riggs, daughter of Dr. C. C. Tracy, of Marsovan, finds endless opportunities for helping both teachers and students. She helps in the "brides' meetings" for young married women, and also in the oversight of the orphanages. Mrs. Carey has introduced lace making among the needy women, and the steady employment and the wages it brings are both a blessing. Mrs. Atkinson, wife of the physician in charge of the medical work in the city, herself a trained nurse, is rejoicing in the advent of a little one into her own home.

Miss Lord is principal of the American School for Girls at Erzroom, with one hundred and twenty pupils. Dr. Stapleton has built up a wide practice among women and children, and she leads the Sabbath school for women and girls, which has an attendance of about ninety Protestant and Gregorian women. Miss Bushnell is the associate of Miss Lord in the school, and she took the work of the principal during her absence. Miss Bushnell will soon come for her furlough.

The girls' high and boarding school at Mardin enrolls forty-eight pupils, of whom twenty-six are boarders, the others being day pupils from the city and the orphanages. Mrs. Andrus, for many years at the head of the school, has given up much of the care, but she still holds two classes with the seniors. Miss Fenenga is taking the care most ably, though she feels the need of a larger teaching force. Miss Graf makes the kindergarten so useful and so charming that the parents wish it could go on continuously all the year. Mrs. Dewey, now a widow, has been matron of a school in this country for the past year, but she hopes the way will open for her return to Turkey. Mrs. Thom takes much responsibility for the care of the orphans gathered in Mardin.

The Bitlis Mt. Holyoke School has eighty-nine pupils, thirty-seven of whom are in the family, coming from homes both Protestant and Gregorian. Miss Knapp, an enthusiastic teacher in the school, so exhausted her strength that she has been obliged to spend many months seeking rest and health in Colorado. We are glad to say that she is markedly better than last year. The two sisters Ely have given their life to Bitlis, and beside their far-reaching work in the school they have done very much that is directly evangelistic. The whole city in the heart of Koordistan will be a different place in years to come, because of the work of these two devoted women.

Mrs. Cole gives much effort to the women about her. Reasons of health have compelled Dr. and Mrs. Underwood to remove from Bitlis to Erzroom. Mrs. Raynolds, who has been as a mother to hundreds of orphan boys and girls made orphan by Koordish murderers, will probably come home this year. May her rest and refreshment be equal to her labor! Mrs. Usher, with little ones of her own claiming her first thought and time, is a constant power and help in the work of the mission. The boarding school has enforced the rule to take no free pupils, yet the attendance has been two hundred and twenty-six. Miss McLaren is the efficient principal of the school. Miss Norton has charge of two kindergartens, with seventy-nine

pupils. Many more children are eager to come, but she has no place to put them.

The work in the South China Mission grows rapidly, and more helpers are sorely needed. The girls' boarding school has twenty-six pupils, and some others come in for day study. In the absence of special teachers Mrs. Nelson has added the care of the school to her other work, and the spirit of the students is excellent, and the number well sustained. One or two workers to give their whole time to the work are imperatively needed, not only to relieve Mrs. Nelson—long overburdened—but for the good of the girls. Mrs. Hager is now with her husband in America on furlough.

The mission in Austria is carried on by two missionaries, Dr. Clark and Rev. Mr. Porter, with their wives. The headquarters are in the old city of Prague, and it has fifty out-stations, with eighteen churches with 1,497 members.

The girls' school at Krabschitz is the only boarding school in all the land for Protestant Bohemian girls. Though still feeble, it has an honorable record, and has had more than five hundred pupils. It has furnished many teachers and deaconesses and one missionary to our work, and our pastors and evangelists have found in its graduates helpmeets in their arduous work; while as wives, mothers, and Sunday school teachers many will rise up to bless the school for its training.

Mrs. Clark, who is the rich and devoted mother of seven daughters and one son, is yet truly missionary in loving thought for other mothers and their children.

Mrs. Porter, making her own home a center of light and help to many women, has oversight of the work of the Bible women, and keeps closely in touch with all the needs around her.



## Suggestions for Auxiliary Meetings

For July.—The Medical Work of the American Board in Japan.

For August.—Review of Books on Japan.

For September.—Practical Outcome of the Year's Study.

So great has been the advance in medical knowledge all through the Japanese nation that they no longer need the medical missionary as he is known in many countries. Still as we try to gain a true idea of the progress of the gospel in the empire, we find that in former years the work of the physician was most effective in opening many closed doors, and the names of Drs. Hepburn, Berry, Gordon, Adams, Whitney, and Taylor must never drop out of our memory. Dr. John C. Berry has written a valuable leaflet telling of the medical work in Japan, which may be had from Miss Ada Hartshorn for five cents.

Those who have files of LIFE AND LIGHT will find in numbers of ten to fifteen years ago references to the Nurses' Training School at Kyoto, an institution now under different auspices, but whose work was of wide influence and blessing. These articles are in the magazines for October, 1891; September, 1893; December, 1894; and we find also an article on Medical Missions by Dr. Berry in the number for May, 1895. The meeting may be made interesting by facts gleaned or extracts read from recent periodicals telling of the wonderfully perfect hygienic arrangements in the army, and the care and skill with which the sick and wounded soldiers are treated in the field, on transports, and in hospitals.

Sidelights from Periodicals

JAPAN.—The *Review of Reviews* for May contains an account of "The Ainus, the Hairy People of Japan," with several illustrations. *The Fortnightly Review* for April prints an article on "Japanese Poetry," which gives as well some hints of the love of flowers among the Japanese. In *The Independent* for April 6, Dr. De Forest writes an interesting (illustrated) article on "Japanese Military Funerals;" and in the following number, April 13, a Japanese writes on "The Philosophy of Harakiri." *The Century* for May contains an article by Dr. McGee on "How the Japanese Save Lives," which is another example of what America may learn from Japan. Each number of *The Outlook* through April contains a chapter of George Kennan's "Story of Port Arthur."

CHINA.—In the *Review of Reviews* for May, Prof. Jeremiah W. Jenks writes an illuminating account of "The Progress China is Making."

MICRONESIA.—*The Independent* for April 20, and for April 27, reports "The Present Condition of Guam," in an article by the American Governor.  
E. E. P.



Woman's Board of Missions

Receipts from March 18, to April 18, 1905.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor.		
Vinal Haven, Woman's Miss'y Soc., 5,	5 00	
Total,	5 00	
NEW HAMPSHIRE.		
<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Bath, Aux., 10; Dunbarton, Aux. (with prev. contri. to const. L. M. Mrs. Sarah W. Caldwell), 7; Hinsdale, Aux. (25 of wh. const. L. M. Mrs. Harriet Higgins), 28; Lisbon, Aux., 1 60; Nashua, Aux., 71.60; Nelson, Cong. Ch., C. E. Soc., 2,		118 20
Total,	118 20	
VERMONT.		
<i>Morgan.</i> —Lucy Little,	40	
<i>Plainfield.</i> —Mrs. A. Betsey Taft,	15 00	
<i>Putney.</i> —Mrs. A. S. Taft,	1 40	
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas., St. Johnsbury. Arlington, West, Mrs. H. G. Buck, 25 cts.; Bellows Falls, Miss Alice Jackson's S. S. Class, 5; Brattleboro, C. E. Soc., 5; Burlington, First Ch., Aux., 30; Danby, Jr. C. E. Soc., 5; Fairfield Centre, Aux., 4; Franklin, Aux., 2.20; Hardwick, Aux., 5; Hyde Park, North Ch., C. E. Soc., 1; Lyndon, Aux., 5; Middlebury, Aux., 54 cts.; Newport, Aux., 6.40; Royalton, C. E. Soc., 1;		

St. Johnsbury, North Ch., Aux., 17, South Ch., Aux., 11; Townsend, West, Mrs. Van Ness, 2; Underhill, C. E. Soc., 1; Westminster West, Aux., 14.50; Weybridge, C. E. Soc., 3; Winooski, Aux., 8.70. Less expenses, 9.20,	171 85	
Total,	188 65	
MASSACHUSETTS.		
<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas., 8 Lenox St., Lawrence. Lexington, Hancock Ch., Aux., Mrs. H. E. Abbott, Lenton Off., 1; Lowell, Kirk St. Ch., Aux. (to const L. M's Mrs. Harriet Brown, Mrs. Julian V. Keyes), 50,		51 00
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas., Orleans. Orleans, S. S. M. S., 10; Sandwich, Aux., 14,		24 00
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas., Bradford. Haverhill, Centre Ch., Prim. Dept. S. S.,		10
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas., Beverly. Danvers, Maple St. Ch., Aux., 30; Pigeon Cove, Cong. Ch., 6.40; Salem, Tabernacle Ch., Pro Christo Soc., 10; Saugus, Prim. Dept. S. S., 3.66; Swampscott, First Ch., S. S., 7.69,		57 75
<i>Framingham.</i> —A Friend,		5 00
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux. (50 of wh. const. L. M's Dr. Margaret E. Darby		



# Receipts

275

na A. Cowles), 130.64, First  
s., 15; Easthampton, Emily  
15; Northampton, Edwards  
96, First Ch., Girls' Club,  
230 59  
His Name, 2 00  
nch.—Mrs. E. H. Bigelow,  
ingham. Wellesley Col-  
n Ass'n, 250,  
250 00  
Pilgrim Branch.—Miss Sa-  
l, Treas., So. Weymouth.  
); Braintree, Aux., 7.30;  
Aux., 38; Brockton, First  
Porter Ch., Aux., 93; Co-  
25.65; East Weymouth,  
ux., 30, C. E. Soc., 10; Dux-  
3; Hanover, Aux., 2; Hol-  
14, Willing Workers' M.  
on, East, Harriet W. Gil-  
Soc., 6; Plympton, Aux.,  
Aux., 12.80; Randolph,  
T. Turner, 100, Aux., 54.30,  
ssion Circle, 10, C. R., 1.50;  
ux. (25 of wh. const. L. M.  
Bradford), 40; Stoughton,  
Weymouth, North, Aux.,  
C. E. Soc., 4.36; Wey-  
Union Ch., Aux., 51.75,  
647 52  
Branch.—Mrs. Wayland  
reas., Bedford Park, New  
Concord, C. E. Soc., 6.57,  
rd Watchers, 5; Harvard,  
kers, 5; Shirley, Mission  
th Acton, Aux., 10,  
34 07  
outh Cong. Ch.,  
125 00  
nch.—Mrs. Mary H. Mitch-  
8 Worthington St., Spring-  
ke, Second Ch., Jr. C. E.  
Hadley Falls, Aux., 8.75;  
First Ch., Aux., 242.29, Me-  
C. E. Soc., 10, Collection  
' Meeting, 9.23,  
275 27  
b.—Miss Mary L. Pelkey,  
Pleasant St., North Cam-  
ection from Annual Meet-  
A Friend, 3; Boston, A  
Vernon Ch., Aux., 10, Old  
ux., 100, S. S., 17.08, Shaw-  
t., 15.95, Union Ch., Aux.,  
6.29; Brookline, Harvard  
); Cambridge, Miss Susan  
5, First Ch., Aux., 201.92,  
Ch., Pro Christo Soc., 1, A  
const. L. M. Miss Mary L.  
rospect St. Ch., C. E. Soc.,  
eport, A Friend, 50 cts.;  
Second Ch., Aux., 111.95,  
sion Band, 5, Village Ch.,  
anklin, Y. L. Aux., 10;  
re, First Ch., Aux., 6.50,  
rber Miss'y Soc., 3; New-  
Aux., 260; Roxbury, Dud-  
iss Edwards' S. S. Class, 5,  
l., Aux., 99, Jr. C. E. Soc.,  
Ave. Ch., Aux., 16; Som-  
lway Ch., Earnest Work-  
et Hill Ch., Aux., 20; South  
ips Ch., Aux. (to const. L.  
a C. Mill), 25; West Rox-  
Evangelical Ch., Aux.,  
1,291 72  
Branch.—Mrs. Theodore  
5 Berkshire St., Worcester.  
10; Dana, C. E. Soc., 2;  
thley Mission Band, 15.08;  
adies' Ben. Soc., 3; War-  
5; Worcester, Mrs. Hard-

ing Woods (to const. L. M. Ruth Caro-  
line Gaylord), 25, Central Ch., Aux., 105,  
Pilgrim Ch., Jr. C. E. Soc., 10, Plymouth  
Ch., Aux., 25, Union Ch., Aux., 50,  
251 83  
Total, 3,245 85

## LEGACY.

Salem.—Legacy of Miss Hannah H. Wig-  
gin, by Melvin A. Dame, Extr., 1,000 00

## RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J.  
Barnefield, Treas., 99 Summit St., Paw-  
tucket. Barrington, Hayside Gleaners,  
60; Riverside, C. E. Soc., 1; Slatersville,  
Aux., 11, C. E. Soc., 4.25,  
76 25  
Total, 76 25

## CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I.  
Lockwood, Treas., 52 Main St., New  
London. Exeter, C. E. Soc., 1; Goshen,  
S. S., 15; Groton, S. S., 2.29; Ledyard, C.  
E. Soc., 3; Niantic, Busy Bees Mission  
Circle, 16; New London, Second Ch., Y.  
L. Guild, 10; Norwich, First Ch., Aux.,  
77.26, Second Ch., Thistledown Study  
Class, 31.21, Broadway Ch., S. S., 10,  
Pansy Mission Circle, 5, Park Ch., Aux.  
(to const. L. M. Mrs. W. G. Henderson),  
25; Scotland, S. S. for younger classes,  
70 cts.; Woodstock, Aux., Easter Off. in  
memory of Miss L. Josephine Lester, 32,  
228 46  
East Hartford.—Mrs. Martha P. Sanborn,  
1 60  
Hartford Branch.—Mrs. M. Bradford Scott,  
Treas., 21 Arnoldale Rd., Hartford.  
Collinsville, Aux., 41; Hartford, Farm-  
ington Ave. Ch., Aux., 1, S. S., 25.97,  
First Ch., Aux., 13.20, Park Ch., Aux.,  
38, Winsor Ave. Ch., Mission Band, 5,  
Manchester, Second Ch., Jr. Endeavor  
Soc., 20; Newington, Aux., by Miss Fan-  
nie L. Brown, in memory of Mrs. Sophia  
L. Tracy; South Windsor, Mission Cir.,  
10; Vernon Centre, Aux., 11,  
170 17  
New Haven Branch.—Miss Julia Twining,  
Treas., 314 Prospect St., New Haven.  
A Friend, 100; Ansonia, Aux., 45; Beth-  
any, Aux., 4; Bridgeport, Park St. Ch.,  
Full. Mem. C. (to const. L. M's Miss  
Edith Brush, Mrs. Henry E. Bishop,  
Mrs. O. R. Beers, Mrs. W. F. Gerrish,  
Mrs. Stuart P. Kelsey, Mrs. J. W. Otis,  
Mrs. Robert Zink), 175, West End Ch.  
(50 of wh. to const. L. M's Mrs. Grace  
Balderstone, Mrs. Mary H. Tuttle), 69;  
Centrebroke, C. E. Soc., 3.10; Clinton,  
Aux. (25 of wh. to const. L. M. Mrs.  
Horatio Kelsey), 27.25; Cromwell, C. E.  
Soc., 5; Darien, Aux., 15.50; Durham,  
Meth. Ch., C. E. Soc., 5, Cong. Ch., C. E.  
Soc., 10; Essex, C. E. Soc., 5; George-  
town, Aux., 12; Harwinton, Aux., 5; Hig-  
ganum, Aux., 25, C. E. Soc., 12.50; Kent,  
C. E. Soc., 10.65; Killingsworth, M. B.,  
5; Marlboro, C. E. Soc., 2; Meriden,  
First Ch., C. G., 40; Middlebury, W. M.,  
5; Middle Haddam, Aux., 12, C. E. Soc.,  
5; Middlesex, C. E. Union, 13.60; Mid-  
dletown, First Ch., Aux., 45.43, C. E.  
Soc., 5, Third Ch., B. B., 5; Naugatuck,  
Aux., 215; New Hartford, Aux., 5.35;  
New Haven, City Mission Mothers' Aux.  
(25 of wh. to const. L. M. Mrs. L. S.



Graves), 34, Dwight Pl. Ch., Aux., 16.51, Pilgrim Ch., Aux., 92.41, Plymouth Ch., Aux., 156.52, Yale College Ch., Aux., 43, United Ch., S. S., 25; New Milford, G. L., 25; Norfolk, C. E. Soc., 5; North Madison, 14.73; Norwalk, Aux., 40, Prim. S. S., 5; Prospect, Aux., 16; Ridgefield, Aux., 46.75; Saybrook, Aux., 16, C. E. Soc., 1; South Britain, M. B., 7; South Norwalk, Aux., 50; Stratford, Dau. of the Cov., 4.25; Torrington, First Ch., Aux., 14.50; Trumbull, Aux. (50 of wh. to const. L. M's Mrs. Judson Lewis Cross and Miss Hattie Cordelia French), 56; Washington, Aux., 50, C. E. Soc., 7; Waterbury, Second Ch., Aux., 106, G. T. (25 of wh. to const. L. M. Miss Louise S. Claxton), 40, Third Ch., Dau. of the Cov., 27.50; Westport, Aux., 18; Whitneyville, Aux., 47; Winsted, Second Ch., Aux., 11.78; Woodbridge, Aux., 48.20, G. R., 8, C. E. Soc., 10, C. R., 4; Woodbury, First Ch., Aux., 11.50, Miss Ogden, 40, 1,984 03  
*Putnam*.—Wellesley, Class of '97, 12 00  
Total, 2,396 26

NEW YORK.

*Binghamton*.—Mrs. Edward Taylor, 10 00  
*New York State Branch*.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Aquebogue, Aux., 19.05; Arcade, Aux., 6.31; Baiting Hollow, Jr. C. E. Soc., 2.80; Binghamton, Plymouth Ch., Aux., 5; Blooming Grove, Kyle Miss'y Soc., 15, Pansy Band, 7; Bridge-water, Aux., 20.77; Brooklyn, Bushwick Ave. Ch., Aux., 10, Central Ch., Aux., 176.66, Zenana Band, 100, King's Guild, 15, Evangel Cir. King's G., 25, Philon Cir. King's G., 20, Whatsoever Cir. King's G., 5, Immanuel Ch., Aux., 18, Park Ch., Aux., 10, Jr. C. E. Soc., 2, Ply-mouth Ch., Y. W. Guild, 15, Puritan Ch., Aux., 75, South Ch., Aux., 5, Tompkins Ave Ch., Aux., 125, Mrs. T. R. D., 250; Buffalo, First Ch., Jewett Cir. King's G., 2.50, Jr. C. E. Soc., 2.50; Burns Mills, Aux., 5; Cambria Centre, Aux., 7; Carthage, Aux., 12; Churchville, Jr. C. E. Soc., 2; Copenhagen, Aux., 22; Deans-boro, Dau. of the Cov., 5; De Ruyter, Aux., 3.08; Fairport, Aux., 10; Fishkill-on-Hudson, Mrs. H. A. G. Abbe, 3; Flushing, Aux., 32, Acorn Band, 35; Friendship, Aux., 8; Gloversville, Aux., 110; Homer, Aux., 71.90; Java, Aux., 3, C. E. Soc., 2; Java Village, Mrs. C. W. Morrill, 10; Lockport, First Ch., Aux., 35; Middletown, First Ch., S. S., 15, North Ch., Aux., 5; Morrisville, C. E. Soc., 5; New York, Broadway Taberna-cle, Aux. (125 of wh. to const. L. M's Mrs. Edward H. Scott, Mrs. Walter R. Wheeler, Mrs. Henry McGregor, Miss Bina Seymour, Mrs. William Goaf), 425, Manhattan Ch., Aux., 25.50; North New York, Ch., Aux., 10, Prim. Dept. S. S., 13; Nyack, Aux., 8; Oswell, Aux., 5.06; Oxford, Aux., 25; Poughkeepsie, Aux. (50 of wh. to const. L. M's Mrs. John E. Dutcher, Mrs. Mary Hannah), 60, C. E. Soc., 30, Prim. Dept. S. S., 10; Philadel-phia, Pa., Aux., 14.25; Rensselaer, Aux., 10; Riverhead, First Ch., Jr. C. E. Soc., 5; Rochester, Plymouth Ch., Aux., 15,

South Ch., King's Dau., 15, King's G., 10; Rutland, Aux., 9; Sidney, Aux. (25 of wh. to const. L. M. Mrs. H. Addie Arms), 32, Dau. of the Cov., 25, S. S., 8.98, C. E. Soc., 8, C. R., 20; Seneca Falls, Aux., 15; Sherburne, Aux., 35; Summer Hill, Aux., 7; Syracuse, Geddes Ch., Aux., 25, Mrs. Geo. C. Gere, 20, Pil-grim Chapel, Aux., 5, Plymouth Ch., Aux., 100; Tallmans, Willing Workers, 3.60; Ticonderoga, Aux., 28.65; South Hartford, Jr. C. E. Soc., 3.50; Utica, Bethesda Ch., Aux., 10, Plymouth Ch., Aux., 10; Wadham's Mills, Aux., 5; Warsaw, Loyal Volunteers, 2.60; West Winfield, S. S., 30, Dau. of the Cov., 5, Jr. C. E. Soc., 10; Wellsville, Aux. (with prev. contri. to const. L. M's Mrs. F. M. Leonard, Miss M. Fannie Lewis), 43.16. Less expenses, 125.87, 2,350  
*Syracuse*.—Miss Charlotte E. Graves, Total, 2,360

PHILADELPHIA BRANCH.

*Philadelphia Branch*.—Miss Emma Fla-vell, Treas., 312 Van Houten St., Pater-son, N. J. N. J., Asbury Park, Aux., 5, S. S., 5; Montclair, Aux., Th. Off., 87.50; Newark, First Ch., Aux., 10; Orange Valley, Y. W. M. S., 5.45; Pas-saic, Aux., 18; Verona, Aux., 1; West-field, Aux., 50; Pa., Philadelphia, Cen-tral Ch., Aux. (to const. L. M. Mrs. Wm. I. Howell), 25, Snyder Ave. Ch., Prim. S. S., 1.25, 206  
Total, 206

NORTH CAROLINA.

*Southern Pines*.—Mrs. W. P. Swett, 10  
Total, 10

FLORIDA.

*Winter Park*.—Aux., 20  
*Lake Helen*.—Aux., 10  
Total, 30

CANADA

Cong. W. B., 335  
Total, 335

ENGLAND.

*London*.—Miss S. Louisa Ropes, 25  
Total, 25

CHINA.

*Tung-cho*.—Woman's Christian Ass'n, 20  
Total, 20

Donations, 8,654  
Specials, 434  
Legacies, 1,001  
Total, 10,089

TOTAL FROM OCT. 18, 1904, TO APRIL 18,

Donations, 44,63  
Specials, 1,73  
Legacies, 11,66  
Total, \$58,02

# BOARD OF THE PACIFIC

**President.**

Miss LAURA M. RICHARDS,  
Saratoga, Cal.

**Foreign Secretary**

Mrs. C. W. FARNAM,  
Fruitvale, Cal.

**Treasurer:**

Miss MARY McCLEES,  
Adams Street, Oakland, Cal.



## The Training School at Foochow

BY MRS. S. L. GRACEY

This testimony to the beautiful and far-reaching work of Miss Brown has the more weight that it comes quite unsolicited from one outside the missionary circle, Mrs. Gracey being in the diplomatic circle at Foochow.

FOOCHOW, January 16, 1905.

DEAR FRIENDS OF LIFE AND LIGHT: Last week I attended the commencement exercises at Miss Brown's kindergarten training school in the city, and it gave me so much pleasure that I think you should share it with me. As this was to be the first commencement, of the first training school in this empire, it promised to be one of unusual interest. The day was cold, threatening rain, and the hour's ride through the wet, filthy streets anything but pleasant; but the welcome which we received on our arrival and the bright scene which greeted our eyes amply repaid us for the slight discomforts we had experienced, and they were soon forgotten. The school-room, which is an open court, that is, open on one side, had been tastefully decorated for the occasion, and was nearly filled with friends of the school, Chinese and foreigners. The program consisted of essays and music by the graduating class, and games and kindergarten songs by the children. The essays were in Chinese, although the young ladies speak English fluently. Listening through an interpreter I judged that they were of a high order, and quite up to the standard at home. The subjects were (1) "Glimpses of Froebel," (2) "Play as a Factor in Education," (3) "Kindergarten Gifts and Occupations," (4) "Kindergartens the Greatest Educational Need in China."

These Chinese girls have copied the manners and sweet low tones of the teacher most industriously and successfully, and she has taught them to sing the sweet slumber songs as tenderly as they are sung in our schools at home. It was really a delight to listen.

The school numbers seventy children. They are very attractive as they move gracefully about dressed in their quaint costumes, and their little faces fairly beamed with pleasure as they marched, played at soldier, saluting the captains and their flag, and singing their national hymn to the tune, "I



MISS JEAN BROWN OF FOOCHOW AND HER CLASS OF KINDERGARTNERS

Save the Queen." Particularly pleasing were they when singing a slumber song, and the doves flew in and out of the open court, finally settling at their feet, as much at home as the children. And when the birds closed their eyes, apparently in sleep, we all felt that they really understood and were entering into the spirit of the occasion.

Miss Brown is a lady of much natural dignity and sweetness, and is thoroughly in love with her work. She is a musician, and has published a book of kindergarten songs in Chinese, and the musical training she has given her graduates made that part of the program a surprise and pleasure to all. She has commenced a great work, and we rejoice with her over these first

graduates, the first fruits of her loving service. These girls all live in Foochow.

A large picture of Fröebel hangs on the wall of the schoolroom, and I fancied that he smiled as he looked down on these little ones at their play. Who knows if he is not made happier in his home above by the knowledge that these children in a heathen land are learning something of his beloved system, and are by it beginning to have a little sunshine come into their lives.



## A Station Class in Pao-ting-fu

Miss Jones is one of our newer missionaries in North China and her account of this part of her work is full of interest.

PAO-TING-FU, December 30, 1904.

DEAR FRIENDS: My letter is delayed that I may tell you of the station class which we held from the tenth of the tenth moon till the tenth of the seventh moon.

It was for the country women especially, so we furnished everything—~~food~~, fuel and lights. It seemed best to do so this time as the women all ~~came~~ from what we would call very poor families, and coming from a distance it is hard to bring supplies with them. We hope in the course of time to get them to furnish part, if not all of their living, not so much for the sake of the money-it will save, but for the good it will do the women themselves to feel that they are not dependent on the "foreigner."

We started with twenty-three women and girls, and while some had to go home before the end of the month, some new ones came in. They all seemed to improve the time and to be improved by it.

The character work was in charge of the local Bible women, that is, the teaching of the characters, also most of the teaching. In the last weeks I began to teach each morning for an hour—my first attempt at teaching. I had led a few meetings with the Christians, but that was very different from daily teaching, chapter by chapter. I began with fear and trembling to teach the Gospel of John and later to give them a little Old Testament history. The women, however, understood better than I feared they would and seemed to learn. They went home with a little more knowledge of character and I think a much deeper understanding of the truth which they had accepted. We will all ask that they may continue to be taught of the Spirit and to walk in the light as they receive it.

A number of the women knew Miss Morrill and Miss Gould and cannot

speak of them without tears. One of Miss Gould's pupils, having learned to read, taught her mother. The mother, though able to read quite a bit, until this class was formed had not had time to study the "doctrine," as they call the truth. She was most grateful for this opportunity to study, for as she said, "Years ago I was invited to study but could not take the time; then came the troubles, and I thought my chance was gone; now that I've another I mean to make use of it."

Of the twenty-three that came, no one received more than one young woman whose husband has gone in one of the coolie gangs to the African gold fields. She was in her mother's home at the time the class opened and so came along. She seemed so listless and indifferent at first that I thought her coming would be of no use, but after a few days of listening to the teaching she took hold in real earnest and began to study. Being not more than twenty-three or twenty-four years of age she learned very fast, that is, fast as compared with most of the women who came. The change that came into her manner was very noticeable. She was interested and attentive and quick to catch the meaning. If she will go on she will be a very useful person in her own village. Being young she would be able to learn to teach, which is something few of the older women can do.

The customs of the country are such that one does not often see a young married woman with time to study. Daughters-in-law are to attend to the housework—in fact, whatever there is to be done, and if there is any studying done the mother-in-law does it. So it comes to pass that most of those who come are middle-aged women or older. Mothers-in-law they are, and all having passed through the daughter-in-law stage—that is, household drudge—to reach this place of comparative leisure, they show the marks of it in that their eyes are blurred, their senses dulled and they are old and worn looking at forty. Poor old souls, for the chance they have they do remarkably well. How many women do you think you would find in America, having lived in ignorance till they were forty, fifty, sixty or even seventy years old, who would try to learn to read?

One of this class was nearly seventy and no one was more anxious to learn than she. Each day they had a little Old Testament work and they found much difficulty in remembering the names of the patriarchs and the order in which they came. One day this old woman asked me after class to tell her once more. She held up her hand as I named them, called her first finger Abraham, the next Isaac, the next Esau, the little finger Jacob; so she would sit and name them over and over, sometimes in spite of our efforts getting them mixed, but always getting in the four.

You perhaps will laugh when you read this, but it was really very touching to see. She wanted so much to get things right, but as she often said, "I'm too old and thick-headed," then she would try again. But I know I am tiring you, so will wish you a Happy New Year and close.

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## Mrs. L. D. Chapin

"Many women have done honorably."

MODERN Christian activity has greatly increased the number of these women to whom great honor is due. The foreign mission field has fittingly developed an unusual number of such devoted women. Mrs. L. D. Chapin, *nee* Clara L. Evans, passed away October 22, 1904, the third sister deceased during the year. Clara Evans, the eldest of seven sisters and one brother, was born at Orford, N. H., in the Upper Connecticut Valley, in 1835. The family returned to their former home, Charlestown, N. H., in 1848, a permanent home still held in the family. In this lovely valley town, with high hills near at hand and Mt. Ascutney always beautiful in the north, her girlhood was spent. Her mother had been an ardent student and teacher. Under such guidance Clara grew to womanhood, attending the local schools and academy. Plans to make her life useful as a teacher led her to attend, very young, the Massachusetts Normal School.

She taught school in that state, but returned to teach in Charlestown until going to Brooklyn, L. I., in 1858. Clara entered into teaching in the Brooklyn public schools with enthusiasm and was followed ere long successively by three sisters. She remained four years, until her marriage; Nellie a longer period, and Jennie twelve, from 1860-1872. The New Hampshire family were Unitarians by inheritance and discipline. Clara, however, during the great revival season of 1857-1858 joined the South Third Street Presbyterian Church under Dr. Wells. Her two sisters followed her in

this religious change. They connected themselves with the mission Sunday school maintained by their church in a store on Broadway near Throop Avenue. This grew into the Throop Avenue Presbyterian Church, of which these three sisters and a brother were among the earliest members.

At this time the Union Theological Seminary fraternity supplied young men as preachers for the mission. These young preachers happened to be entertained at the place these teachers boarded. One Saturday afternoon, the lady of the house being absent, Miss Clara was obliged to answer the door bell. The young man who appeared that day was Mr. L. D. Chapin. Mutual interests and attractions ere long resulted in devoted and lifelong association. Dr. Chauncey Goodrich and Dr. Robert G. Hutchins were among those associated in the Throop Avenue work, and often recalled the good times of that Brooklyn experience. Rev. Lyman Dwight Chapin graduated from Union Theological Seminary in 1862. He had received appointment from the American Board as missionary to North China. The appeal of Rev. Henry Blodget, D.D., then at Tientsin, was responded to by two young men and their wives with glad consecration and spiritual eagerness. Forty-two years ago, China seemed at the extreme end of the earth. Japan had hardly been discovered. The lack of sympathy of her Unitarian mother made the effort of parting the more serious. It served only to enhance a conscious dependence on Him who called to such service. Those were the days of long sailing voyages in sailing vessels over tempestuous seas. Mrs. Chapin's descriptions of that early voyage were full of life and happy enjoyment, alike of peril, of quiet seas, of oriental scenes, by these merry and eager young missionaries. They reached Shanghai in May, 1863, and proceeded directly to Tientsin. The Stanleys had arrived two months earlier.

The mission home was in the native city of Tientsin, east of the central bell tower, a narrow and long compound, with two or three small courts and narrow rooms for all. Here their home was for four years; here the eldest son, Lyman, named for the father, was born, and in his early death the first great sorrow made life more tender and urgent. Here also the eldest daughter was born. The arrival of new recruits in 1866 made expansion possible. The new station was to be at Tung-cho, the transfer river port thirteen miles from the great capital. Mr. Chapin discovered near the center of the city a fairly large compound, with good buildings in two courts. It had been the residence of a former official, who had committed suicide. Hence it was supposed to be haunted and therefore untenanted and unrented. A former servant of the mandarin's family, a widow with a large family of growing lads, was in charge. Thus a home was secured and



very admirable servant woman. No sooner had the house been occupied than work opened rapidly to the eager enthusiasm of Mr. and Mrs. Chapin. Mrs. Chapin soon drew the caretaker within her circle of influence. Mrs. 'Tsui and three of her children became Christians, and now the third generation are devoted and able Christian teachers and leaders. Beggar boys and waif lads were taken in in pity, to become the nucleus of a boys' school. The next year, 1868, Miss Andrews joined the station, for whom Mrs. Chapin provided a home. The ostracism of the Chinese, in those early years, greatly limited opportunity of effort, and a family of little children might easily have prevented outreaching effort. But Mrs. Chapin gathered young and old about her among the Chinese, and made even the home life happily subservient to missionary effort. There was no missionary doctor at the station. Mrs. Chapin soon found a way of dealing out simple remedies, and began that dispensing and healing effort which has vastly enlarged. The home was on the thoroughfare to Peking, and this mission home with its happy hospitality was open to scores of missionary and other travelers, glad to observe the work in hand or to share the courtesy of kindly friendship. Then the severe beginning of the long invalidism of Mr. Chapin illustrated new devotion and skill in unabated watchfulness and care. After nearly ten years of residence a far more suitable and healthier place was secured, and new houses built adjoining Mr. Sheffield's home in the west of the town. The haunted buildings with their fine old timbers were pulled down and transferred to the new large compound, with garden and flowers and great trees, and happy songs from her own children or from the now swarming Chinese children and the schoolboys in their adjoining courts. She became again a devoted teacher of children, both her own and other missionary children, while gathering into loving allegiance many Chinese mothers with their little flocks.

After a full score of years since arriving in China a second furlough took the family to the United States. The invalidism of Mr. Chapin necessitated the final giving up of any plan to return to their field of labor. They found a home in the west suburbs of Los Angeles, and planted an orange grove. There, in the simplicity of a devoted home, a family of three daughters and four sons grew up, receiving their education in the neighboring schools and colleges. A second little grave had been left in China. During these early years at home, both Mr. and Mrs. Chapin received new and deeper conceptions of the Christian life. Invalidism led the father to an intimate and closer walk with God, while the mother, always eager and outreaching in effort, became conscious of a personal intercourse with Christ which led directly to new devotion and glad consecration.

Not long after coming to Los Angeles Mrs. Chapin was employed by the Woman's Presbyterian Society to do work for them among the Chinese

women of the city, visiting them in their homes. This led to some rescue work, and several times she had runaway slave girls secreted in her home or accompanied them to some hiding place, or took them in disguise to the Rescue Homes in San Francisco. She brought to this work the energies alike of womanhood and Christian devotion, often imperilling her own ease and home, so fierce was the effort to prevent her. She took into her own home many young men and women, often pupils in the nearby academy and college, or those who were in need of temporal and spiritual help. A good many went out from her care and influence into Christian and missionary work.

In these abundant opportunities she found many sources of joy in eager service. From this home of consecrated effort one daughter, Abbie G., went to mission work in China, at her old home in Tung-cho with her aunt, Miss Evans.

The invalid father passed away in 1893. As a witness to her belief in the gladness of the eternal life, Mrs. Chapin planned a unique funeral, the note of joy and triumph being heard alone, with no sign of grief and sorrow. On the portal to the "life that knows no ending" should be the message:—

"Fling open wide the golden gates,  
And let the victors in."

Unable still to return to the mission field, Mrs. Chapin rejoiced that her eldest son could take such service. In hostile Hunan, subject to many distresses and perils, he could carry forward his father's labors. Mrs. Chapin herself found abundant opportunity for effort in Los Angeles and Southern California. She gave a great deal of time and strength to going about speaking at missionary meetings for all denominations, for which she was in constant demand.

Years before, when a special baptism of the Spirit had touched her own heart, she told her daughters, "I am going to burn all my old missionary talks and dwell more on the need of a deep spiritual experience, a sanctified spirit-filled life for the ladies of the missionary societies, before they can be real missionary workers and truly interested in missions."

In a little book found after her death these words were written, perhaps quotations selected as the keynote of her life and work:—

"My creed: The great secret of a world-wide passion for missions is an appreciation of Christ as Redeemer; redemption, translated into action, means missions."

In such devotion and in such labors, in the watching over the fading and passing of one of the twins born in China, in the Peniel Mission and other city missions, and with wide sympathy for all Christian work and workers, the last ten years of life were passed, unstinted in effort until the very end.

In the spring of 1904 a sudden prostration revealed to herself as well as to her children that her eager heart was wearily spending itself. Her sister, Mrs. Lefferts, had died in February; Miss Jennie G. Evans, vainly hoping for a return to China, passed away in September. The summer had been gladdened by a vacation visit of her son Dwight, a senior at Princeton Theological Seminary, the youngest remaining child.

not unexpected summons came Saturday, October 15, in a sudden of great feebleness. She felt that her work was done. The following showed more clearly the end approaching. She laid plans for her own burial and for the entrance into "life." To the sons she sent messages: "Your mother is dying in triumph;" "Tell not to disappoint God." To Mr. Studd, who saw her physical distress, but the victory is complete." Towards the end, in a semi-conscious intervals her face lighted up, as with a most beautiful smile and voice said: "Let me look! Let me look!" and again, as if pleading, "Take thou for me."

passed away on Saturday, October 22. The funeral was held in her own large awning having been erected to hold the throng of five hundred who wished to show their profound respect and love. The *Los Angeles* says of her: "Borne to her grave by members of the race to which devoted her life, and surrounded by hundreds of people of different litities brought together by the common bond of love and reverence, Clara Chapin was laid to rest. Probably never before in the history of Angeles has there been such a service. Chinese children came bringing offerings of flowers, with their fathers and mothers, in honor of the who had made their lives brighter and better. Mr. Studd gave a of her life. He said: 'No one could realize what a blessing her had been to those in trouble or need. The blessing of a life wholly to God.' Dr. Atterbury, a fellow worker in China, paid a beautiful to her work: 'Hundreds of people had waited at her door. She ie to homes from which others shrank because of the awful diseases et.' In China as in America her loving personal touch in life, word, d had left a lasting impression on a multitude of lives."

inese preacher read her last message to the Chinese—Romans xii. d explained in the native language her desire for them. Rev. l Chapin spoke of his mother's last injunction to him, "Preach a full urging everyone to embrace it." Mrs. Chapin left the request, "Home ferings only. The money for flowers may perhaps be put instead ttle box in aid of Chinese mission work." Thus many friends gave, ing to fifty-one dollars, to be devoted to this special work.

ey's hymn, composed for Moody's funeral, was softly sung:—

Out of the shadow land, into the sunshine,  
Cloudless, eternal, that fades not away,  
Softly and tenderly Jesus has called her  
Home, where the ransomed are gathering to-day."

casket was borne by Chinese pallbearers to the lovely cemetery only cks away.

e sons and three daughters remain to treasure the memory of such a levotion. They retain as a living joy the inheritance of a saint in

realized a long-cherished hope,—

"No sadness of farewell  
When I embark."

Laid gently to rest amid earthly flowers and bloom, her spirit entered Paradise.

“ Oh ! garden free from sorrow,  
Oh ! plains that fear no strife,  
Oh ! princely bowers all blooming,  
Oh ! realm and home of life.”

H. D. P.



## The Pang-Chuang Girls' School

BY MISS GRACE WYCKOFF

PANG-CHUANG, CHINA, January 30, 1905.

CHINESE New Year is vacation time. It begins fifteen days before the New Year and lasts the same length of time after. To-day I must write at once and tell you about our Pang-Chuang school. The last term closed the 21st of January, with the largest number of boarders which we have ever had. Two girls went to Peking, two were married, and one having finished the course here and not being quick enough mentally to pursue the higher course in the Bridgman School in Peking, left to help in another work. These vacancies made it possible to add fifteen girls, all save two being under thirteen years of age, two being only eleven. One might expect so much of raw material to make some trouble, but to my great joy and, I must say, surprise, everything moved on as smoothly as if these small girls had always been here. The way in which the “older sisters” received their “little sisters” called forth my admiration many times, and when they separated for vacation, it was a pretty sight to see the affection which had grown up between them. These girls come from homes which are Christian, all at least nominally so, and the influence of the truth is seen in their faces and you feel it. This fact encourages me oftentimes, for we do see the imperfections of our Christians clearly, but the leaven works, and in time, by just these influences, the whole mass is to be leavened.

I was pleased also with the mental capacity of these small girls; three are a trifle dull, but time will quicken their minds. As we see those who have had the discipline of the school, even the “half-baked” ones, as Mrs. Smith is pleased to call those who have only a year or two, we do want just as many as possible to receive this help. It would crowd us to put fifty girls in the dormitories, and now the schoolroom is full so that we have to study in the recitation room. We ought this summer to enlarge the school building. I am sure if you could see these forty girls busy at their domestic work, or while studying or reciting, or going in single file to church, and better still, if you could listen to them in Christian Endeavor, testifying by word or prayer to love for Christ and a desire to serve him, you would wish there were forty more of them. The little girls have a Junior Endeavor, and in it they learn to take a part, in prayer or a verse of Scripture. Once a month the school sets aside the money, which would furnish them white bread, for some other use. The little sum thus collected for two years back was applied

to the new vessel for Micronesia, so the children here have an interest in that work, which has at different times for these many years interested so many of you, young and old in America. A framed certificate keeps the subject before them, and I hope this next term to keep the missionary work in other lands before their minds, more definitely than ever before. It is so hard to do all one wants to do for them.

We want that these children should be fitted for their home life, so here they do the domestic work according to divisions, and out of school hours have some sewing on hand. Shoes and stockings are always pick-up work. Saturday afternoon we have no school, but everyone is busy. This term I prepared a pair for each of the new girls to see what they could do. Some of the work was funny enough, but the eagerness and real effort was pleasant to see. Some of their people are hardly willing to furnish the material, for it seems such a waste. The Chinese, if left to themselves, would sacrifice the child's instruction rather than the cloth for them to learn. They say that a girl that's got it in her will learn anyway.

To-morrow is Commencement Day for Bridgman School, and we have a special interest in the occasion. Wang Shu Mei, whose home is in one of our most flourishing out-stations, graduates. It is eleven years since she came to our school here, and now next year we look forward to having her help here. She is a girl of sweet temper, and while she has only ordinary ability, her teachers speak highly of her.

There are a good many questions which come up in connection with the education of these girls. Their people, here at least, find the expense very difficult to meet, and it is not easy to know whom to help and how much to do for them. It is not so much a question of money, but we want these people to do their part, even if they feel it. It is so easy to look to us to do for them. The poverty of the people is great and my courage fails me whenever the subject of money is mentioned. Gradually the value of education will more and more be felt and certain impossibilities will become possibilities, and we may trust new avenues will be opened to women and girls in China. Meanwhile we must work on and prepare for that good time. The next term is a long one, nearly five months, and the fact that our mission meeting has been changed from June to August will give opportunity for good work. May I not ask you to help me by your prayers to faithfulness in this great and beautiful work?



Extracts taken from a letter written by Mrs. M. M. Webster, dated Bailundu, West Central Africa, January 17, 1905:—

CHRISTMAS is past with the usual doings for the children. We gave out over ninety garments. They were a happy lot of little folks. Now we have entered upon a new year. It is hard to realize that another year has gone by. It has seemed shorter than any previous one. We look forward with hope and courage to the future, sure that our Heavenly Father is watching over us, and all will be well.





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# Life and Light

LXXV

JULY, 1905

No. 7

**MISS B. CHILD**      The children who have given their money to build  
**TRIAL SCHOOL.**      and equip the school building at Diong-loh, near Foo-  
and the older ones, parents and teachers, who have inspired and  
their giving, will rejoice to know that at last the building is dedicated  
school is at work. A letter from Miss Osborne on page 292 gives  
interesting account of its beginning. The memory of Miss Child will  
not grow dim in the hearts of those who knew and loved her, and it  
is to know that in far-away China many who never saw her face will  
yet call her blessed.

**REVAL.**—Miss Esther B. Fowler, who is principal of the Woronoco  
School and who has charge of three Hindu schools at Sholapur  
Marathi Mission, has arrived in this country for her furlough.

**NEWS.**      A cablegram from Sydney, Australia, brings us the dis-  
tressing news that a cyclone recently swept over the islands of  
and Ponape, and that our mission property there is laid in ruins. We  
extend sympathy and efficient help to the workers so far away, now  
in need.

**CONFERENCE WITH**      The officers of the Boards have felt for a long time  
**MISSIONARIES.**      that there should be a closer acquaintance between the  
missionaries and those at the headquarters of the work at home.  
Now, for the first time, those under appointment have been summoned  
to the American Board for conference and acquaintance. The  
gathering began on May 31 and closed with a farewell service in Park Street  
on the evening of June 7.

thirty-three missionaries now under appointment of the Ameri-  
can Board, twenty-eight—ten young men and eighteen young women—  
are to the call. The gathering was delightful in its present experi-

ence and the hints and acquaintance gained will be most helpful when the workers reach the field. The mornings of the week were filled with instructions in practical matters, given by the different secretaries, the treasurer and the buying agent, and pastors of neighboring churches led the devotions and guided the thought to spiritual duty and privilege. Some missionaries not at home on furlough were also in attendance at most of the sessions and the added words of cheer and advice invaluable to the new recruits.

Some of them will go to their fields during the next few months and some will delay a year or so to complete their studies. Not everyone has been assigned to a special post; so far as known, however, the destinations are these missions: South Africa, East Africa, Ceylon, North China, India, Japan, Central Turkey and Eastern Turkey. When these young people have reached their work they surely will feel a warmer interest in the other work of the Board because they have touched hands and hearts in this week of blessed fellowship.

The wrench of parting from home and friends, hardship, toil, privation lie before them, yet they go joyfully, and we, looking on, rejoice for the honor and privilege that is theirs. What shall be our part in the same great task? We need not sit idle and see them win all the glory and the joy of faithful service.

**WORK FOR MISSIONS IN SUMMER.** Many of our friends close their homes for the summer, seeking change and new vigor by the sea or among the hills. And many of our auxiliaries find it wise to suspend the regular meetings for two or three months. Shall we drop our missionary interest all these weeks? Then we lose so much momentum that the winter season is well advanced ere we reach full work again.

One or two things we may do without lessening our rest. We can exchange experiences, both of difficulties and of methods of work with other Christian women whom we meet in our vacation days. We can find, or take, time to read some of the stirring literature that always enkindles but which does not come just in our line of study. We can brood over new plans, we can devise ways of reaching this and that indifferent friend, plans that may involve strategy, that will certainly call to prayer. We like to bring up the arrears of personal correspondence. Why not write a special letter to your own missionary? If your church supports one, write to her, if not, the worker supported by your Branch would rejoice to get a sympathetic word. You might add, "This does not require an answer." Those far away workers are greatly cheered by tokens of our interest and sympathy. What better way to spend a little of our own dear leisure?

**THE TREASURY.** A note of encouragement is sounded from our treasury which will be gladly echoed through the Branches. Contributions for regular work during the first six months of the present year as compared with those of last year showed a loss. The following month, from April 18 to May 18, contributions amount to \$16,443.11,—a large advance upon the preceding month and a gain for seven months over the corresponding time last year of \$2,686.61. Such a percentage of gain in monthly contributions for the remaining five months as appears for the seventh month would bring us to the goal for which we are aiming. To accomplish this we can hardly allow summer heat to relax persistent effort. Have we ever really measured the largeness of our possibilities?

**THE NEED FOR WORKERS IN NORTH CHINA.** For many months we have been watching earnestly the great struggle in the East, and our sympathy is deep and warm with the brave little nation fighting for its very life. Do we realize that another struggle is going on in that part of the world, and that our own kin are in the thick of the fight? Christianity is in mighty grapple with heathenism, and its forces are too few. Hear the call for reinforcements that comes from one of our workers in North China: "The need in Pang-Chuang is appalling. It is pitiful, pitiful to the extreme, with the great and growing opportunities for influencing many lives, that our call for ten women goes unheeded. Surely God sees; surely God must hear our daily petition at his throne, not for ourselves but for his work. Are there no hearts touched? We are so grateful for Miss Browne, but where are the nine? Miss Evans has died since we began to pray for ten. Even if Miss Chapin returns we need another, so that she and Miss Andrews may not be overwhelmed. Miss Andrews may need to go to America in the autumn. She is living on reserved force, and every day works a little harder than she ought to work. She is not able to do certain kinds of work, and as she grows older should be allowed to do the kind of work—Bible teaching—she is so fitted to do, and which costs her less than other kinds. If Miss Chapin returns she should not be asked to do country work; all this work being neglected as in no other station of the mission. Someone should be getting the language and preparing for a large and useful work. Oh, the Chinese have brains; they have ability, and time and strength spent for them is well worth while."

**THE NORTHFIELD SUMMER SCHOOL.** So many inquiries have come to us that we are anticipating a large representation of Congregational women, especially young women, during the week given to this school, July 24-31. Arrangements already made promise much of interest and profit. The

chapters of the book on Africa, *Christus Liberator*, will be taken up by those well qualified to teach. Miss Ellen C. Parsons, the author, will take two, and the others will be treated by Miss Elizabeth L. Northrup, Miss Lucy C. Jarvis, Miss Frances J. Dyer, and Mrs. Caroline Atwater Mason. Farther details may be learned at the Woman's Board Rooms, Congregational House; and rooms may be engaged by correspondence with Mr. A. G. Moody, East Northfield, Mass.

**NEW LEAFLETS.** Miss Jenny Olin, who has been a teacher in the girls' boarding school at Kusaie in our Micronesian mission since 1897, and who has been for the past few months at home on furlough, has written a most interesting leaflet describing the history and work of the school. This will be sent by Miss A. R. Hartshorn for five cents. We also call attention to the lesson leaflet for July, the story of the Nurses' Training School at Kyoto, Japan, by Dr. John C. Berry. This will be sent free on request. Inclose a stamp for postage.



## A Worthy Memorial to Miss Abbie B. Child

Miss Harriet L. Osborne, writing from Pagoda Anchorage, China, of the prospective opening of the Abbie B. Child Memorial School in Dlong-loh of which she and Miss Evelyn Worthley will have charge, says: "We are looking forward with the happiest anticipations to our new work together. We love our girls already, although we have not seen the face of one of them." And later she writes:—

You will be glad to see an invitation to the dedication of the Abbie Child Memorial School and to know, moreover, that the building is now not only properly consecrated to the blessed work for which it was built, but its doors are wide open to the little women of the district.

Already twenty-two are here, as busy as squirrels, hiding the *ce's* (characters) away in their stomachs. This is not an elegant expression, but that is just what they believe they are doing, and the elegance lies in the performance. They seem to have wonderful appetites for these crooked characters and show great proficiency in straightening out and mastering them.

With this family so suddenly increased we feel like "the old woman who lived in her shoe." There are so many things to think of when new workers start a new school from the very foundations. And there are still more pupils to follow. We said that our number must be limited to twenty-four, but we did not know the Chinese faculty for condensing, so we shall take thirty into our boarding school, and we already have a nice day school

besides. As the trend of feet seeking an education has not been before turned toward this hill-top, they will be some days yet in finding the path.

Tradition says: "Some she gave broth and some she gave bread." Then certainly they were not Chinese children or they would not have relished the diet. Ours must have rice, rice. It would appall you to see the rice they can consume at one meal, three heaping bowls often; the number is only limited by the capacity. And they have nice relishes of little dried crabs or fish and a preparation of cabbage—not just like Heinze's pickles, but serving our family just as well and much more cheaply.



ABBIE B. CHILD MEMORIAL SCHOOL BUILDING, DIONG-LOH, CHINA

The jingle tells how the old woman disposed of her children at night. Ours, too, without the traditional preliminaries, are tucked snugly into bed, and if you should go now to their bedrooms you would be surprised to find three black heads peeping out from under the flowered blue calico "comforters"—two at the head and one at the foot. This stowing away was by special request. One tot said, "Three together, more warm. In our house four together sleep." Little wonder our school looked big and forlorn as night came on with no nice, dark, warm corner behind the kitchen earth-stove to creep into and be comfortable. Little wonder that there was a

severe and acute attack of homesickness. Two sobbed in despair and were only comforted when Miss Worthley put them in a big rocker in the office (a thing they had never experienced before and were not at all sure about then!) and put Miss Ang-oi, a lovely doll, into their arms. Ang-oi means "comfort," and she well earned her name at introduction, for the chair soon held the merriest and happiest of maidens. They cried again to-night not far outside our office door, and I have a faint suspicion that this time they were not crying for home comfort.

The children began to come early Monday morning, and what a funny procession it was! Men carriers and women carriers—I saw but one come in a chair, and her dainty feet are just the length of a literary man's finger nails—and just as beautiful (?) She is at present our only pupil so crippled.



VIEW OF RICE AND WHEAT FARMS NEAR DIONG-LOH

The others trudged along in their stiff paper-soled shoes, following the father or mother, who carried the bundle. One party of four walked from eight in the morning until about four in the afternoon, stopping at a chapel for dinner. The father of one of them—a pastor—carried the little cotton cloth bundles for the three. There were but few trunks or pig-skin boxes; most of their worldly possessions were easily put into big blue cotton handkerchiefs and carried on a stick over the shoulder. It was a rainy, cold, raw day and the bags were light because the little girls had put on four, five, and even seven

layers of stockings until they looked like cotton batting dolls. One garment is usually a wadded one. Every other one is of cotton cloth, stiffly starched. When the arms are withdrawn from four layers of sleeves and



tucked down inside the wadded garment for comfort, the stiff cases which are left make miniature Holland windmills of the little figures.

The circular, which I enclose, will show you what was required for an outfit, and for these articles it was my duty to examine each bundle. Poor little bundles! I did it with a choking in my throat, for it made my heart ache to see their manifest pride and the pitifully poor little store, every piece starched and folded so carefully. The best side was the outside and



GROUP OF CHINESE SCHOOL CHILDREN, POOCHOW

many darns and patches were hidden among the creases. I thought how many of our dear girls at home spend for one shirtwaist—not really needed—enough to clothe one of these little maidens for an entire season. When we made out the circular, we said, “Let’s stipulate that they bring no silk or satin clothes and no jewelry,” but there was no need of such limitation. Besides the pair of earrings, without which a Chinese girl would be as shamed to appear in public as we without ears, there were only a few paper flowers for the hair for “dress up” occasions.

One such poor girl came to-day. She is fourteen years old, but scarcely older than one of ten. Her only shoes and stockings were on her feet and

these were soaked after the long walk across the rice paddy paths, and the wet streets. By a string of twisted hemp she carried a small e mug of tea oil, her only frivolity and extravagance, which had cost p two cents. It was intended to keep her raven tresses smooth and shin according to Chinese notion the hair so glued is a point of beauty.

warm weather it is not an agreeable adjunct to the toilet, and when her our teachers did not use it, she in a very womanly, dignified wa "He may take it back." "He" meant her father. Poor old man looked scarcely able to take himself back on his two sore legs and bar But his money was "too few" and he did go back and it was a long When he came again with small money instead of large dollars, we h



CHINESE SCHOOLBOY WITH ALL HIS  
BELONGINGS IN BASKET

the heart to do anything but give seat by the fire and a cup of h. We had to cry a bit about the the evening when we were disc our family. He was so pathetic! wife and mother is dead and th one with the strange old face ha much care and little cuddling twelve years.

When I asked her name, th little girl said in a thin little "According to the teacher's (So many come without nam cept such as "Small Sister," " or "Second Sister.") The fathe she had always been called "L little brother" (showing for what in life the Chinese girl is desti but as that name would not be a v school name, she might be "F Flower." When her father hac and she had seen her small box fully stowed away under her l put her before our office fire wi wet feet on a stool and left her.

teen minutes later, she walked into the schoolroom, where our of school prayer meeting was being held, and not in the least intimidat the fact that the pastor was speaking, took the front seat like a litt woman with a purpose in life. It has rained almost continuously for month, but if it ever clears, and my films do not all "go bad" in the time, you shall have a picture of our "Perfect Flower."

ve year in increasing Happiness City, (Diong-ich), Mountain Mouth Place, (Liang-kan), newly  
ris' school, one house respectfully do manage to teach and admonish one whole city. school girls,  
ven to know character, to know books, plain reason. come. Exact time 14th day, afternoon, two  
clock. invite respectfully all friends, assemble together, do offer church for worship. When ar-  
14th day open school. We know to girls' school, many wish to come; bed rooms and study rooms  
ted can receive 24 names only, first begin with report doctrines men, in the church men their  
t must select to enter school. Have what rules must state below. Pupils come must take along  
coat, two pieces, pants two pieces, inner garment two pieces, wadded garment one piece, pocket  
oes, stockings two pairs, shoes two pairs, rain shoes one pair, old pants and coats sleep time two  
Course and fine combs one, one stick, handkerchief four squares, wash face cloth, one square,  
one pair, other head ornaments do not bring, lest together borrow, lose, quarrel, much of trouble.  
run open school day each pupil put out two dollars. twenty cents, make for each teacher money use.  
we family have new bedding and cotton blanket very good bring. If not put out small coins  
ents, rent bedding to use. All kinds books obey fixed price, buy, read. Each term read book,  
not return home; instead establish Saturday afternoon, invite pupils' parents, come be guests,  
wish on worship day shall not come.  
America Ning-Uo teacher aunts, send out.

雨鞋	學女	兒可	知各	書現	本年	Native
fine shoes	girl	select	known	plain	year	year
一雙	來館	入塾	鄉女	擬來	在長	in
pair	come	school	girls	come	long	happiness
舊換	者須	所有	多欲	正十	樂縣	City
old pants	take	Have	wish	four	mountain	mountain
眠糊	帶衫	規條	來學	日下	口地	place
coat	outings	must	school	after	方	
二件	二件	列于	奈本	午二	新	newly
二套	二件	左	塾房	點鐘	建女	build
pieces	pieces		舍有	敦請	塾一	girls' school
	inner		限	諸	座	one
	garment					house

## Some Things that the Girls are Doing in the American College for Girls at Constantinople

BY MISS ISABELLA F. DODD

In a personal letter Miss Dodd, who is now acting as dean of the college, writes:—

JUST now the girls are very eagerly working to make money for the little Japanese girl that they support. They raise most of the money by their regular gifts each month at the missionary meetings, and they are doing really very well in learning to give systematically. But also, we want to help the work in a good many places where our graduates are working: the missionary society sent a little help to about ten of these graduates in Greece and Bulgaria and the interior of Turkey, and wants to do more this year, so



AMERICAN COLLEGE FOR GIRLS AT CONSTANTINOPLE

I suggested an American way I had heard of, for each member to earn a certain sum, and then to have a big meeting, and each member read a poem telling how she earned her money. The girls are very enthusiastic over it, and are all working hard at cleaning dresses and boots for teachers and each other, and by sewing and doing all manner of things to make fifteen piasters, the required sum.

I must tell you a little joke on myself in this connection. One of the

She came to me and said that she had finished earning her fifteen paras, but she was in despair because she could not write her poem. So I said, "Come up to my room," and I ground out some quite long verses, quite good ones, too, I thought, describing her and then she said solemnly, "Now what shall I pay you for the poem?"

I said that I did not consider my poetic talent great enough to use as a profession, and I thought I would not charge for my services this time, but she looked most solemnly and reproachfully at me and said,



STUDENTS OF TWELVE NATIONALITIES IN AMERICAN COLLEGE FOR  
GIRLS, CONSTANTINOPLE

"you earned your fifteen yet?" I was obliged to acknowledge that I had not, and so had to yield about being paid, and said, "Well, you can pay me just what you think the poem is worth," whereupon the girl most graciously produced fifty paras (just five cents), and paid me. Do not some of you want poems written for you? Since I find it is so remunerative, I am not taking up poetry as a profession.

The Christian Association is particularly flourishing this year; we never had so many members, and the meetings were never better or more enthusiastic. Every Sunday night there is a Christian Association prayer meeting, which the whole school attends, and these are

carried on largely by the girls themselves. Lately the girls of different classes have been taking them in turn, and they have made them wonderfully interesting. Then every Monday evening is a prayer meeting for just the active members, where there are only prayers, often eight or nine in rapid succession, and a little talk on a verse that has been selected by some girl for the week's motto. That meeting is a real spiritual help, and I notice that the girls' growth in soul is very clearly shown in their prayers.

Nearly all the girls in school belong to the missionary society, which is in connection with the Christian Association. I think that I never knew the whole atmosphere of the College to be better than it is this year. The girls respond to every effort made for them with such readiness, and there is a beautiful harmony everywhere; this is remarkable because, as you probably know, there is now an especially sore feeling about the Macedonian affairs between Greeks and Bulgarians. The Greeks have treated the Bulgarians pretty badly in regard to language and church matters, probably with much fault on both sides, and the Greek and Bulgarian churches are almost alike; they have very strongly the *odium theologicum*. On the day of prayer for colleges I had asked all the members of the Christian Association to hand in subjects for prayer; and the only proof that any of us have had that the irritated feeling between the nations in question is felt here, was that two girls wrote as their especial requests, "Pray that there may be perfect harmony between the Greek and Bulgarian girls." Yet the absence of friction here is due to the loving Christian atmosphere of the college, and not at all to the fact that these girls do not care for the subjects that are agitating their people at home. There could not be more eager politicians or patriots in all their home matters than our girls. Several times Bulgarian parents (I see most of those) have said to me, "Why, when our daughters come home from school they can talk with all the statesmen and all our visitors on national affairs with such knowledge and good sense that everyone is astonished."

In my room last night a lot of girls came to call, as they often do before going to bed. Fourteen were in the room, sitting around on the bed and stools and floor, as schoolgirls do, and we got to discussing the state of matters in Russia, and as I looked around at the girls who were talking eagerly and solemnly over the treatment of Jews and Armenians and Poles and Finns in Russia, over the Czar's opportunities lost, and the hopes that are still entertained of reform, and what those reforms should be, and noted that the girls who were talking were Armenian, Jews, Greeks, Bulgarians, English and Hungarian, I found it a most astonishing and instructing sight, and had a flash of great thankfulness for the work I had been privileged to be a part of, that could produce such girls.

## A Love Feast in Bohemia

BY MRS. JOHN S. PORTER

(See *Frontispiece.*)

NOVEMBER 1, 1904. "All Saints Day." A holiday and the day chosen by three of our Prague churches for their annual missionary "hod-lasky" (love feast), which every church in the mission celebrates at some time or other during the year. Our Weinberge "hod-lasky" really began in the morning, I think, when Mr. Porter and preacher Marek met in the study to pray for the Holy Spirit's aid, and that souls might be led to the Lord. Ah, but it was a great

one can hardly imagine what a missionary love feast means to these people who hold little meetings by themselves Sunday after Sunday with an occasional visit from a preacher, and who have hardly realized that there were many Christians in the world besides themselves. You remember the audience. With their happy, expectant faces they seem to say, "No work to-day. Best clothes on! At a hod-lasky!" (which answers to our picnic, club, tea, anything and everything which the "world's people" do). "And we are prepared to sit it out, to listen to sermon after sermon, and talk after talk from three o'clock until nine P. M. or later. And we have brought our hymn books and we'll sing and drink coffee and eat *halka* (bread cake). Oh! Aren't we happy!" And so the love feast began. Mr. Marek preached a sermon, and then Mr. Porter had one about "The Lord's Conversion." Persecuted ones, and thank God! some of the persecutors themselves, were there and both received a message.

And now came the cream of the feast, the missionary offering. There was no missionary bazaar as in years heretofore, and we think we have learned a better way. Nor did we tell, as last year, how the bright, new kreutzers donated to us had been used and multiplied. A few verses about giving "unto the Lord" were read. A short talk on the duty, privilege and blessing of giving,—and the plate was passed for the offerings while we sang, "Thine is thine, O Lord, we give thee but thine own." If the white cloths quietly laid on the plate could only have told their story! Some of the sisters, for a whole year, had met week after week to sew and work missions; one woman had embroidered a pillow cover, a servant had mended moth millers for her mistress, and some had knit and sold men's stockings for thirty-five kreutzers a pair (fourteen cents). Were these



sacrifices and self-denials? The Master knows. The plate and its contents were laid on the pulpit and a tender prayer was offered that the Lord would bless that which had been given for the spread of his own kingdom here on earth. Just here I might add that the collection amounted to one hundred and eighty crowns—\$36. (Of this two dollars, enclosed in a letter of greeting, were received from a family removed to America). Our people are nearly all poor; some of them very poor. As in past years the money goes to China, a mission field in which our people have a special interest, increased since the time when Mr. Hodous was among us and afterwards went as a missionary to China himself.

Next on the program was the serving of coffee and vanochka. I have sometimes wondered whether it was wise or not for a mission people to spend money for "hod-lasky" coffee, but it means so much to them on this great occasion of the year, and it so warms the hearts of the strangers present and invited guests that I believe it pays and helps in the coming of the kingdom. Oh! but if you could hear our people sing those grand old Bohemian hymns that have the ring of the martyr's spirit in them! And the young men of the Y. M. C. A. sang too,—stood on the platform and were "conducted" and "swelled" and "diminished" in a manner somewhat startling but it was "beautiful" and altogether to be enjoyed. After refreshments the brethren in the laity talked and exhorted. So many come to these love feasts (always held on a holiday) who are not members of the church that if possible they are made times of awakening and winning souls to Christ.

Two letter carriers were present and one of them, recently received to the church, spoke. I wish you could have seen, heard and understood him. His beat is one of the most important in the city, on the "Graben." After Paul's method, he gave his experience somewhat as follows, speaking as simply and naturally as a child: "About a year ago it was that wife went to market and heard something from one of the sisters (I happen to know that this witnessing sister daily suffers persecution most hard to bear, but is brave and true for the Lord she loves) in the church. A good word of witness it was for the Master, and it set her to thinking. Now wife and I were good Catholics, and we had lived together for ten years without a bit of trouble, but something had happened to her and I didn't understand. She did not say anything, but prayed and began to attend your services. I didn't like that, but told her she could go if she wanted to. So Sunday after Sunday I went with her to the door, said, "SPANem Bohem" (good-by), and walked on to 'Svata (Holy) Ludmilla' as of yore. After a little things didn't go so smoothly at home. Wife and I were separated in more

days than parting at the church door and it grew worse and worse. It really began to look as if there was trouble ahead, but wife just prayed, and I knew it. One Sunday we walked together to the hall door, said SPanem ohen as usual, and I was going on to my own church, Svata Ludmilla. I had no idea of going in, but I found myself here. To this day I do not know how it happened. After the meeting I went home to pray for the first time on my knees, out of my heart and not out of a book. After a while came communion Sunday. The preacher said he hoped those who could not on that day partake with the Lord's people would give themselves to the Lord, and be able to do so soon. Now (it is all right to say it) wife and I think a good deal of each other, and as we walked home from the communion service we clasped hands and said, 'We'll be there!' We meant it too. When we told the preachers and elders that we had given ourselves to the Lord and wanted to join his church, they could hardly believe us then, but it was so. And here I stand to-night. I love the Lord Christ, and no one can ever make me doubt the power of prayer."

Ah! the influence of a workingman's, a business man's, testimony! Who can measure it? The hour was growing late. We must close, but first a tender, searching time, when direct appeals to give one's self all to the Lord were made—and ten or eleven expressed themselves in some way as either desiring or deciding to belong to God. This means much. One young woman who is planning to go as a nurse to Russia said she wanted to belong to God, but she didn't really know how. She needs light and training, as preparation for conversion often needs time in Roman Catholic countries.

From three o'clock in the afternoon until nine in the evening the love feast lasted and even then the people seemed loath to leave. After the close several lingered and personal heart to heart work was done, Mr. Porter praying with one and another in the rear of the hall. He longs to do more such work himself, but God's thought for him seems to be that he should teach others.

The Prague or Peter's Street love feast lasted until eleven o'clock. Several were on the way to decision there and the Spirit of God was present with power. Hod-lasky day was ended, but ah! was it; is it?

*November 2*, "Dushichek" (All Souls Day.) Yesterday homage and worship were paid to the saints. To-day (scarcely less of a "holy day" in the Romish Church) prayer is made for the souls of the dead who are not "saints" but are still in "purgatory."

For our guest's (Mrs. Burish) sake we went to "Olshan," the big Prague cemetery. Thousands were there. The crowd was so dense in places we

barely made our way along. The cemetery, covering acres, was all aglow with flowers, natural and artificial. Wreaths, crosses, pennons, lighted candles and lanterns decorated every grave. One tomb had several written notes or poems tied to the wreaths and crosses. Men and women in various attitudes of grief were standing or kneeling by some of the graves, gazed at by the passing crowds. A group of people, among whom were several children, stood at the foot of a large cross watching a multitude of lighted candles gradually losing themselves in a bed of melted tallow. "What is it?" I inquired. "For the Lord Jesus!" a candle vender replied. "He who has no grave of his own can light a candle here." "Let us go!" said Mrs. Burish, and in my heart I said "Amen!"

The late November afternoon was dark and gloomy! A weird, gray light enveloped the graves, the tombs, and the crowds of people. We passed out through the grand entrance gate, and picking our way between the rows of stalls and baskets almost overflowing into the cemetery itself, where vendors were selling their wares, wreaths, bouquets, candles, rolls, sausages, gingerbread and roasted chestnuts, we found our way to the car and so home.



## The Work of One Missionary in Niigata, Japan

BY MRS. GERTRUDE A. CURTIS

UNTIL last fall my work had centered in my home, in societies, classes, and music pupils; but then the question arose, "What was to be done about the touring or work for women in the out-stations?" I thought my hands were full, but I could not bear to think of letting this work for women drop, and almost immediately a call came to go once a month to hold a woman's meeting at Kashiwazaki, a town four and a half hours by train from here.

I have a Bible woman who is most efficient, but her hands were already full, so I took with me Umemura San, the church Bible woman, who was formerly Miss Swartz' helper and did touring with her. Our first meeting at Kashiwazaki was held in the home of the evangelist, and some fourteen women and young ladies were present. We had a very pleasant and helpful meeting. There is a growing love for music among the Japanese, and I have made singing an important part of the programs for these meetings.

On our return trip the next day we stopped off at Nagaoka, a city one and a half hours this side of Kashiwazaki, and arranged for a meeting with

Christian women there. This has been a difficult field for some time, but for two years past no women's meetings have been held here; but at this meeting we had a talk with the women about holding meetings in the future, and they urged us to come every month. We have done so, and we had delightful meetings with an increasing attendance. A number of young ladies from the girls' high school and the girls' normal school are coming regularly to these meetings. I saw at once that one great need in both of these places was an organ, so I went to work to meet the need. By Christmas time I had the satis-



WAITING AT THE STATION

faction of seeing one in each of these chapels—cheap ones to be sure, but a great help in our meetings and a great source of joy to the people. In Nagaoka the Christians raised five yen toward the purchase of the organ, and in Kashiwazaki they gave ten yen, we supplying the rest with a little help from Miss Swartz. Two of the ladies at Nagaoka are now learning to play the organ, my husband and I giving them lessons alternately, as we are there on our monthly tours, two weeks apart.

We have grown more and more interested in this work, for needy as Niigata these out-stations are in still greater need, and I am sure that these meetings are already bringing new life to them and will prove a great help to the general evangelistic work. I wish you could know some of our Christian women in these places, each with her own life story of joys and sorrows like the rest of us. The fact that they are Japanese and I a foreigner

rarely comes to my mind, as I grow more and more to feel that we are one in Christ.

Calls have come from two other places in the province for these meetings for women, and I am only waiting for spring to open up, beginning this new work. One of the places is at Shibata, a few hours by jinrikisha from here, in an opposite direction from the other places just mentioned. We have an evangelist at Shibata, and we have been carrying on there for many years, but women's meetings have rarely been held, usually but twice a year. The other call is from Gosen, a



RAILWAY STATION

town off from the railroad about two hours ride by jinrikisha from the railway station from here. In this place there are two Christian families, but meetings have been held here only at rare intervals. If I visit these places it will take two days a week, three weeks in the month, leaving the remaining week for our women's meeting in Niigata, and I must crowd my other work a little, but I think it is well worth the effort. I take my little boy (four years old) whenever the weather permits, and at each place I must be away over night. I have taken him several times to Nagaoka and Kashiwazaki, and he has enjoyed it, even though the weather is snow and pretty cold some of the time.

the work in Niigata is on the whole encouraging. The fujinkwai or women's meeting, which Miss Brown organized some ten years ago, is small but contains a number of very earnest Christian women who do not mean to go down, and I have no fear that it will. It is a union meeting of the women in the three little churches here in the city. Since Miss Brown left we have been vice president, the other officers being Japanese, of course. The average attendance is not over twenty, largely due to the fact that there are so many other societies for women now,—the Red Cross, Women's Bethel Society, a mothers' meeting and cooking class, a Woman's Educational Society, etc. These all have their place, yet they make it harder for us to keep up a strong church society. Is it not something the same way in our churches at home?

Our women made a good many "comfort bags" for the soldiers at the front. They met one afternoon at my home to sew on them; then we distributed them to be filled, or collected money from our friends for this purpose, and again a few of the workers spent a whole day with me, sorting, etc., until at last we had one hundred and fifteen from our church and thirty from our Kaskiwazaki women, and enough from the young men and children's societies to make about two hundred and fifty in all. The women were very happy over the success of this undertaking.

My own work in the city has been largely with the girls in two societies. The King's Daughters, meets with me every Monday afternoon and consists of more than twenty young ladies; the other is the Sunshine Society, consists of girls from ten to fourteen years of age, and meets every Tuesday afternoon. This society now numbers forty. You will be glad to know that older girls are gradually becoming Christians and uniting with the church. Three are already members and five wish to unite with the church at the next communion (in March).

I heard an interesting incident the other day about some of the Sunshine

A teacher in one of the city schools asked all of her pupils who were Christians to rise, and then called upon the Christians to stand. My Bible teacher's little girl thought she would be the only one of the latter, but five of my Sunshine girls rose as Christians! Of course, they are from Christian families, but as they attend a Christian society they thought they ought to number themselves with the Christians.

The larger part of the appropriation is used in support of the work at Shima Chapel. This preaching place is in the lower part of the city, about two miles from our house. Every Saturday night a preaching service is held there, at which the people gather around the door and listen—a few sitting inside and sitting on the mats. One of our strongest Christian lies was converted at this chapel.

On Sunday afternoon a Sunday school is held there, composed principally of girls, and there are some other lines of work for women here that I have not mentioned. My Bible woman and I have a Bible and singing class for young women at our home on Tuesday evenings, and on Monday evening we go to a night sewing school for girls which is held in the home of one of our Christian women. These girls are from the very poorest class—many cannot read or write, and their sad lives are greatly brightened through the help this night school affords. My helper teaches them reading and writing and I am giving them singing lessons and teaching them some of our Gospel Hymns in Japanese.

I have written a long letter and perhaps wearied you with too much detail, but I have wanted you to know more about the work for women in this out-of-the-way corner of Japan,—a work in which you, in America and we, in Echigo, are “fellow-laborers together with Christ.”



## Japan in Transition

BY MRS. FANNY GORDON BARTLETT

**W**E are all so accustomed to the phrase “In transition” as applied to the little country across the sea which is at last convincing the world that Japan is more than a quaint pleasure ground, that I fancy many of you feel it is hardly worth while to burden your minds with the details of the rapid changes. Magazines and papers are full of contradictory statements, and it is hard to know what ideas you have formed, and consequently how you will understand my words.

Many things that were true twenty-five years ago are not true now, and the Japanese themselves have almost forgotten that they ever were true. While a writer in one of the best children's magazines in America in an issue of 1905 says, “There are almost no horses and no trolleys or automobiles in the country,” I have actually seen electric cars running from the station in conservative Kyoto all through the city so that you can visit the most famous temples by planning your route with care, or you can hire a carriage or take an automobile trip. In the backwoods, however, a bullock hitched in front of a jinrikisha may be your only available conveyance over a mountain pass.

On the other hand, these changes are not always permanent. In 1887 we read of the rage for European dress, especially among the ladies. With a



the last ten years I remember seeing only three ladies so arrayed outside of Tokyo. And yet I have often heard my Japanese friends describe their experiences in the most amusing way as they laughingly referred to the days when they suffered mild torments in bustles, corsets, over-skirts and bonnets, with curling pins and pointed shoes to fill up their cup of misery. No wonder their good taste rebelled at last, and they returned to their dainty clinging robes of silk and crêpe, or the common gowns of dark blue cotton. Still, the schoolgirls are constantly experimenting. Prominent educators (most of them men) are earnestly discussing dress reform. Many of the girls wear their hair in foreign style or in some imitation of it, and in the Woman's College in Tokyo they are required to wear shoes instead of wooden clogs in pleasant weather. At the same time there are thousands of women in the country districts who black their teeth and shave their eyebrows.

I heard a dear old lady say she was thankful to find Christianity was not so bad as she had always supposed, because her son had married again and she had been worrying for fear the new mother, who was a Christian, would be cruel to the children. Truth compels me to add that when I called on the bride she told me she did not think it was worth while to have any differences in the family, and on finding that the man chosen for her husband was not a Christian, she had decided not to bring a Bible with her. What a lost opportunity for the grandmother, who was really longing for the light! I know one old woman who seems perfectly happy in her Buddhist faith. But while I have known many who found some comfort and satisfaction in their religious observances, there is always a pathetic wisfulness about it, a groping after something which they do not seem to have much hope of finding.

I was talking with a Japanese gentleman not long ago, who told me he was much impressed with the gaiety and joyousness of American girls, compared with the serious air of Japanese girls. The geisha, always smiling and coy, is, of course, not the standard of Japanese girlhood. And she, poor thing, may conceal as heavy a heart with her dainty grace as a chorus girl here whose mirth is made to order.

In many ways the old is giving place to the new; whether this new shall be Christian depends largely on the faithfulness of the Christian women in America.



A well-known equation: enthusiasm plus information, minus self, multiplied by activity, divided by each member, equals a good missionary society. — *Ex.*

## A Letter from Tottori

The following extracts from a letter from a Japanese lady who is very kindly carrying on part of the children's work in Tottori during the absence of all the missionaries may be interesting. Tottori is sixty miles from the railroad, but the same spirit of patriotism seems to abound as in the cities on the other side of the island. Mrs. Bartlett is a member of the Red Cross Society, as so many missionaries are, and also of the Ladies' Patriotic Association. The generosity of an American friend enabled her to send \$15 to the Patriotic Association, which was gracefully acknowledged by various letters, and also \$10 to the Girls' Sunshine Society.

DEAR MRS. BARTLETT: Your letter with the post office order came in October, and I should have written long ago, but I thought I would wait until the money was actually here, and after various delays I finally wrote to the head office in Tokyo for it. Then I surely ought to have written, but all the women's clubs and societies in town had united in agreeing to make socks and mittens for the six thousand soldiers who have gone to the front from our garrison, and as the school was the headquarters I really had not time to think.

You suggested various ways of using the money, but I thought in any case it would be a pity not to add our mites to it, so I called the ladies together after church and we raised \$0.70 $\frac{1}{4}$ . We decided to procure reading matter to give to soldiers in the hospital here, where there are already fifty men, and a large number are expected soon as the Himeji division is to have a hospital here. We ordered 100 sets of tracts to be given to the men, and five or six books to leave in the ward. When they come we hope to go out to present them and sing to the invalids, and comfort them all we can.

Six or seven schoolgirls always go to church now. I think the whole church is growing stronger in faith because of the earnest work of our pastor under God's mercy. On the Emperor's birthday two of the students in the normal school came to our house and said you always gave them a clean improving entertainment on the evenings of national holidays, and in commemoration of those pleasant times they would like to have my husband address them. Unfortunately he was not at home, so we gave them some persimmons to show our good wishes. I afterwards heard that one of the boys dug some sweet potatoes which the Marumo family (the blind evangelist) cooked for them, and quite a crowd spent the evening there.

## Missionary Letters

### MICRONESIA

readers will remember the interesting serial "Our Widows," written by Mrs. Abbott of Bombay, in Marathi, and translated into English by her Mrs. S. C. Dean, published in *LIFE AND LIGHT* in 1903. Now it comes on a third form, this time the language of the people living on one of the Marshall Islands.

I reproduce the opening sentences, that you may see a little what our missionaries must learn, and give also a part of Miss Baldwin's letter.

Maileng lawn Intia fan iir 1877 aramas epue fawkun tretremani oson eu fan-riafau trapur. Lawn eu telinim trapur an eu lukalepan eif an Intia, miuor eu aman fefin missowneri a ken popua ta lom, o lupuan ei maileng i a ken tum-mowng samireit kana lawn eue skul.

I am forwarding to you by this mail a little book, which I hope may be of interest. You will not recognize its title, nor be able to cull helpful things from its pages, but it can serve to show you what your "brown people," as Elizabeth Garland called them, read on Ruk. It will probably increase your interest in the book to know that it is a translation of Miss Baldwin's "Our Widows," as it appeared in *LIFE AND LIGHT*. I thought that what there told would be helpful to our girls, so translated it for them, and Miss Stimson thought it would be well to put it in print, and worked to complete it before having to leave with Mrs. Stimson. We had to wait for the covers until the Star arrived, and since then there has been a good deal of work on hand that the book has just been finished.

We are all very glad to have a new missionary vessel, and trust that her voyage here may be greatly blest. She remained with us until the eleventh of January, and we were able to visit all our stations, and also commence work at Hall's Islands. It was very pleasant to meet Mrs. Garland and her children, and she kindly remained at Kinanim to keep Mrs. Jagnow company, while Mr. Jagnow was away touring. It is a great pleasure to be able to see white children, and they were delighted to have the company of Dorothy, Ruth and Elizabeth for a time.

Our school now numbers forty-nine, which lacks but one of being just the number of members enrolled at the time of our arrival six years ago this fall. Considering the many discouraging features in the work during this period, we feel that this has been a good rate of increase and have very much to be thankful for.

## WEST AFRICA

From Mrs. Woodside :—

We are in the center of the large and populous district of Ondulu, north of Bihe and Bailundu. It is the first and only mission station in the district. We were met with a hearty welcome from the people; they are anxious to have "teachers" among them. The site for this new station is, we think, an exceptional one. The soil is exceedingly rich and productive. There are hot mineral springs, an abundance of fresh water, building material of all kinds near at hand, and last, but not least, beautiful mountain scenery. You can readily see how, at least, some of the conditions must be the important considerations in the selection of a new site. The mountains are full of the richest kind of iron ore. Native hoes are made in great number and sent far and wide through the country for sale. There is little doubt that the basin about five miles in diameter which the mountains, forming a horse shoe in shape, enclose is a very old and extinct crater. It is at the open end of the horseshoe that the station is located. There are many things that indicate a volcanic eruption at some early period. The hot mineral springs number some five or six and they give a tropical character to the immediate surroundings. The wild date palm, ferns and mosses, and many other tropical trees and plants flourish in wild profusion. The minerals differ somewhat in each of these springs. One we call the sulphur spring; another, the iron; another, the soda or carbonate of potash. At the latter one we have erected a bath house where we can have a hot bath at any time. It is also the laundry, where the clothes are washed with the use of a very little soap. We have sent five samples of the water to England for analysis. There is no doubt but that these waters have a very decided medicinal value, and where we know the exact composition of them we shall be able to use them more intelligently. We have found the ore with potash very useful in the cleansing and healing of sores. Several physicians have visited us here, and all pronounce the place an ideal one for a sanitarium. We have found it a healthy place thus far. We have, however, given it only the test of eight months.

Miss Redick has been in better health here than at any time since in Africa. Our work is in a most healthy and hopeful condition. The locality with its thousands of acres of hitherto unused rich soil and forest land is well adapted to sustain a large population. The conditions for a large industrial work are especially fine at this place.

You will pardon me for my lengthy letter and the enthusiasm I have betrayed over the new prospects and conditions. Perhaps I should not thus *infringe upon* your valuable time, but I take for granted that you are *interested in all the work*. You would probably feel a deeper interest were you

to send out a W. B. M. worker. Another one is greatly needed. The work is sure to grow at an amazing pace. We hear of many people who have expressed their intention of moving here in the dry season in time to build their houses. We find our small force already inadequate to cope with the growing work, but we do the best we can.

Mr. Woodside, the only man, has charge of the evangelistic and station work, which includes many departments. Miss Redick has charge of the schools, including the one for the children in the morning and the separate boys' and girls' schools in the afternoon. She has several native assistants in these schools. I am housekeeper, doctor, nurse and general helper.

At our recent communion there were seven added to the native church, making thirty-three members in good standing. There are some thirty in the catechumen's class. The Week of Prayer just past has been a time of refreshing. I would like to tell you of the sacrifice of some of our older people in renouncing their lifelong custom of snuffing. It has been an object lesson to me, and demonstrates with new force to me that missions do pay. When I look at these people and see their changed lives, and what they are willing to do for Christ's sake, I feel so thankful that I can have a share in this work for them.

#### CHINA

Miss Mary E. Andrews, for thirty-seven years a missionary in North China, tells this good story of the gifts of her Chinese women. Such an offering must be a joy to the Master. Is it not a lesson to us in our abundance?

Chinese New Year has passed, and with it closed another year of our Woman's Christian Association; and now I hasten to send you the contribution for the year, this time amounting to \$20.50. It is the largest contribution our women have ever made, and I feel very happy over it. Early in December I led their monthly missionary meeting, and instead of going on with *Rex Christus*, which we are taking up with them this year, I gave them a Bible reading on giving, going back to the liberal giving of the Israelites for the building of the tabernacle, then on to the willing, hearty giving of David and his people in preparation for the building of the temple, and finally bringing to them the New Testament thought of the great temple which the Lord is building now, and for which he calls for freewill offerings from his people that the work be not hindered. At the close of the meeting I distributed the mite boxes which had come from the Rooms, and upon which I had had the mottoes written in Chinese. I suggested that we should bring to the Lord a special birthday gift on Christmas and a New Year's gift at the New Year as a thank offering. These two offerings added quite a

little sum to the amount of our pledges. Then, too, our present treasurer, Chen Shu Yuan, has proved very earnest and efficient, and succeeded in gathering in the full amount pledged before the close of the year. So we gladly send on the \$12 for the support of our dear Bible reader, Mrs. Mary Gnanamuttu, in Ceylon, and \$8.50 toward the salary of Mrs. Parenchothey, the one whom we formerly supported. I hope we shall not again fall below this amount, but rather add to it. I am glad to see, in looking over the list of pledges for the new year, that some new names have been added to the list and some pledges have been increased. . . . Our people are not unwilling to give, but it is easy to forget, and they need reminding.



**THE BIBLE** The area of Egypt is less than one third that of the state of IN EGYPT. Ohio, and though ninety-nine out of every hundred in the land would not accept a copy of the Word of God if it were given them, yet so great is the demand for the Scriptures among the other less than one per cent of the population that thirty-five men are constantly employed by the Bible societies. These men give their entire time to the distribution of the Bible. Hundreds of secluded women put aside family cares so far that, like little children, they may learn to read the wonderful book that brings the word of God himself to us.

J U N I O R	W O R K
EVANGELISTIC	MEDICAL      EDUCATIONAL

## Helps for Leaders

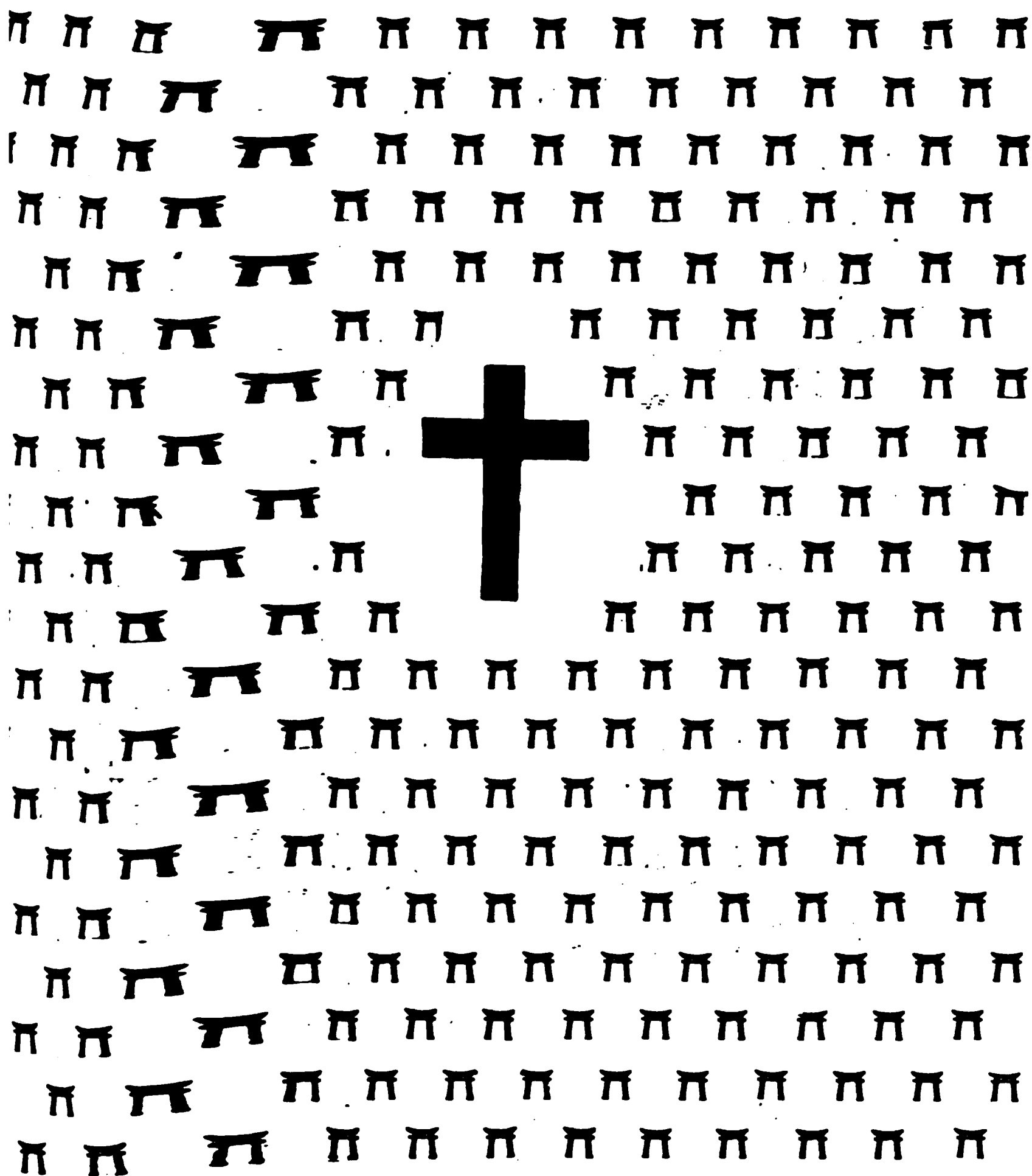
CHRIST FOR JAPAN

BY MISS ALICE S. BROWNE

“WHY should we help Japan?” is a question on many lips in these days of justly merited respect for that brave little nation. Its loyalty, its bravery, its open-mindedness, challenge our admiration. “Well, if the Japanese can embroider like that,” an apparently intelligent woman was overheard to

exclaim at the St. Louis Exposition, "I don't see why we send missionaries here! I shall never give another cent for it."

That is one answer to the question. The other answer, given by the Student Volunteer League of Japan as shown in the opposite chart, puts the issue clearly before us. Two hundred and fifty Shinto shrines and Buddhist temples, with all they mean of superstition and practical atheism compared to one Christian church,—is our work for Japan done?





## OUR WORK AT HOME

### Our Daily Prayer in July

THE subjects mentioned for prayer in the first eight days of July are abstract, but none the less they are real, and each one deserves our earnest thought and petition.

The stations of our mission in Micronesia are widely scattered, this field stretching out over 2,500 miles of land and water from east to west, and 1,200 miles from north to south. The mission has four stations, 63 outstations and 25 missionaries. Ten of these are ordained ministers, two of whom are also physicians. Eight of these men are married, and several single ladies do a most important part of the work. Twenty-one natives are settled as pastors; and 63 other native preachers, 96 native teachers, and 17 other native helpers give valuable aid under missionary supervision. The 55 churches enroll 7,670 members, and the 99 schools of different grades number 4,262 pupils. Surely the time is at hand when these far away isles shall rejoice in the law for which they have waited so long.

The sisters, Misses Baldwin, join evangelistic work to the care of the girls' school, which numbers about fifty girls. The devotion of these women is seen in the fact that, though they greatly need their furlough—which is long overdue—they will not consent to leave their work till someone goes out to care for it during their absence. Ill health compels Mrs. Stimson to remain in this country, though she longs to be again with the islanders.

Miss Foss shares with Miss Palmer the care of the girls' school at Ponape with about 25 pupils. In making a Christian home Mrs. Gray gives to the natives a greatly needed object lesson, and she finds many ways of direct influence to help them to higher ideals of living. The 197 native preachers, teachers and helpers add very much to the efficiency of our missionaries. Could we realize how much we all depend on the stated "means of grace" and on Christian fellowship, we should remember with special tenderness those isolated ones who have none of these helps.

The girls' school at Kusaie has fifty-five pupils, gathered partly from other islands, to receive Christian training that they may go out to carry light to the women living in dark places. Miss Olin, a zealous teacher in

the school, is now at home on furlough, expecting to go back to her work in the midsummer. Her vivid pictures of the island life have helped many audiences to a new sense of the reality and needs of Micronesia. Miss Hoppin and Miss Wilson share the charge of the school, and to be mother to so many girls who have known little or nothing of home life is no easy task.

Mrs. Garland, wife of the captain of the new *Morning Star*, has promised to give us some sketches of the work the vessel is doing, so that we may keep in touch with their mission. Mrs. Price is now in this country seeking for health. Mrs. Black bravely stays up the hands of her husband, the only Protestant Christian worker on Mindanao, one of the largest of the Philippines. Their work will be done largely in the Bogobo language, though many of the children are learning English. The name of Mrs. Ada R. does not appear on the Calendar, but as she has recently gone to share her husband's work in Guam we should remember her with sympathy.

Turning to North China we find a mission that, though suffering severely in the Boxer troubles in 1900, is now growing prosperous, with many wide open doors appealing loudly for new workers. It has seven stations, 10 out-stations, 58 missionaries, and 115 native helpers. It embraces eight churches, with 2,307 members, and has a theological seminary, a college, eight high grade schools, and 38 common schools, with a total of 1,136 pupils; with three hospitals, three dispensaries, giving last year 27,000 treatments.

Mrs. Ament plans and executes much of the work done for women in Peking. The last report says that the "scope of the instruction given to women is enlarging; the missionary ladies have given talks on geography and physiology; mothers' meetings are held; a woman's class organized in Sunday school; acquaintance widens among ladies in official circles; instruction in English is welcomed; and the natural social relations draw strongly toward Christian truth and life." Miss Porter, beloved principal of the Bridgman School for girls, is now at home on furlough. Miss Chapin, a matron of the school, by her very presence an example and a blessing to the young lives around her. Mrs. Stelle, a daughter of Dr. Sheffield, cares for a thriving kindergarten with a training class, and also has the oversight of several out-station schools for girls. Miss Reed is an enthusiastic teacher in the Bridgman School. Miss Russell does a wide and very successful evangelistic work among the native women. Miss Patterson, in delicate health, is now in this country. Mrs. McCann, whose husband is treasurer and business agent of the mission, finds many ways to lend a helping hand.

Mrs. Goodrich carries on a far reaching and blessed work among the

women, and her influence is a help in all the branches of mission work. Our hearts go out to her in tender sympathy for the circle broken by the death of a daughter. Miss Andrews is the veteran of the Tung-ching mission. She has been a professor in the theological seminary, and does much work in holding meetings and classes among women. Mrs. Tewksbury, besides guiding wisely her own home, helps in school work.



### Miss Mabel Brown

ANOTHER name must be starred in the official lists. Miss Mabel E. Northern, Home Secretary of Philadelphia Branch, died at her home in Newark, New Jersey, May nineteenth. She will easily be recalled by the younger women who entered the ranks, and who for nearly twenty years has given herself liberally to this work. She was ready always to do what she could and she did it cheerfully and well. Her more intimate acquaintances will greatly miss her calm, clear judgment and her presence in their midst. Many outside the Branch will recall her patient service on the credential committee at annual meetings of the Woman's Board. For the last two years at New Haven and Providence she has served as chairman of this committee, and had accepted appointment to this office again for the next meeting in Boston in November. Her words and deeds will be held in loving remembrance.



### Miss Maria P. Hulbert

FROM Berkshire has come a voice of sorrow. Miss Maria P. Hulbert has for several years served as Corresponding Secretary of that Branch, and after a short illness, at her home in Pittsfield, April twenty-sixth. A woman of gifts, practical, earnest and energetic, with active interest in various movements of Christian work, she gave of her best to the cause of foreign missions and was depended upon by her official co-workers in a way that showed her worth and appreciation. In the city where she dwelt and in the beautiful hill towns her name is tenderly spoken, while her devotion to the mission work has made her known and beloved among a larger constituency. Her representations gather from year to year in meetings of the Woman's

## Book Notices

*For Christ in Kuh-Kien. The Wonderful Story of Uganda.*

These books tell of the work of the London Church Missionary Society in China and Africa, and are the publications of that society.

The story of the Fuh-Kien Mission is now in its fourth edition, the first having appeared in 1877, and was written by Mr. Eugene Stock. With maps and illustrations, and especially the pictures of martyred missionaries, the book is well worth examining.

*The Story of Uganda* is written by the Rev. J. D. Mullins, Secretary of the Colonial and Continental Church Society.

To this is added the *Life of Ham Mnkasa*, as written by himself and translated by the Ven. Archdeacon Walker. This native convert went to England in 1902 to attend the coronation of King Edward VII. He tells his story with naïve simplicity, and describes the forces of good and evil working in his spirit by his name Ham, which he received when he was baptized as a Christian, and Mnkasa, which belonged to his heathen state. In his prefatory note the editor speaks of the Uganda mission as a "Christian miracle of modern days," and says that while "twenty-five years ago it had not received the gospel and had not even a written language, today it is the home of thirty thousand Christians under Christian chiefs; the native language has been reduced to writing; the whole Bible translated into their own tongue has been for years in the hands of the inhabitants; the people support their own ministry, and even undertake missions to adjoining countries."

*Idaora: A Romance of West African Missions.* By Mary E. Bird. Published by Fleming H. Revell Co. Pp. 123. Price, 50 cents net.

With the anticipation of Africa as our field of study another year and the new year for the *Christus* series, we welcome contributions to the literature of the continent. Some will be glad to add to their knowledge through the active medium of a story combining as this does adventure, romance, heroism, struggle and success.

*The Child of the Ganges: A Tale of the Judson Mission.* Published by Fleming H. Revell Co. Pp. 355.

Writing from the Missionary Department of Baylor University, Waco, Texas, the author, Rev. Robert N. Barrett, speaks of this new edition as following the first issue twelve years ago when the writer was only twenty-one years of age. This book too is in the story form, although historically true.

The picture forming the frontispiece is a striking symbol. It represents

a company of worshipers in a Christian church, while the map of India is hung in the foreground, with famine children just below and the figure of our Lord pointing to the map of India shrouded in gloom, while above is written, "Carest thou not?" The other illustrations being rude woodcuts do not compare favorably with the finished half tones usually issued by this house.

G. H. C.

*Japanese Life in Town and Country.* By George William Knox. Published by G. P. Putnam's Sons. Pp. 273. Price, \$1.25.

The author of this book, now professor in Union Theological Seminary, of New York City, was for fifteen years a missionary in Japan under the Presbyterian Board. He was recognized as one of the most scholarly and efficient representatives of that Board, and in dealing with Eastern questions he speaks with the intimate knowledge of one who gets his facts first-hand. Familiar as we have become with pictures of Japan these illustrations are unhackneyed, and were collected by the author in Japan.

After treating of the history and religions we welcome the three chapters Dr. Knox gives to our better understanding of the Samurai, and their life under old conditions and the new. There are two chapters relating to the "common people," so called, and introduce us to a better acquaintance with farmers, artisans and artists, merchants, women, and servants, the scale being a descending one, farmers in that country rating above the merchant class. The question so often asked why Japanese merchants are less trustworthy than those of China is satisfactorily answered by Dr. Knox. To one who desires to understand country and people this book is a distinct help, and it is written in that clear and forceful style of which Dr. Knox is a master,



## From an Exchange

WHEN the heart says give, the gift will never be too small.

So soon as love gives, it begins to make plans to give again.

Religion that is not used cannot be kept sweet.

Whoever follows Christ will be sure to lead somebody else.

We can always count upon God's help when we are doing God's work.

Whatever we would do if we had the power is what God gives us credit for doing.

So soon as we make God's word a lamp unto our feet, we stop traveling in the dark.

God is too wise and good to do for us what we can do for ourselves and find joy in doing.

get all that you can and give as little as you can is not the lesson that  
of Christ teaches.  
can devour the honey of a hive, and so little faults can drive the  
comforts of religion from the soul.  
e is always strength given us from Christ when we seek to do service  
rist, a strength that never faileth.



# Woman's Board of Missions

Receipts from April 18 to May 18, 1905.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

**Maine Branch.**—Mrs. J. S. Wheel-  
Treas., Bangor House, Bangor.  
, Aux., 127.60, Jr. Aux., 12, Sun-  
makers, 1; Belfast, Women of  
Th., 25; Bluehill, Mrs. A. M. Pet-  
Boothbay Harbor, Aux., 42; Cal-  
k., 11; Camden, Aux., 4.25; Cas-  
dies' of Cong. Ch., 10.15; Dover,  
; East Machias, Aux., 17; Ella-  
Aux., 40; Garland, Easter Off.,  
of Cong. Ch., 8.20; Greenville,  
; Hampden, Aux., 43, Extra  
day Band, 11, Cradle Roll, One  
r, 25 cts.; Machias, C. E. Soc., 22,  
of the Work, 20, Center St.  
; Madison, Woman's Asso., 23;  
r, 50 cts.; Orland, A Friend, 1.25;  
nd, Aux., 42, Union, Aux., 4, 483 20  
**Maine Branch.**—Miss Jean L.  
s't Treas., 79 State St., Portland.  
Aux., 5; Augusta, Aux., 61; Au-  
I. B., 20; Bridgton, Aux., 16.50;  
n, North, Aux., 6, C. E. Soc., 5;  
ick, Aux., 55.50; Gardiner, Aux.,  
owell, So. Cong. Ch., Star Soc.,  
anon Center, Aux., 2.75; Port-  
ethel Ch., Aux., 61.50, C. E. Soc.,  
h St. Ch., Aux., 37, Thank off.,  
) cts., Second Parish Ch., Aux.,  
Mrs. Hough, In memory of Mr.  
25, St. Lawrence Ch., Thank Off.,  
ate St. Ch., Aux., 20.30, Willis-  
, Aux., 27.36, Mrs. Hooper, In  
of Carl Putnam Hooper, 20;  
ille, Cong. Ch., Aux., 25; Wood-  
I. B., Little Twigs, 5. Less ex-  
18.82, 479 71

Total, 962 91

## NEW HAMPSHIRE.

—Collection Semiannual Meeting 29 57  
**New Hampshire Branch.**—Miss Elizabeth  
kett, Treas., 69 No. Spring St.,  
L. Brookline, Aux., 12; Dover,  
aster Off., 3; Hanover, Aux. (of  
ter Off., 10.40), 84.40; Meredith,  
; Newington, Aux., 5.25; Swan-  
E. Soc., 7, 118 65

Total, 148 22

## LEGACY.

**Milford.**—Miss Hannah A. Foster, by Oli-  
ver H. Foster, Extr., 77 22

## VERMONT.

**Vermont Branch.**—Mrs. T. M. Howard,  
Treas., St. Johnsbury. Barton Landing,  
C. E. Soc., 10; Brattleboro, West, C. E.,  
70 cts.; Burlington, College St. Ch.,  
24.30, Dau. of the Cov., Easter Off., in  
mem. Mrs. Geo. H. Perkins, 15.84; Cas-  
tleton, C. E. Soc., 1; Hyde Park, North  
Aux., 1.50; Jeffersonville, Aux., 6.18;  
Middlebury, Aux., 5; Peru, Aux., 13.50;  
Randolph, Aux. (of wh. Thank Off.,  
7.79) (to const. L. M. Mrs. Nellie W.  
Thomas), 25, Children's Circle, 5; Ro-  
chester, Aux., Thank Off., 10; St. Johns-  
bury, North Ch., Aux., 46.27, South Ch.,  
Aux., 65.0; Waterbury, Aux., 12.16;  
West Rutland, C. E. Soc., 5, S. S., 3.75;  
Wilmington, C. E. Soc., 2.55. Less ex-  
penses, 71.50, 122 75

## MASSACHUSETTS

A Friend, 1 00  
A Friend, 20 00  
Andover.—A Friend, 5 00  
**Andover and Woburn Branch.**—Mrs. G.  
W. Dinsmore, Treas., 8 Lenox St., Law-  
rence. Andover, Seminary Ch (of wh.  
25 to const. L. M. Mrs. Elizabeth T.  
Hincks), 57, South Ch., 2; Dracut Center,  
Collection at Meeting of Branch (to  
const. L. M. Mrs. E. A. Stevens), 25;  
Lowell, First Trin. Ch., Aux., 10; Mal-  
den, Aux., Mrs. Moses Pierce, 400; Med-  
ford, Mystic Ch., Aux., 40; North Wo-  
burn, Aux., 9.50; Reading, Aux. (of wh.  
5.71 Easter Off.), 25.47; Wakefield, Aux.,  
60; Woburn, Aux. (to const. L. M's Mrs.  
Alfred H. Holland. Mrs. P. Edward  
Winn), 50, Woburn Workers, 3, 681 97  
**Barnstable Co. Branch.**—Miss Amelia  
Snow, Treas., Orleans. Coll. at Meeting  
of Branch, 3.65. 3 65  
**Berkshire Branch.**—Mrs. Charles E. West,  
Treas., 123 South St., Pittsfield. A

Friend, 250; Hinsdale, Aux., 21.92; Pittsfield, First Ch., Aux., 96; Stockbridge, Aux., 9; Richmond, Aux., 25 35. Less expenses, 20.10, 382 17  
**Boston.**—Member of Exec. Committee, 350 00  
**Essex North Branch.**—Mrs. Wallace L. Kimball, Treas., Bradford. Amesbury, Riverside Aux., 12; Bradford Academy, Christian Union, 50, Aux., 46.75; Georgetown, First Ch., Aux., 30; Groveland, Aux., 30; Haverhill, Centre Ch., Aux., 50, North Ch., Aux., 42.75, Union Ch., Aux., 10, West Ch., Aux., 19.50; Ipswich, Aux., 20.07; Newburyport, Aux., 20; Powell, Miss. Circle, 20.73; Tyler, Miss. Circle, 12.50, Rowley, Aux., 16.50; South Hyfield, Aux., 25; West Boxford, Aux., 23; West Newbury, First Ch., Aux., 10, 438 80  
**Essex South Branch.**—Miss Nannie L. Odell, Treas., Beverly. Beverly, Dane St. Ch., Aux., 32.50; Lynn, Central Ch., Aux. (of wh. 3.29 Off. from Miss Charlotte Hill in mem. Mrs. W. F. Hill), 15.46; Marblehead, Aux., 13 65; Salem, Crombie St. Aux., 19.74; Saugus, Aux., 6.02, 87 37  
**Franklin Co. Branch.**—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Ashfield, Prim. S. S., 35 cts; Buckland, Aux. (of wh. 25 const. L. M. Mrs. John D. Waldron), 35.81, Prim. S. S., 3.19; Bernardston, Lenten Off., 1; Colerain, Ladies' Lenten Off., 7; Conway, Aux., 13.75, Deerfield, Aux., 15; Erving, Prim. S. S., 1.30; Greenfield, Aux., 83.31; Montague, Aux., 6.15; Northfield, Aux., 28.67; Orange, Aux. (of wh. 25 const. L. M. Miss Mary S. Bragg), 66.54; Shelburne, Aux. (of wh. 25 const. L. M. Mrs. Clara F. Andrews), 27.97; Shelburne Falls, Prim. S. S., 4; So. Deerfield, Aux., 31.65, C. E. Soc., 5; Sunderland, Aux., 20; Whately, Aux., 19.30, 369 39  
**Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 7, Second Ch., Aux., 20, South Ch., Aux. (with prev. contri. to const. L. M. Mrs. E. B. Warren), 18.14, Twentieth Century Club, 50; Chesterfield, Aux., 15; Easthampton, Dau. of Cov., 7; Florence, Aux. (to const. L. M's Mrs. Addie Campbell Houxley, Mrs. Minnie V. Burdick), 50; Granby, Aux. (of wh. 25 const. L. M. Mrs. F. A. Forward), 34; Hadley, Aux. (of wh. 12 Lenten Off.), 33.60; Haydenville, Aux., 14.15; Northampton, Edwards Ch., Aux., 67, Aloha Guild (to const. L. M's Miss Mary Breeze Fuller, Miss Bertha Macomber), 50, First Ch., Aux., 280; Worthington, Aux., 13.90, 639 79  
**Malden.**—A Friend, 10 00  
**Middlesex Branch.**—Mrs. E. H. Bigelow, Treas., Framingham. Framingham, Aux. (of wh. 100 const. L. M's Mrs. Cora Bemis, Mrs. Thomas Brown, Miss Alice Gibbs, Mrs. A. K. Stone), 172.05; Natick, Aux., 25; Northboro, Evan. Ch., Prim. Dept. S. S., 5.10; South Framingham, Grace Ch., Y. L. Guild, Lenten Off., 5.10; Wellesley, Aux., Mrs. Pauline A. Durrant, 100, Wellesley College, Y. W. C. A., 273.34, 580 59  
**Norfolk and Pilgrim Branch.**—Miss Abbie L. Loud, Treas., Weymouth. Brockton, Waldo Ch., Aux., Lenten Off., 8; Hingham, Aux., Lenten Off., 7.55; Holbrook,

Aux., 12.25; Plympton, Aux., Lenten Off., 1.50; Quincy, Bethany Ch., C. E. Soc., 25; Randolph, Aux., Lenten Off., 12.50; Stoughton, Aux., Lenten Off., 1.56, Jr. C. E. Soc., 8; Whitman, Aux., 10; Wollaston, Aux., Lenten Off., 36.67, 118  
**Old Colony Branch.**—Miss Frances J. Runnels, Treas., 106 Highland Ave., Fall River. Attleboro, Miss. Circle, 103.66; Fall River, L. F. M. Soc., 70; Middlesex, Aux., 8.16; New Bedford, Trin. Ch., C. R., 32, Mission Guild, 40; North Middleboro, Aux., 16; Rochester, Aux., 2.50; Somerset, Pomegranate Band, 6, 283  
**South Framingham.**—Mrs. Lillian H. Porter, 2  
**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 25; Feeding Hills, Golden Rule Miss. Circle, 7; No. Wilbraham, Aux., 19; So. Hadley Falls, Franklin C. and Katharine Butler, 40 cts.; Springfield, Faith Ch., Aux., 31, Olivet Ch., Jr. C. E. Soc., Miss. Circle, 5, South Ch., Aux. (25 of wh. const. L. M. Mrs. R. A. Hume), 50, 134  
**Suffolk Branch.**—Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cambridge. Allston, Aux., 106.80, C. R., 19.04; Arlington, Bradshaw Miss'y Asso., 60; Auburndale, Aux., 74.90, Jr. C. E. Soc., 20; Boston, John W. Colby, 1, Berkeley Temple, Aux., 9.55, Jr. C. E. Soc., 10, Mt. Vernon Ch., Aux., 31.40, Y. L. M. S., 10, Old South Ch., Aux., 96.60, Guild, 50, Shawmut Ch., Helpers, 42, Union Ch., Aux., 50, Mission Band, 5; Brighton, Aux., 102.07; Brookline, Harvard Ch., Aux., 100, Leyden Ch., Woman's Union, 30; Cambridge, First Ch., Margaret Shepard Soc., 5, Pilgrim Ch., Little Helpers Miss. Circle, 10, Prospect St. Ch., Aux. (100 of wh. const. L. M's Mrs. Charles E. Beale, Miss Caroline E. Bill, Miss Mabel A. Cotton, Mrs. E. Rockwell), 165, Wood Memorial Ch., Jr. C. E. Soc., 5, C. R., 5; Charlestown, First Parish Ch., Aux., 5; Chelsea, Third Ch., Ladies' Aid, 37.15; Dorchester, Central Ch., S. S., 10, Heart and Hand Soc., 5.15, Harvard Ch., Benev. Soc., 10, Pilgrim Ch., Aux., 35, Jr. C. E. Soc., 25, Second Ch., Y. L. Soc., 200, Village Ch., Busy Bees, 6; Everett, Courtland St. Ch., Jr. C. E. Soc., 3, Mystic Side Ch., Jr. C. E. Soc., 5; Hyde Park, Friends, through Aux., 106, First Ch., Jr. C. E. Soc., 10; Mansfield, Lenten Off., 21.61, Jr. C. E. Soc., 5; Medford, Mystic Cong. Ch., 5; Neponset, Stone Aux., 20, Trinity Ch., Prim. Dept., 2, S. S., 5; Newton Highlands, Aux., 12.10; Norwood, Little Women, 1; Roslindale, Jr. C. E. Soc., 5; Roxbury, Highland Ch., Jr. C. E. Soc., 5, Immanuel Ch., Prim. Dept., 11.60, S. S., 10, Walnut Ave. Ch., Aux., 50.01, Jr. C. E. Soc., 40; Somerville, Broadway Ch., S. S., 16.56, Franklin St. Ch., Jr. C. E. Soc., 5, Highland Ch., Aux., 5, Winter Hill Ch., W. F. M. S., 25.88; South Boston, Phillips Ch., Jr. C. E. Soc., 10; South Medford, Union Ch., Intermed. C. E. Soc., 3; Wellesley Hills, Aux., 14.15; West Medway, Mrs. Olive W. Adams, 1; West Newton, Second Ch., Red Bank Soc., 40; West Roxbury, South Evan. Ch., Jr. C. E. Soc., 5, 1,311



**So. Branch.**—Mrs. Theodore  
., 15 Berkshire St., Worcester.  
C. E. Soc., 11.80; Boylston,  
Gardner, Aux., Lenten Off.,  
lston, First Ch., C. E. Soc., 2;  
Hrls' Miss'y Club, 10; Spen-  
Women's Mission Club, 41;  
Aux., Lenten Off., 6.75; Up-  
Lenten Off., 3.63; Westboro,  
rh. Lenten Off., 13.97), 27.27;  
le, Aux., Lenten Off., 61.75,  
t-a-day Band, 14.11; Winchen-  
Ch., Aux., Lenten Off., 4;  
Adams Sq. Ch., Aux., Lenten  
ld South Ch., Aux. (to const.  
a. Edwin H. Marble, Mrs. J.  
rs, Mrs. F. J. Van Horn), 75,  
lux. (of wh. Lenten Off., 3.52),  
-Cent-a-day Band, 5, Pilgrim  
loc., 22, Plymouth Ch., Aux.  
. contri. to const. L. M's Mrs.  
ice, Mrs. William N. Taft), 305 34

Total, 6,239 95

LEGACIES.

—Mary Devens Ralfour,  
ux. First Parish Ch., 25 00  
s. Mary E. Crane, by Freder-  
e and Mary E. Crane, Extrs, 5,000 00  
Total, 5,025 00

RHODE ISLAND.

**nd Branch.**—Mrs. Clara J.  
Treas., 99 Summit St., Paw-  
rolina, Mrs. Mary L. Tink-  
Central Falls, Jr. Aux., 100;  
dence, Hope Cong. Ch., Mis-  
Class, 5; Pawtucket, C. E.  
Providence, Beneficent Ch.,  
Central Ch., Aux., Mrs. Lydia  
y, 5, Plymouth Ch., Dau. of  
nion Ch., C. E. Soc., 10; Woon-  
be Cong. Ch., Miss. Band, 3, 438 00

CONNECTICUT.

**wn. Branch.**—Miss Mary I.  
Treas., 52 Main St., New  
Ashford, Aux., 17; Brooklyn,  
er Off., 7.64; Central Village,  
er Off., 8; Colchester, Aux.  
., 7) (25 of wh. to const. L. M.  
ngalls), 44, Wide Awake Miss.  
; Goshen, Aux. (Easter Off.,  
'Inasmuch' Young Ladies'  
Groton, Aux. (50 of wh. to  
M's Mrs. John Allyn, Miss  
H. Avery), 58.82; Jewett City,  
Lebanon, Aux. (Easter Off.,  
wh. const. L. M. Miss Mary  
1.22, Gleaners Jr. Aux. (East-  
3), 14.93; Ledyard, Aux. and  
r Off., 5; Montville, Ch., La-  
ystic, Aux., Easter Off., 7.13;  
on, First Ch., Aux. (Easter  
67.45, Second Ch., Aux., 89.23;  
econd Ch., Aux., 60, Park Ch.,  
er Off., 19.52, Three Friends,  
omfret, Aux. (in part Easter  
Preston, Long Soc., 11.20;  
Aux., Easter Off., 7.25, Bells  
Miss. Circle, 75 cts.; Ston-  
st Ch., Aux., Easter Off., 12,  
Aux., Easter Off., 14; Thomp-

son, Aux. (Easter Off., 7.80), 9.30; Vol-  
untown and Sterling, Aux., 10, 843 13  
**Hartford Branch.**—Mrs. M. Bradford Scott,  
Treas., 21 Arnoldale Rd., Hartford.  
A Friend, 10; Coventry, Aux., 15; East  
Windsor, Aux., 20; Hartford, Miss Clara  
E. Hillyer, 1,000, First Ch., Aux., 1, Miss.  
Circle (to const. L. M's Esther Kullgren,  
Gertrude Leonard, Jennie Peterson, Ag-  
nes Weidlich), 100, Park Ch., Aux., 9, S.  
S., 30; New Britain, South Ch., Aux.,  
32.16; Suffield, Ladies' Foreign Miss'y  
Soc., 12; Terryville, Aux., 38.27; West  
Hartford, Young Ladies' Soc., 40; Wind-  
sor Locks, Aux., 235, 1,542 43

**New Haven Branch.**—Miss Julia Twining,  
Treas., 314 Prospect St., New Haven.  
Ansonia, Jr. C. E. Soc., 5; Bethany, Aux.,  
5; Bethlehem, Aux., 21; Branford, Aux.,  
6; Brookfield Center, Aux., 23, S. S.,  
4.44; Centerbrook, Aux., 18; Clinton,  
Aux., 3.73; Derby, Second Ch., Aux., 25;  
Durham, Aux., 23; East Haddam, Aux.,  
9.50, C. R., 1 63; East Haven, C. R., 14.01;  
Easton, Aux., 12.18; Ellsworth, Aux.,  
17.75; Essex, Mission Workers, 10; Fair-  
field Co., Thank Off., 38.31; Higganum,  
Aux., 7.15; Ivoryton, Aux. (with prev.  
contri. to const. L. M's Mrs. George H.  
Blake, Mrs. J. B. Brown, Mrs. G. A.  
Bull, Mrs. Judson Bushnell, Mrs. Lola  
M. Newberry, Mrs. H. Wooster Webber),  
121.90, Dau. of Cov., 10, Mission Helpers,  
5; Kent, Aux., 7.75; Meriden, Center  
Ch., Aux. (with prev. contri. to const.  
L. M's Mrs. Benjamin W. Collins, Miss  
Florence M. Fisherick, Mrs. Leland B.  
Francis, Mrs. George A. Humphrey,  
Mrs. George B. Murdock, Mrs. Martha  
J. Northrup, Mrs. Theresa H. Pease),  
138, Liberty Club, 10, First Ch., Aux.,  
40, Jr. C. E. Soc., 2; Middlebury, Aux.  
(25 of wh. to const. L. M. Mrs. Mary De  
Forest), 39; Middlefield, Friends, 20, C.  
E. Soc., 14.56; Middle Haddam, E. L. C.,  
2, C. R., 1; Middlesex Co. Societies, 150;  
Middletown, First Ch., Aux., 109, C. E.  
Soc., 25, South Ch., Good Will Circle (25  
of wh. const. L. M. Miss Lillie Emmons),  
30, Third Ch., B. B., 6.50; Milton, Aux.,  
10, Jr. C. E. Soc., 1.50; New Haven, Cen-  
ter Ch., Jr. C. E. Soc., 5, S. S., 20, Ch. of  
Redeemer, Aux., 156, Y. L., 70, Busy  
Bees, 50, C. E., 17.50, Davenport Ch.,  
Aux., 70, Dwight Pl. Ch., Aux., 62.65,  
Grand Ave. Ch., Aux., 8, L. W., 30, Y.  
L., 70, Howard Ave. Ch., Aux., 42,  
Humphrey St. Ch., Aux., 61, M. B., 8.50,  
Plymouth Ch., Cradle Roll, 13, Light  
Bearers, 12, Prim S. S., 5, United Ch.,  
P. S. A., Montgomery Aux. (25 of wh.  
const. L. M. Mrs. Charles R. Cutting),  
26, C. E. Soc., 100, Welcome Hall Light  
Bearers, 7.50, Yale College Ch., Aux.,  
187; New Preston Hill, Aux., 10; New-  
town, Aux., 36; North Greenwich, Aux.,  
26; North Haven, Aux., 20; North Wood-  
bury, Aux., 34; Norfolk, M. B., 10; Nor-  
walk, Aux., 24.22; Orange, Aux., 40;  
Portland, Aux., 36, Builders, 30, C. R.,  
9.25; Redding, Aux., 32; Ridgebury,  
Aux., 12; Roxbury, Aux., 16.30; Say-  
brook, Aux., 11; Sharon, Aux., 93.50;  
Shelton, Aux., 43.20, C. R., 6.05; South  
Britain, Aux., 40, C. E. Soc., 5; South  
Canaan, C. R. and S. S., 80 cts.; South-  
port, Aux., 35.20; Stamford, Aux., 34.75,

C. E. Soc., 10, Y. L., 20; Stony Creek, Aux., 5; Thomaston, Aux., 30, C. E. Soc., 10; Torrington, Aux., 25, Highland Workers, 15; Washington, Aux., 2; Waterbury, Second Ch., C. E. Soc. (to const. L. M.'s Miss Cornelia Keeler, Miss Fannie Thomas), 50, Prim. S. S., 10; Westbrook, C. E. Soc., 15; West Haven, Aux. (to const. L. M.'s Mrs. John E. Lomas, Miss Delma Squires, Miss Nettie Squires, Mrs. John Wilkinson), 100; Westville, Aux., 40; Winsted, First Ch., Aux., 12.50, Mrs. A. H. Perkins, 5, A Friend, 2, A Helper, 200,

3,174 28

Total, 5,880 94

## NEW YORK.

**East Bloomfield.**—Mrs. Eliza S. Goodwin, 5 00  
**New York State Branch.**—Mrs. F. M. Turner, Treas., 645 St. Mark's Ave., Brooklyn. Albany, First Ch., Aux., 173, C. E. Soc., 25, C. R., 3, Prim. Dept. S. S., 2, Y. L. Circle, 15, Antwerp, Aux., 22, C. E. Soc., 6, Baiting Hollow, Aux., 21.15, Jr. C. E. Soc., 12.50, Berkshire, Aux. (25 of wh. const. L. M. Miss Harriet B Johnson), 30.50, Binghamton, First Ch., Aux., 5, Briarcliff Manor, Aux., 25, Jr. C. E. Soc., 5; Bridgewater, Daisy Circle, 4; Brooklyn, Atlantic Ave. Chapel, Jr. C. E. Soc., 5, Bushwick Ave. Ch., S. S., C. R., 10, Central Ch., Aux., 327.73, Bible School, 50, Jr. Aux., 15, Lewis Ave. Ch., Aux., 35, Earnest Workers, 50, Evangel. Circle (with prev. contri. to const. L. M.'s Mrs. David R. Barber, Mrs. Harry D. Shipman), 20, Plymouth Ch., H. W. Beecher Cir., 50, Richmond Hill Aux., 10, Miss. Band, 7, South Cong. Ch., Aux., 170, Tompkins Ave. Ch., Aux., 25, United Ch., Aux., 20, Willoughby Ave. Chapel, Aux., 34; Buffalo, First Ch., Annie B. Abell Cir., 5, Aux., 20, Corner Circle, 5, Lend-a-Hand Cir., 5, Whatever Cir., 5, Fitch Memorial Ch., C. E., 22; Camden, Young People's Soc., 5; Candor, Aux., 9, (with prev. contri. to const. L. M.'s Mrs. E. C. Harris, Mrs. A. F. Stowell), 31.10, C. E. Soc., 2.50; Clayton, Aux., 5; Cortland, Aux., 25; Danby, C. E. Soc., 5, East Smithfield, Pa., Aux., 11.44; Elbridge, Aux., 18.34; Ellington, Aux., 7.25; Flushing, C. R., 2.75; Franklin, Aux., 60, Gloversville, Aux., 4; Greene, Aux., 5.20, Henrietta, Aux., 10; Homer, Aux. (75 of wh. const. L. M.'s Mrs. George Lord, Mrs. Augustus Merrill, Miss Julia Robb), 85.10; Honeoye, Aux., 13, Burns Class, 8.25, Miss Florence Ashley, 10; Hudson River Asso., Mrs. Harlan P. Beach, 5; Ithaca, Aux., 34; Jamesport, Aux., 23.25; Jamestown, Aux. (50 of wh. const. L. M.'s Miss Minnie Cobb, Mrs. E. P. Rogers), 52; Le Raysville, Pa., Aux., 12; Lockport, East Ave. Ch., King's Guild, 5, First Ch., Aux., 5, C. E. Soc., 5; Madison, A Few Friends, 10; Madrid, Aux., 5; Middletown, North Ch., Aux., 5; Millville, Aux., 1.25; Morristown, Aux., 12.60, Morrisville, Aux., 10, Jr. C. E. Soc., 2; Munnsville, Prim. Dept. S. S., 1.85, S. S., 3.15, Newark Valley, Aux., 20, C. E. Soc., 5, The Juniors, 13; Newburgh, Aux., 27; New York, Bedford Park, Aux., 5, Broadway Tab-

ernacle, Aux., 125, C. E. Soc., 20, C. R., 15.54, M. B., 15, Manhattan Aux., 31.05, Mt. Vernon Aux., 5; Trinity Ch., Aux., 15, C. E. Soc., 2.50; Niagara Falls, Aux., 20; Norwich, Aux., 40 00; Norwood, Aux., 14; Ogdensburg, Aux., 12, C. E. Soc., 5; Orient, Jr. C. E. Soc., 5; Owego, Aux., 20.50, S. S., 1; Patchogue, C. R., 5.21; Perry Center, Aux., 20.15, M. B., 5; Phoenix, Aux. (with prev. contri. to const. L. M. Mrs. U. N. Dutcher), 12, Jr. C. E. Soc., 5; Poughkeepsie, Aux. (25 of wh. const. L. M. Mrs. Charles Curry), 27, Y. L. Circle, 25; Pulaski, Aux., 20; Randolph, Aux., 13.00, Rensselaer Falls, C. E. Soc., 1.50; Riverhead, Sound Ave. Ch., Aux., 5; Sandy Creek, Aux., 14; Sayville, Aux., 20, C. E. Soc., 5, C. R., 5; Scranton, Pa., Aux., 25; Sloan, Aux., 5; Suffolk Asso., Annual Meeting, 5; Syracuse, Danforth Ch., Jr. C. E. Soc., 2.54, Y. L., 10, Good Will Ch., Aux., 25, Prim. Dept., S. S., 5, Plymouth Ch., Aux., 40, So. Ave. Ch., Aux., 5; Ticonderoga, Aux., 25.65; Troy, Aux., 5, Jr. C. E. Soc., 5; Utica, Plymouth Ch., Aux., 15, King's Guild, 5; Wadham's Mills, Aux., 5; Walton, M. B., 2.50; Warsaw, Earnest Workers, 2.35; Watertown, Aux., 12; West Bloomfield, Aux., 25, C. E. Soc., 5; West Groton, Aux., 20; West Seneca, Aux., 5, Loyal Volunteers, 1; Westmoreland, Aux., 5.30, S. S., 10; West Winfield, Aux., 1.40, C. R., 2.75; Winthrop, Aux., 5. Less expenses, 150.24, 2,533

Total, 2,433

## PHILADELPHIA BRANCH.

**Philadelphia Branch.**—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux., 177, Mission Club, 200, Lincoln Memorial, C. E. Soc., 5, Mt. Pleasant Aux., Lenten Off., 10, Fla., Daytona, Aux., 15; N. J., Chatham, Stanley Ch., Prim. S. S., 1, East Orange, Trinity Ch., King's Dau., 10, Glen Ridge, Aux., A Friend, 12.50; Jersey City, First Ch., Jr. C. E. Soc., 5, Montclair, First Ch., Children's League, 72, Newark, Belleville Ave. Aux., 47, M. B., 11, Orange Valley, Y. W. M. S., 19.50; Plainfield, Aux., Lenten Off., 84.07; Upper Montclair, Howard Bliss Mission Band, 25. Less expenses, 36.42, 67

## FLORIDA.

**St. Petersburg.**—Miss's Society, 2

CONGREGATIONAL CHRISTMAS BOX OFFERING  
 Receipts, 4

Donations, 16.45  
 Specials, 40  
 Legacies, 5.10

Total, 21.95

TOTAL FROM OCT. 15, 1904 TO MAY 15, 1905

Donations, 61.00  
 Specials, 2.12  
 Legacies, 16.72

Total, \$79.84

# BOARD OF THE PACIFIC

**President.**

MISS LAURA M. RICHARDS,  
Saratoga, Cal.

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Adams Street, Oakland, Cal.



## Touring in North China.

BY MISS LAURA N. JONES

THE 4th of the first moon, that is February 8th, I started for our most southern station, a place about 150 miles distant, where for some months I had planned to hold a station class. It was still very cold weather, and the house in which I lived and taught the class was a large adobe structure with paper windows and just a dirt floor. It would have made quite a comfortable barn in a less severe climate. They had a little mud stove by which a person could warm one's hands; this stove burned coal and had no stove pipe. They use hard coal and that has no smoke, but it does have gas that at times almost suffocates one.

However, the class was held, twenty days of it, and in spite of all the difficulties it proved disastrous to none, and profitable to many, I believe. The natives do not seem to mind the cold as I do who have lived so long in a warm climate.

Besides holding this class I visited five other villages and held meetings and taught the women. On all these tours I have a Bible woman who helps a great deal in talking with and managing the crowds.

In one village an old woman received us very kindly and said she believed our teaching, but she had not the courage to remove her idol and incense-pot. We were two days and three nights holding meetings and teaching all the time. This Mrs. Li was always present and very friendly and attentive, yet the thought that she had a shrine on the wall troubled me, so on leaving I asked her if she did not think it was time to take it down, and she said "Yes, just as soon as you go away I will tear it down." I gave her a Christian calendar to put up where it had been. I heard just yesterday that she did as she had promised, and in less than two weeks afterward she went

to be with the one true God whom she had come to know so late in life. In some places a case of this kind would be looked upon by the heathen as a judgment upon her for turning from the idols, that the gods were angry, but in this place they said she was prepared, why should she not go back? "Go back" is the way they often speak of death in that district.

There are many like this old woman who know the idols are useless, still they put them up to avoid being reviled by their neighbors. Since the southern tour, I have made two short ones. I shall be touring most of the spring if I keep well, as many places are urging me to come to them. To be sure there are many who come just to see, but sometimes they go having received the seeds of truth. That is another thing for which to pray continually, that the seed may fall upon good ground, that the people may have hearing ears and understanding hearts. . . . Since my last letter I have made four trips into the country, two of which were to places where no foreign woman had visited since "the troubles" of 1900.

The first was Ti Ch'uan, a village about thirty miles south of Pao-ting-fu, the second, Ma Huang Tou, about forty miles to the southeast. These two places had been often visited by Miss Morrill and Miss Gould, but that was long enough ago for a foreign woman to be quite a curiosity, and as it was their New Year's time, everybody had time to "play," and having nothing in the way of toys, they all came to "play" with us. They came in throngs and stayed and stayed, not to "hear doctrine," but to see what was going on. The Chinese are like children in many ways and one is that they have to touch a thing in order to see it. Consequently they had to touch me. However, "touch" is a very mild definition for the "feeling over" they wanted to give me. There were times when it seemed quite important to preserve a little dignity and I told them to keep "hands off."

One thing one meets with almost everywhere is the talk about our hands, which are not so hard and coarse as theirs. It is hard to make them believe that I do work of any kind, or that part of the whiteness is due to being "white-born," and though my work is all indoor work so that I do not get sunburned, yet not a little is due to my keeping my hands clean and dry, and not at all to the white soap they saw me use, which they thought acted something like powder.

Then, following their habit, which requires that they touch as well as look, an old woman would seat herself beside me and begin to "stroke" my hand. "How beautiful! How affectionate!" I hear someone exclaim. Well, perhaps, but a trifle vigorous, for with their poor claw-like old hands it does not take very long for them to "rub holes" in the skin as they would say, and that may be affectionate, but it is not beautiful.

I had a Bible woman with me on both of these trips (my vocabulary is still too limited to think of talking to new listeners) who would explain our errand and message to any who would listen, and though they came to see, many went away having heard that which you with us will pray may prove the "word of life" to their souls.

My third tour was to our most southern station, with Miss Mary Porter, who has since returned to the homeland (you may have seen her). We were out only four days, but it was a privilege to be even so short a time

with one so experienced as Miss Porter. We visited three places, but the one in which we spent most of the time is a village called Ting T'sun.

The work there is one of the best in the district. The native helper, Mr. Sun, with his wife and baby boy have gone there to live; and a Christian home is, in itself, so helpful an example. He teaches the men, and she helps the women, and between them they teach a little school for boys. At present the school is in a dark little room, with one window (of oiled paper) and a door, which in winter must be kept shut of course. The walls are of mud, without plaster or whitewash, so it is a very dark place for studying. The helper lives in the house of one of the members, and this member keeps a dog that is said to know a "believer" from an "outsider," and will let none but "believers" in through the gate.

The chapel is small, and is not arranged quite as they want it, so to use Mr. Sun's words, "The people here have three important things to do. The first is to build a schoolroom, the second to build rooms in the chapel yard for the helper (he will not keep a "discriminating" dog), and third to widen and change the chapel." I asked if they intended to do it all this year. He replied, "I dare not say, but we will have the schoolroom, certainly, and the others if not this year, then next year." These villagers are not wealthy; you would not call them even well-to-do, but they have "a mind to work," and isn't that half the battle in life, no matter what the task?

The last tour was with Mrs. Perkins, by rail, to a station some forty miles south; there we took cart and started on a circle of villages where work has been started, coming back to Pao-ting-fu from the east. It was necessary for Mrs. Perkins to return after four days to Pao-ting-fu, the Bible woman and I going on for another week. Our time being limited, we had to visit more than one place in a day, so some of the places got very little help; and very unwillingly did the women hear me say that I would come again in the fall. "Why do you wait so long?" or more often they said, "You are here now, why don't you stay a few days?"

The crowds, at first mostly children, poured in upon us wherever we would stop, even for a few minutes. They were such as I described in my last letter, except in attire which was more or less (usually more) scant, and being scant, it seemed they packed the closer into the room, at least so close that there was no chance for their mothers and grandmothers to hear much that was said. Then it was that Mrs. Perkins devised a scheme which we followed all the time we were out, that of sending the children out and staying with them to see that they stayed out, so leaving the women place and opportunity to listen to the Bible woman.

As long as Mrs. Perkins was with us she took the children out, but after she went it fell to me, and though rather tiresome at times it was usually entertaining. They were always very curious and willing to talk, as a rule, about everything but "doctrine," as they call everything in the way of gospel or other religious teachings. So I would ask them about things in the yard which would sometimes lead them to ask about things in my "native land." Did we have houses, trees, flowers and chickens, pigs and birds? Then they would turn back to me as something more real than all these things in a land so far away. They would want to know if I had

THE FOLLOWING INFORMATION IS FOR YOUR INFORMATION ONLY. IT IS NOT TO BE USED FOR ANY OTHER PURPOSE. IT IS NOT TO BE DISCLOSED TO ANY OTHER PERSON OR ENTITY. IT IS NOT TO BE USED FOR ANY OTHER PURPOSE. IT IS NOT TO BE DISCLOSED TO ANY OTHER PERSON OR ENTITY.

[illegible]

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

2. Once the problem is identified, the next step is to define the objectives and goals of the project. This helps to clarify what needs to be achieved and provides a clear direction for the team.

3. The third step is to develop a plan or strategy to address the problem. This involves breaking down the problem into smaller, manageable tasks and determining the resources needed to complete each task.

4. The fourth step is to implement the plan. This involves putting the strategy into action and monitoring progress regularly to ensure that the project is on track.

5. Finally, the fifth step is to evaluate the results of the project. This involves assessing the outcomes against the objectives and goals and identifying any areas for improvement or further action.

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5. The final step is to evaluate the results of the project. This involves assessing the outcomes against the objectives and goals to determine the effectiveness of the intervention.

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## Reasons for Thanksgiving

BY MISS CHITTENDEN

The Ing-hok station lies in a beautiful mountain region about one hundred fifty miles up the river from Foochow. Miss Chittenden, one of the missionaries there, wrote some months ago, giving thanks for the way in which the work has taken hold upon the people. Among the special reasons for thanksgiving are these:—

the possibility of opening and continuing the girls' school, although without a schoolhouse. For the number of girls who have come—forty-five in all. Of these thirty-five were enrolled this term; the remaining ten came for longer or shorter terms, but we trust that all received at least one touch of the Lord's hand, one word from him that shall echo in their lives. There are six girls out of our thirty-five who were received at the special request of their friends, none of them Christian, but who had been brought to the school through Christians. Of these girls from "outside" the mission one is our most earnest little Christian. For good health in the school among both pupils and teachers. For the Junior Endeavor Society in which the girls take such interest that the desire to take part in the meetings is a great incentive in their other studies. To see the older ones read their Testaments and hymn books with ease is a great comfort and inspiration when we remember how they came to us not able to read a word. This past term an advance step has been to form prayer-circles which we met with us teachers Sunday evenings after the Endeavor meeting. This has given the girls more courage about praying aloud. One girl in the third class who has Christian relatives, but comes herself from a heathen land, was specially earnest in praying for her own people, "Because O, my only Father, the darkness of their hearts is so very black!" Two



others also from a heathen home, where they have heard much reviling Christians, seemed so unresponsive for a time that we were much troubled. But on the last Sunday evening one of these girls prayed very simply and earnestly, and the other said as her group were going out, "I don't dare open my voice to pray out loud yet—but oh, I do want to know how to pray, lady teacher!"

Last, but not least, we give thanks for the teachers in the school, Miss Bessie Ding, assistant principal, Mrs. Su Tieng Wong (new at the end of 1903) second assistant, and Mr. Dang, classical teacher, who also acts as assistant pastor of the church.

Dr. Emily Smith has given untiring medical care, and has given her skill in teaching in gymnastics. She has also taught singing, to the girls' great enjoyment. This last term Mrs. Arthur Smith has taken the singing class, and also the first class girls in arithmetic, and the class of older girls in Sunday school. Her teaching has been a great relief and help to me, and I have valued her association with the girls even more than the teaching itself. But all this help in teaching from Mrs. Smith and from Dr. Arthur Smith is incidental to their work for which they are directly responsible, and must give way as that work increases.

The opportunity for a new American worker grows and the need of her service presses more and more. The school needs at once the full time and strength of a thoroughly trained teacher, who can apply the fundamental principles of the best primary and intermediate teaching at home to the conditions of a Chinese school. I am doing what I can, but such service as I can give must be divided between the girls' school and the work among women through the district.



## Letter from Susan W. Orvis

TALAS, CESAREA, TURKEY-IN-ASIA, March 8, 1905.

IN regard to money matters we have much to cheer us. Two years ago one girl paid full price (twenty-five dollars a year) for board and tuition. Last year by strenuous effort we secured full pay from three. This year there are twenty at least, and the total number in the school is much larger, the gain being almost entirely among the boarding pupils. When we consider the great advantage we have in this department we are full of hope. The day pupils very seldom are influenced to a great degree by the school. But the boarders are with us all the time and we see a great change in them, and cannot but notice the difference between them and the day pupils. As these boarders come from a large number of different villages, therefore the influence of the work is far reaching and widespread. We have had more girls from the city of Cesarea than formerly attended. They are a nice set of girls, too. During the holiday vacation, I visited all of them in their homes, making in all sixteen calls there in the city. Then I called at twenty-six homes here in Talas. These latter were mostly the homes of the children in our primary Sunday school, of which I have charge.

I have enjoyed this work intensely. Last year there were only twelve little children who came to the Sunday school. Now we have an enrollment of fifty, and the attendance is thirty or thirty-five even in the winter time.

The kindergarten and primary school pupils many of them come, and we get in a good number of waifs who do not attend the day schools. Miss Rosig, the kindergarten teacher, gives the lesson first and then we sing hymns and the children recite the golden text verses, which they learn from printed slips of paper. If a child can recite his verse and give the Bible chapter and verse, he receives a picture card, one of the secondhand Sunday school cards from America. These are greatly prized. We have the Sunday school committee in the Christian Endeavor write on the cards in Turkish the Scripture reference, so that the child's father and mother may look it up and read the story about the picture at home.

Miss Loughridge is superintending a Sunday school in a neighborhood where there are many "tough" boys and girls. About thirty-five attend this. Last Sunday we started a new one in another quarter with twenty-three present. Miss Cole with some of the schoolgirls looks after this one. Next Sunday we hope to get another one started.

All the senior girls and the kindergarten training class have a preparatory lesson on Friday and are thus ready to teach on Sunday.

On the Day of Prayer for schools and colleges we arranged to have a special evangelistic meeting led by Mrs. Dodd. During the week preceding that we had two or three afternoon meetings, one of them led by Mrs. Fowle. These were of great blessing to teachers and pupils. In connection with the meetings a great deal of personal work was done, and we feel sure that many of the girls have entered upon a new life, while others have been helped to a deeper experience of faith and trust.

My daily Bible class in the Acts and Epistles has been a special opportunity. Some of the teachers attend with the seniors and juniors. I have started a Bible marking band among the lower class girls.

Last Monday we had a sad day here. One of our fourth class girls, the daughter of one of the native pastors, had been sick only a few weeks with tuberculosis of the lungs. We were expecting her father to come and take her home. She had just been taken to the hospital on Saturday, and she died Monday morning. I covered the rough pine box with cloth, and we dressed Anoosh (which means "sweet" in Armenian) in white, and put flowers on the coffin. There was an impressive and tender funeral service at the school, and our little girl had left us.

This is the first death among our girls since I came to Talas. It is a precious memory that only a week before she died I had been reading to her when she was sitting out on the roof in the sunshine, and I asked her about her own Christian experience. She spoke very confidently about her hope and trust, and smiled so sweetly that I know she was ready to go when Jesus called her.

This year I try to give three hours a day to study as I did last year, for I am studying both Armenian and Turkish. It is steady, hard work—grind, grind, grind—but I am sure it is whetting a tool that will be most helpful in the work here.

In the school I am teaching five lessons a day, looking after the primary department and the sewing classes, also attending to the sick girls. Nearly every day there are sore fingers to tie up, colds to doctor, or other such maladies to attend to.

Miss Post and I are enjoying the work of a mission study class or reading circle among the teachers of both schools and others who know English. Next week we are to study about India.

Miss Loughridge, Miss Dwight and I all hope to do some touring this spring. Miss Dwight is much stronger, and is able to do a good share of work.



## Report of the Hall's Islands and Ruk Lagoon Tour

BY JENNIE D. BALDWIN

RUK, CAROLINE ISLANDS.

DEAR FRIENDS: The new Morning Star, sent to us through your generosity, has given an opportunity long desired. Over five years ago, as the old Morning Star was passing Hall's Islands on her way to Honolulu, the request for a teacher was made. During these intervening years there has been no Morning Star and no opportunity to open new fields of labor. It was, therefore, with joy that we sailed on December twenty-ninth for Hall's Islands with Panasi and Lucy, a young couple to be stationed on those islands, if after all these years of waiting the people would receive a teacher. Is it not sad to think of all the money wasted in the homeland and remember these islanders, only sixty miles distant from us, who have waited five years for someone to tell them of the way of salvation? An early start was made, and about five o'clock we cast anchor after a wearisome day of being rocked in the cradle of the deep. I agree with little Elizabeth Garland that a "steady house" is preferable. The people were frightened by a steamer and not a canoe appeared, but in the morning the captain moved nearer land and two men summoned up sufficient courage to come out to the ship. Finding that the head man whom we sought lived on this island, we started for the shore. On seeing me the query was raised "A woman?" Having never seen a white one before I was a novelty. We received a hearty welcome; one woman took hold of three of us, and seemed distressed that she had not hands enough to lead us all along the beach to a large open shed. Here all the people on the island gathered together, and this woman sitting by me held to my hand, examining my finger nails to see what sort of a being this pale creature was. Mr. Jagnow addressed them and taught them to say, Morning Star, and our little band sang Gospel Hymns to an attentive audience. Having accepted their teacher, Mr. Jagnow selected the land for a church and teacher's house, while I and the girl accompanying me talked with the women. It was a new experience to talk with those entirely ignorant of gospel truth, and our Saviour's words came with force at such a time, "Without me ye can do nothing." As one woman was urgent in inviting us to her home, we went beyond this general meetinghouse, where the men hold their palavers, and found the lo-

ed houses of the people all built closely together. To enter one was cult matter, but one could not refuse such entreaties, so all dignity was iced, and by returning to the method of locomotion practiced in our ood days we entered the little thatch house erected on mother earth. ere were the women and three or four unfinished mats that they were ng, but there were no home comforts, not a bed, chair or table, only wooden dishes. Even the mats when finished cannot be kept to cover rth floor, but must be used to purchase food, of which there is a great ty on that island. One remarked that the young couple would remain ie with them of starvation. As the soil is very poor breadfruit trees ro do not thrive. Lunch was then served on the teacher's camphor chest before a large and intensely interested audience, who quickly med all that could be spared. Further arrangements were made for acher and his wife, and then we bade this simple folk farewell. What es will come during the year? How will Panasi and Lucy hold out in idst of heathenism? Will they be discouraged after a few months of n an island where there is but little food? These are questions which n our mind. How many will uphold them in prayer?

the following week we visited the stations in this lagoon, and found ld in a more encouraging condition than last year. At some places urches were filled to overflowing, and we were glad to have so many se still in darkness come to hear the words of life.

lowt the people gathered on the dock waving branches and singing to welcome us as the boat drew near the shore. At the close of the e I was touched by the appeal of one little girl who came just as we going down the path to the boat, saying, "I want to go with you." came her testing time, as two girls from that island once ran away school. The chief and the women kept asking: "Will you follow the s? Will you follow the others?" The poor child with clouded face d them time and again that she would be steadfast, and with a joyful apparently, stepped into the boat. May she manifest the same stead- ss in holding on to the right!

Utet last year we could only speak to a few women and two or three but this year a service was held, and although poorly attended, when agnow asked, "Who would choose the right?" three answered in the ative. An unfaithful teacher and other influences have led these igno- eople to return largely to heathenism, but we hope that the word sown e used of the Spirit to reprove and quicken them.

ere was a marked contrast between last year and this at Metritu. The le of the people was discouraging a year ago, but this year even the n gathered to welcome us as we went ashore, then attended the re- s service, filling the church to its utmost capacity. At the close of the e a motherless girl wanted to accompany me, but when her brother, s a member of the training school, asked permission of a heathen rela- e was ugly and silent, so I sought him out, but only to meet with a nial. The girl went out on the dock awaiting results. Can you im- how hard it was to tell her the decision and leave her crouched on the

Atran was, however, determined, and put his sister in the boat.

After receiving a few orders from the chief concerning the girl we departed happy to rescue her from heathen relatives, and delighted to see a young boy take such a noble stand for his sister. Here, as in other heathen lands women and girls are of secondary importance; indeed on some islands they receive but little instruction in arithmetic, as the men fear this knowledge will make them unduly proud. So the nobility of this young boy was very gratifying, indeed, refreshing, for one so seldom sees any exhibition of character in this easy going land.

At Tol, as at Metritu, a large number of heathen men, in their heathenish attire and paint, attended the service and listened attentively to the message given. At present the chief favors religion, and it is very apparent, after six years observation, that these men exert a great influence over their people. Unfortunately some of this class favor heathenism, spirit worship, the night dance, and are a great hindrance to the spread of the gospel. The enemy of souls is fertile in his devices, but our Master said, "All power is given unto me; go ye therefore and teach all nations." Who can fathom the depths of his "all power"? Then why should one in his service be discouraged? Bishop Whipple said, "There is no failure in Christian work; the only failure is in not doing it." May we all be faithful in this, our great opportunity.



## "Touring in India"

### THINGS MOVE SLOWLY

ONE of the inconveniences in this country is the slowness with which things move. But time is of no value in the Orient, and custom must not be interfered with. A wheelbarrow is unknown here, and all the dirt on public works is removed by gangs of men, women, and children, who scoop it up in their hands, put it in little baskets, and carry it on their heads to where it is to be dumped. The trains, with the exception of the mail, move at the rate of about twenty-five miles an hour, and stop at every station for about fifteen minutes. The natives squat cross-legged all over the platform until the train pulls in, and then slowly raise themselves up and get aboard, each one carrying ten or fifteen bundles. The diamond, ivory, or dry goods merchants will spend hours showing their wares, even when you emphatically tell them you will not purchase anything. One party of tourists, whom I met at Benares, had been followed three hundred miles by a dealer in silk work, who hoped to sell them a hundred dollars' worth later on. There are ivory carvings, jewelry, and needlework upon which single artisans have spent the best part of their lives. I saw a man who was working at an ivory sword. He had already spent five years on it, yet he told me that it would take another twelve months to finish it. Here the dignity of life is unknown, consequently time is of no value. Looked at from their standpoint, why should they value life or time? Are they not afloat on life's tempestuous sea, and soon and forever are they not to lose their existence and identity by absorption in the Eternal Spirit?

A RELIGION OF DESPAIR

Hinduism is a religion of despair. There is nothing in life or death to for. Hemmed in by insurmountable caste and the iron law of destiny ismet, the mainspring of ambition is impossible. Labor here is cheap, in fact, cheaper to hire a man for two dollars a month to hold your than to put in a hitching post. Everyone keeps from three to ten nts, and this is necessary because caste and custom forbid them doing other work than that assigned to their respective caste. So one man s, another attends to the garden, another the washing, another the making, the sweeping, the stable work, the tailoring or bootmaking, so on, *ad infinitum*. None can rise higher than the sphere into which were born. Born to handle manure, a man's offspring and descendants follow the same calling forever; for caste offers no more hope than e's hell. The caste system then is the most withering and blasting of all an institutions, and is without a single redeeming point.—*Rev. G. H. sh, in Advance.*



ort of Work in the Widows' Home, Bombay, India

BY MISS ANSTICE ABBOTT

the first of January, 1904, there were in the Home twenty-two women eight children.

February I was obliged, on account of illness, to leave Bombay for zerland. After nine months of absence, I returned in November, able to take up my duties. During these nine months my sister, Mrs. , bore the responsibility and care of the Home. These being in addition r own work were a heavy burden for her to bear. That it was bravely successfully borne goes without saying. She was ably aided by our ol inspector, Mr. Sarode, who, with his wife, have always been in athy with the institution, and ready to give to it their time and thought. Gurubai Karmarkar has been not only the medical adviser, but warmly athetic friend. The matron has also proved a reliable woman, whom omen love and respect.

uring the year one young woman has died of the plague. She was in Bible training class. Upon her attack she asked the other women to o her, and even in her delirium she called constantly for hymns, begging iends to bring their hymn books and “sing unto the Lord.” Two of omen, or girls rather, have been married during the year, and are y in their homes. One has been enticed away by a wicked mother, is the devotee of a temple. We are all praying for her return. Another eft of her own accord, and has since begged to be re-taken, but as yet s not seem best to do so. Two new young women have been received; ne other, who was married four years ago and had been living happily rospiciously, lost her husband by plague in July and returned again as ow to the Home. Three of the girls have been attending school outside e Home, as they have proved sufficiently intelligent and ambitious to



study further than my present curriculum can help them. One is a successful kindergarten teacher in our mission orphanage for boys. Three are in Mrs. Dean's training class for Bible women. All the women, except the dear old grandmother of them all, have regular recitations in the morning and sewing or embroidery in the afternoon. All are interested in their Bible classes, and the girls have a Christian Endeavor Society of their own, in which they are faithful and enthusiastic. All their housework, excepting a part of the washing, is done by themselves, and they also make all their own clothes that require sewing. The children have kept well throughout the year, with the exception of an epidemic of whooping cough. They are cared for by adopted mothers, who are chosen among the women, and are a light and blessing in the Home. The spiritual improvement of the women has been marked, as evinced by the harmony in the Home and by their desire to live for others rather than themselves. Their desire for study has been quickened by the hope that they may be useful in the Lord's service.

On Christmas Day ten of the former members of the family were invited to share the Christmas dinner with those still at Home. Three of these were in work and seven were married women, all apparently happy in their new homes. After the dinner we had exercises appropriate for the day, and the women presented my sister, Mrs. Dean, with tokens of their love and of their appreciation of her care over them in my absence.

At the time of the plague case in February the women were moved out into huts for two months. The place we had had for them in our compound being condemned by the municipality as "unfit for habitation," they were moved into another little bungalow, where they are now greatly crowded. And the alley through which they must daily pass is a constant menace to their health. I am greatly hoping that early in the coming year a place may be secured in the country better for the health of all, and where the numbers may be increased.



## Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM APRIL 10 TO MAY 10, 1906

COLORADO . . . . .	307 61	MISCELLANEOUS . . . . .	19 22
ILLINOIS . . . . .	611 67		
Added to April report . . . . .	39 80	Receipts for the month . . . . .	\$3,479 66
INDIANA . . . . .	301 37	Previously acknowledged . . . . .	36,165 95
KANSAS . . . . .	218 95		
MICHIGAN . . . . .	326 75	Total since October, 1904 . . . . .	\$39,645 61
MINNESOTA . . . . .	116 16		
MISSOURI . . . . .	112 72		
NEBRASKA . . . . .	74 53		
OHIO . . . . .	631 88		
OKLAHOMA . . . . .	11 41	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
SOUTH DAKOTA . . . . .	53 05	Receipts for the month . . . . .	\$239 40
WISCONSIN . . . . .	363 82	Previously acknowledged . . . . .	1,676 66
LOUISIANA . . . . .	10 00		
MASSACHUSETTS . . . . .	75 00	Total since October, 1904 . . . . .	\$1,916 06
PENNSYLVANIA . . . . .	205 72		

MISS FLORA STARR, Ass't Treas.







THE FAMILY OF MR. J. H. BROWN, OF NEW YORK, WITH THEIR TEACHERS.

# Life and Light

VOL. XXXV

AUGUST, 1905

No. 8

**TYPHOON IN MICRONESIA.** Just as we go to press letters come bringing some details of the terrible typhoon which struck the Caroline Islands on April 19. Only one house, a tiny hut, was left standing on Kusaie, and the *Morning Star* took the sixty girls of our boarding school to Ponape to establish them in the school building there. On arrival, however, they found the storm had wrecked everything on that island also, so the girls were carried back to Kusaie to live as best they can. Several natives were killed, and more were wounded. Miss Wilson had a rib broken by a flying timber, otherwise our workers are all safe. The food supply will be a hard question as almost all the cocoanut trees were destroyed and the breadfruit trees will need years to recover.

**MISSIONARY PERSONALS.** Miss Anna F. Webb and Miss May Morrison, teachers in the International Institute for Girls in Madrid, arrived in this country June 25. Since the death of Mrs. Gulick, Miss Webb has had a heavy responsibility, and she is now principal of the school. They must return to Spain in August, and the days between must be filled with many interviews and much business, some of it perplexing; still their friends will hope that this vacation trip, all too brief, may bring great refreshment of both soul and body to these faithful workers.

**"IN THE NAME OF HER COLLEGE."** Miss Alice Seymour Browne, for two years the efficient and beloved Secretary of Young People's Work in the Woman's Board of Missions, is one of the newly appointed missionaries of the American Board, and she plans to start for North China in September. She is a graduate of Mount Holyoke College in the class of 1900, and the college claims the privilege and the honor of providing her salary. A beautiful farewell service was held at the college, that all the girls might see and greet and remember the one who goes as their representative to a land in darkness. Miss Browne's own words are: "To be sent on the King's service in the name of her college—what greater honor for a Mount Holyoke

girl! Mount Holyoke has filled my hands with gifts for China, and now she says 'go.'"

**A MISSIONARY WEDDING.** Dr. and Mrs. De Forest, of Sendai, Japan, are so well known and so much beloved both here and there that a marriage in their family circle is an event of interest to many. On Tuesday, June 13, Miss Sarah De Forest, their oldest child, became the wife of William P. Pettus, of Mobile, Alabama. The ceremony was performed by Dr. L. Clark Seelye, President of Smith College, at the home of Mr. S. E. Bridgman in Northampton, Mass. Both Mr. and Mrs. Pettus have been at work in student volunteer associations, and they expect to go ultimately to Japan to join the missionary force in the land where she was born.

**CHRISTUS LIBERATOR.** Many of our auxiliaries are now completing four years of work in the study provided by the Committee on United Study of Missions. We have learned much of the progress of the gospel through the centuries in *Via Christi*, much of India in *Lux Christi*, of China in *Rex Christus*, and of Japan in *Dux Christus*. Now comes the new book on Africa, *Christus Liberator*, vivacious, sympathetic, instructive, a worthy successor to the preceding volumes of the series. As far as the writing and the book making go it is admirably done; what it shall be to us, personally and in our auxiliaries, depends on the use we shall make of it. Very much depends on the leaders of our study; others may be content to master a single topic or a chapter, but the leader must have the whole book well in hand, all its parts and their relation to each other. They will do well to get the book as soon as may be, with the accompanying set of pictures, and to go over it thoroughly for their own sake. Both knowledge and enkindling will come with a careful reading. Then go over it again with your class or auxiliary in mind, planning how the different sections can best be presented, which topics will best interest certain ones, and laying it out as a matter of practical handling. We must also be on the lookout for illustrative articles and pictures in the magazines and newspapers that we may have a rich fund of material as we go on through successive meetings. Such an article as the one on the Victoria Falls in the *Century* for June, 1905, gives a hint of the almost unknown wonders which Africa has in her remote places. We, here in America, can have only a very imperfect idea of the bondage in which lies the great continent of Africa and of the great need that we, free people, should send to those darkened souls the light that comes only from *Christus Liberator*. The price of the book is 30 cents in paper, 50 cents in cloth. Twelve copies or more to one address at one time for 25 cents each. The set of 25 accompanying pictures costs 25 cents. They can be obtained from Miss Ada R. Hartshorn, 704 Congregational House.



**THE TREASURY.** Contributions for regular work from May 18 to June 18 were \$7,820.73, less than during the same month last year by \$1,782.39. This reduces the total gain reported at the end of seven months, but still leaves a gain in contributions for regular work during eight months of the financial year of \$904.22. Yet four months, and then cometh the harvest. Will the bags be full of grain?

**AN APPEAL THAT APPEALS.** We wish to call special attention to the letters from Chinese women that appear on page 356. If we can at all realize what our religion means to us, the value of church and Sabbath, of Christian friends and teaching, of an open Bible in our hand and an immortal hope in our heart, we surely must respond to such a cry as this. How dare we call ourselves Christians if we turn away? From almost every one of our missions word comes to us of need just as great as this, of souls that are consciously starving for the bread of life—bread that we can give them if we will.

**ONE METHOD OF HELPING.** Not simply because we believe *LIFE AND LIGHT* to be worth reading do we wish for it a wide circulation, but because also we are very sure that Christian women sorely need the information that they will find in its pages, much of which they can get in no other way. Certainly those churches where not one copy is taken are missing much of knowledge, of impulse, much also of pleasure, we believe. One of our Branches has done a good thing in sending to us a list of the churches within its limits where no copies are taken, with a name of some woman in each to whom we may send a sample copy. These samples will go quickly on their way, and we hope for good returns. Will not other Branches follow this excellent example and so help us to be more useful?

**CONFERENCE AT SILVER BAY.** The thirteenth Eastern Student Conference of Young Women's Christian Associations held at Silver Bay on Lake George, June 23 to July 4, was attended by about seven hundred alumnæ and under-graduates of the colleges, normal, preparatory and boarding schools of the Eastern United States. Six mission study classes and five Bible classes met each morning and were followed by conferences on methods of association, philanthropic and church work. At the morning and evening platform meetings, besides sermons on the Christian life, stirring missionary addresses were given and the claims of foreign missions as a life work were clearly demonstrated. Denominational rallies were held on the first Sunday afternoon, and at this time an enthusiastic gathering of Congregationalists listened to a brief survey of the work and needs of our Woman's Board.

**MISS MARY SUSAN RICE.** This name suggests a familiar presence in missionary meetings in Boston during all the history of the Woman's Board. Miss Rice was a Mt. Holyoke graduate, and gave her heart and strength to work in a foreign land when such a decision involved separation from home and friends with dim prospect that one would ever return. In 1847 she went to Persia under appointment by the American Board, and was five months making the journey to Ooroomiah. She became associated with Fidelia Fiske in the girls' school there, and remained till 1869, when failing health compelled her return to this country. She was wont to refer to her life in Ooroomiah as "twenty-two precious years." In her sister's home in Roxbury, Mass., June 20, 1905, she peacefully fell on sleep, the sleep which He giveth his beloved.



## A Day of Opportunity in Japan

(From a letter by Miss Emily S. Hartwell, of Foochow.)

**I**T would seem impossible to visit Japan and see the quiet-loving people, industrious, painstaking, frugal, lovers of children to such an extent that it appears as if the fathers take more care of the little ones than even the mothers, whenever time permits, and then to think the Japanese go to war for the love of fighting! It certainly is their love of home and their belief that they have a mission in the world, and are responsible, not only for their own development, but also for the advancement of their neighbor, China, that has led them to go to war. It never seems to have occurred to any of them that there can be but one issue to the war.

It seems to me that if the time spent by some in expatiating on the yellow peril were expended in creating a yellow hope, the time of universal peace would come sooner. Righteousness is the only way to bring peace, and we need to talk and work for righteousness and peace will follow, as the plant follows the seed; sow righteousness and peace will grow and fill the earth.

The absence of boisterousness impressed me everywhere. At Yokohama station I saw three or four soldiers starting for military headquarters at Tokyo. They were accompanied by their friends to the station with banners and flags and a small band; the music was played softly, the talking was all in a low voice; there was no weeping; one little boy, whose father was doubtless one of the soldiers, was carried on the shoulder of one of the men so he could watch his father to the last; little groups ran ahead on the platform to be able to get the last look and utter the last "banzai"; all was



most orderly and there was no confusion, no regrets, only united shouts of "Banzai!" prolonged and mellow to the ear. Such calmness of manner could not help filling one with a conviction that such self-control must bring success.

At Okayama I went with Miss Wainwright and Mrs. Pettee to help feed the train of soldiers and sew on buttons. We stood out by the track and waved Japanese flags as the train of men came up shouting, in well modulated voices, "Banzai!" then we went into the room where their breakfast was spread, and filled bowls with a rich soup that was piping hot; soon the soldiers filed in and seated themselves at the tables. Each had a wooden box of rice and another box of vegetables and fish, and each a hot bowl of soup with meat in it. We went about replenishing the bowls as they became emptied. Our senior Bible woman of Okayama was in charge, and, as soon as the breakfast was finished, the women began to sew buttons on the coats that needed them. This is a real kindness to the soldiers and is much appreciated. It often leads to acquaintance, and the missionaries frequently give tracts or Gospel portions. After receiving her thanks Miss Wainwright would give a book. In the Gospels she had marked choice passages, and her teacher had written in each that the marked verses were those she had found most helpful. One day Mrs. Pettee was asked by a soldier if she remembered him. He said that she had sewed a button on for him on his way out and on his way back, and also on his second trip out. He said that this time he should not return, but he would never forget her kindness.

The missionaries, besides wearing their Red Cross badges, wear little American and Japanese flags. These are sometimes asked for by soldiers and things they value are offered in return. All the workers at Okayama unite in prayer for their soldiers, as they call those they have served at the stations, when they first awake in the morning, and the knowledge of these prayers is a help to many at the front. One soldier has written Mrs. Pettee of many marvelous escapes, all of which he attributes to the prayer of Mrs. Pettee, whom he calls his spiritual mother. The last escape was having a bullet take the star off the front of his cap and instantly kill the man at his side. He thought himself a dead man, but felt he could fire a few more shots before he gave up; so he stood up in the trench and fired as fast as he could. Then he heard his officer call him by name and tell him to get down and not expose himself so. He stooped down and put his hand up to his forehead expecting to feel the blood flow, but he had not even a scratch; of his company there were only three or four left; all the others were killed or wounded.

It seemed very sad to me that there were not tracts and portions of Scripture for all the Japanese Bible women to give away, as well as to have Miss Wainwright have so few. These little last acts of kindness to those rushing to the front might tell so much more if more tracts and Bible portions could be furnished. All the Japanese can read, and in the loneliness of camp life and especially in the long days of convalescence, the Christian religion, which is fast coming to be known as the religion of comfort and cheer and hope, is what the officers realize will do the soldiers good and be a real help to Japan. A young Japanese approached a missionary with the question, "Are you gospel?" This is a unique way of putting it, but is it not a good question to ask ourselves, "Are we the walking epistles read of all men?" After all, that is the only gospel that really preaches to good effect. A Japanese soldier was met at the station by his wife and little daughter. He stood with his little girl in his arms as if he had no eyes for anything else. A missionary lady said to him, "It is hard to leave your little girl, isn't it? Aren't you sorry to go?" With his eyes full of tears, he controlled his voice and answered, "No, I am not sorry to go." Are we such soldiers of the cross as that? If so, would we not sacrifice more for our cause?

I have greatly enjoyed my visit in Japan at this time of war, and I feel that I have learned much. I have not time to write now of the many schools I have visited, but will leave that for another time. There could be no greater contrast than that between Japan and China in cleanliness. One cannot help feeling that it will be a blessing to the rest of the world if Japan has a large share in the reconstruction of China, for it is a herculean task to think of cleaning up China. When Japan grasps the great question of microbes, and by means of the Red Cross Societies fills all the cities of the empire with practical lectures on hygiene, so that the principles of cleanliness and laws of health can be largely grasped by the common people, we cannot but hope that they may find some way to help teach the Chinese the laws of health, of which they are totally ignorant.

It seems to me that it is suicidal for the home churches to be so indifferent to the great opportunities to preach the gospel in the Far East. It will be far cheaper and wiser to send teachers to Japan and China, and remodel American laws to admit students to American colleges and universities, than to neglect these opportunities till they encroach upon our own shores. Does not the church in America need a new propaganda? Shall not we take as a watchword the lesson Japan is teaching Christendom to-day by saving China to save Japan, and make it our motto, "Save the world to save America"? It holds as true of nations as of the individual that "he

that saveth his life shall lose it." If you could see the difference between the Japan of twenty years ago that I first passed through, and the Japan of to-day, you would get your poles hoisted in the air for the "banzai" of a greater victory even than that of the fall of Port Arthur. Twenty years ago the strongest impression of my stay in Japan was that of a land of two-headed babies, for it seemed that every child big enough to walk had another tied to his back. Now such sights are infrequent, but at the noon hour you see an army of children fill the streets.

It was a quaint sight that rainy day in Kobe. Each little boy and girl had an umbrella in one hand and a bundle of books in the other; they were chattering along like happy little birds in their bright colored kimonos, with the clitter, clatter of their wooden clogs so appropriate for wet weather, the yellow of the wooden clogs matching the yellow of their oil silk umbrellas. Occasionally an unromantic foreign umbrella threw its black shadow over the pretty scene, and two stray boys with ulsters and hooded capes braved the rain with no umbrella. Alas! the prosaic Occident will soon rob the Orient of much of its picturesque coloring! If only the world could see that one can be "gospel" just as well in a Japanese or Chinese coat as in English clothes! And that a child can get just as much geography, arithmetic and Bible in a flowered dress as in a plain one, would not the world have just as much gospel and more beauty? If only the renaissance of a simple art could lead us Christians to invest in missions what demoralizes us in over-adornment, beauty of surrounding as well as beauty of soul would result.

To me this visit in Japan has been one of remarkable uplift. I feel that "my eyes have seen the glory of the coming of the Lord;" that Christians should rejoice to see a nation with one purpose, with faith in a great mission in the world, a faith so strong that they are willing to die for it. Never believe it if they say the Japanese do not care for life; they only care more for what is dearer than life—home and native land.



## Hanabatake, the Slum of Okayama

BY MISS ALICE P. ADAMS

**H**ANABATAKE is the daimyo's old flower garden. It is long since he did anything in it and the weeds of vice and sin have grown tall and rank. Thirteen years ago when we wanted to set out a plant of Christ's love there we felt the weeds would choke it out, so until the ground could be prepared, we invited the children to our house for a

Sunday school. After three years of seed sowing in this way in the hearts of the children the feeling toward us in that neighborhood began to change and we felt the time had come when the ground could be worked more actively, and, renting a house, we opened a day school which was free to all the children. Seven only came, but we were not discouraged as we knew more would come as soon as they began to trust us.

Many seeds of kindness and love were sown in the early days of the work which have grown until in this garden of weeds we have the following plants, which are helping to add beauty and sweetness to the whole neighborhood: a Sunday school with an attendance of over one hundred, a free primary school, the dearest Junior C. E. Society, a woman's meeting once a week, preaching services twice a week, morning prayers for the people living on the place, night classes for boys and girls at work in the factories, and a free dispensary.

The Sunday school has seven classes, one being for the fathers and mothers of the children. For a long time this class existed only in our hopes, perhaps getting one or two once in a while, but now we often have an attendance of twelve or more. Most of them cannot read but they can listen, and that is all we ask.

The primary school is rejoicing in the new building which has just been put up and now the children sit at desks in a well lighted room, where the rain never comes down on their books through the holes in the roof as it used to do. In addition to the regular branches taught in the primary schools they have four hours a week of manual training where they are taught to make envelopes. There are now thirty children in the school, and next month we shall take in a new class which will make our two school-rooms full. We have as a teacher an earnest young man who might be in some place where he would receive a good salary, but because he loves the work we have been able to keep him, though we can only give him six dollars a month. So many men have been killed in the battles, and prices everywhere are higher, I fear we shall lose him if we do not raise his salary to ten dollars a month. These children will have no education if we do not give it to them and this will mean that in the coming years they will be the ones to fill the jails and prisons. Can we drop this work? No, but we must if you do not come to our help. Up to this time I have met the salaries of the teachers with contributions, but as we are now having very few travelers on account of the war, I find it hard to do so. I said teachers, for in addition to this man we must have a woman to teach sewing and look after the industrial department. I now give her three dollars and a half a month, but she ought to have more.

Among the school children we have a wide-awake Junior C. E. children lead the meetings and their little prayers are often very touch. All my helpers are Christians, but to enter all the doors in this part of city now open to direct Christian work we must have a man who devotes whole time to the evangelistic work. Seven have already been baptized there are many more inquirers. Last evening we had over seventy a meeting, among them men and women who had been gamblers, beggars, drunkards, and questionable characters. All can now sing the pure, s gospel songs and listen reverently and earnestly to the old, old story.



STREET SPRINKLING

form is slowly coming to this neighborhood and we hope it may in the future be once more a real flower garden with the weeds all rooted out.

I said that at first we rented a house, but three years ago, through the help of the many friends of Hanabatake, by borrowing a small sum, we were able to purchase a lot well situated for the work and having on it several old buildings which we have used until this fall.

Just before summer our attention was called to the suffering of these poor because they could not get medical assistance when ill. One poor little boy, seven years old, became totally blind because he did not have

treatment, and several died. Many of the best people in Okayama were much touched when they heard of the sufferings of these people, and helped us to get up a concert, which was a great success, the profits being \$270. As we were building we decided to put in rooms and open a free dispensary, using the concert money to purchase the medicines and apparatus needed. To complete the building we had to go into debt, but we know you will all want to help, so shall expect the money soon. Eight doctors and two pharmacists from the large city hospital are gladly giving their services for the work, coming every day except Sunday, from three to six in the after-



VEGETABLE DEALER

noon. That we are able to better the condition of these poor sick people makes me rejoice, but I feel that for these men to give their services in this way shows the progress Japan has made. I do not know that such a work is found anywhere else in this country. We opened the free dispensary February 15, and up to the present date we have seen ninety-three different patients. A few who need to be under a doctor's constant care have been put into the city hospital as charity patients, and if necessary others can be sent there in the same way. Every day I put on my nurse's uniform and assist the doctors while they are at the dispensary. This

medical work is going to be a great help to our evangelistic work, taking us into many homes that have been closed to us before. I am glad we have begun it, and we must let nothing prevent our continuing it.

As I am the only foreigner responsible for this work you will know that it takes much of my time, thought and prayers. My house is about ten minutes' walk from Hanabatake, and this often is inconvenient, so I have had two rooms built over the dispensary for my use. I shall not make my permanent home there as it is not a very healthful location, but all of my days and some of the nights will be spent there.

Everyone will realize that this has grown to be a great work, and to carry it on requires some money. We get some contributions here, but not half enough to meet the running expenses, so please put your hands in your pockets and give generously to the Lord for this work which is his.

The poverty and filth in many of the houses is appalling, but I rejoice to say that an inquirer's house can always be told, because as they realize the sin in their hearts they see the dirt in their homes and a cleaning up takes place. Truly cleanliness is next to godliness.

I want to ask you also to pray for this work and for these people. With your prayers and money a great deal may be accomplished toward renovating this whole neighborhood.



## Work in Plague Time

BY DR. LOUISE R. GRIEVE

**T**HIS year—I mean the year just passed—has been a struggle right through, with little result, a year of turning away unhelped those whom we should have helped because we had no place to take them in, or because we had not the right medicines, or sufficient quantity.

This plague season our number of plague attendance went over nine hundred, old and new, but we had a larger proportion of deaths than last year or the year before. Looking over my treatment I find I have had to cut down doses of medicines to one half or one quarter what they should be, and so the people died. Women, and men too, and children, died in the deserted houses uncared for, and we had to leave them there to die because we had not even a shed to put them in or anyone to take care of them. My one helper and I did our best but there was too much to do. At last the municipality, through the collector's influence, gave us the use of a building for a time, but it was too late then, and only two were saved in it.



city dispensary has been open since September, but I wrote to you it before. The attendance has never been large. The people were raged by being put off so long, and we can encourage only those to who can pay, as that is our only source of income. Some very nice do come, and Brahmin women are beginning to come more freely



**BRAHMIN PATIENT**

by themselves. We have a good many Mohammedans, and they are more purdah than any other women here. They usually come in tongas, or carts, completely covered with a sheet-like outer garment, which hides their faces as well as their beautiful silk garments and jewels. I am very fond of the Mohammedan women, they are so gentle and trusting and affectionate. We have some Parsees and Mabrwaris (Jains) too. There is one sect here devoted specially to Krishna who seem to have taken me as their regular doctor, and I am quite interested in them. They are from the higher castes, but do not recognize caste. They do not marry, the men and women living separate. Little children are given to them, and they educate them, and seem very kind to them. I was surprised to find how well educated and intelligent their women are, and also how clean they are. They dress in light gray. All life is sacred to them,

they find a dead ant, or such thing, they say some formula over it. , of course, our largest attendance is Hindu, and to these high caste n who rarely go outside their houses, I am a great source of wonder. Brahmin widows, a mother and daughter, sat for a long time the other ter the other patients had gone. They were asking the Bible woman out me—Did I go home to my husband at night? No! Why was I married? Lydiabai explained I did not marry because I wanted to do

God's work. So they asked, "Which God?" And Lydiabai explained it was the true God, our creator, and so on. Presently one woman quite brightened up and asked was it not Krishnader whose work I was doing. That gave Lydiabai a chance to tell them about Jesus Christ. They seemed never to have heard of Jesus Christ or his religion any more than if he had never come into this world to save them. And they represent the majority of the high caste women here. The lower caste women often know a little about him, but rarely the high caste. The high caste men know more, but they do not consider their women wise enough to talk to on such subjects. The men say their ideas are nothing, but they must keep them for their women and the lower castes who are too ignorant to understand a God who is spirit, and so must have gods whom they can see to worship.

The great Hindu Holi festival is going on now, and yesterday the goat was sacrificed in



GIRL WIFE



TWO WOMEN

front of the old king's palace. The goat is held and Brahmin men pound it on the head with their fists till it is dead. Then they eat it up, each one eating a little bit of the flesh. A Brahmin man who took part last year said he never would again, it was so cruel, and a thing must be cruel when a Hindu says so. The Meharram, the great Mohammedan festival, is just over. With the two coming together this year everything is given up to them. The Mohammedans and Hindus

take part freely in each other's festivities. Many of their practices are very disgusting, and we shall be glad when it is over.

For nearly five months I have been living out in tent and huts, as the house was infected. But even in the huts, my servant, his wife and child, all took the plague and died, and his little brother who had been living with him also died. He was a faithful servant, and I feel very sorry about him and them all. These rented houses are always rat infested and unsafe. We could not get off that place for ten days after they died, but finally I got a camping place by renting a little house belonging to the military. It was not habitable, but there was a good open sunny space, and I was thankful no one else took it. They are putting a new roof on the house, so I expect to get into it soon. It is hardly safe in the hut now that the sun is so hot. It goes to 104 degrees in the tent nearly every day, but the evenings are delightful, and I have been eating my dinner outside in the moonlight. I hardly expect to get to the hills this year. I was here all through the hot season last year, and it was not really bad.



## Country Work and Country Sights in Spain

BY MISS ALICE H. BUSHEE

**T**AUSTE is a country village of about 4,000 inhabitants, the farmers who till the fields around the place living together and going out to their work every day, sometimes four or five miles. They prefer to do that way rather than live on the farms. The village is not like the pretty New England village with the wide street and green lawns and beautiful trees. The streets are narrow and crooked and at this time of the year decidedly muddy, and the houses are rather low and most of them of a dirty mud color. But a little later the fields all around are green and beautiful and there are trees at a little distance, and far away the beautiful mountain of Moncayo covered with snow; it was a fine sight from my seat at the table.

Sr. Agustin Saenz (father of the bride) is a remarkable man. He is only a farmer, but when he was a young man (shepherd boy) he found out about the Bible and finally bought one. He told me that many things in the Catholic Church made him wonder and doubt their efficacy. He was converted absolutely by the Bible and when he said this he added, "Last year when the centenary of the Bible Society was celebrated I did all that I could to send my part, and I shall continue to send something every year as long as

I live if it is only a peseta. I owe everything to that." He and his wife have had very little education, but what they know they can impart to others, and for many years this faithful worker after spending all day in the fields would come back at night and have an evening class to teach others to read and write and then once or twice a week hold the meetings. He can explain too in a graphic manner with homely but pithy illustrations. I remember once when a pastor was trying to explain to some people who had never known anything about the Bible that they ought to read it, but that sometimes a small portion was better than to read a great deal. Sr. Agustin took it up and said: "Yes, you see it is like this. You know there are some men who might eat six pounds of meat. A pretty big thing to do, but they might accomplish it. Well, how much good do you think it would do them? They could not digest it all and they would have been much better off with less. It is the same way with the Bible. You may read a lot, but you will not be able to digest it all and you would better do what I do and read a little and think a great deal." He has a very small library and a great desire to read, so what do you suppose the larger part of his books are? Twenty-five volumes of the best Spanish Encyclopedia similar to our Encyclopedia Britannica, and four immense volumes of *Historia Universal*! He reads them too and enjoys them.

Sr. Saenz has three children, Lidia, the oldest, a son about seventeen, who is following his father's footsteps, and a little boy. Lidia was with us about three years and came knowing almost nothing, a regular country girl, who knew more about tending sheep than about reading, although it is true she could read and write. She was not remarkably bright and we thought that she would never be able to do very much, but during the last year she improved so much that we felt greatly encouraged. She went to her home in July for the summer vacation when everyone else was going to rest, and in about a month we heard that she had opened a school in the little schoolroom (used also for a chapel in her father's house) and had ten children. The other schools were closed for the summer and the parents were glad to have the children taken care of. Soon she wrote that the number had gone up to thirty and then fifty and eighty, and before the summer was over the girl actually had about one hundred twenty children. Of course when the public schools opened in the fall her numbers went down, but most of the time since then she has had from fifty to eighty to take care of. She has taught right along, summer and winter, for the last three years and is a delightful instance of what a willing heart can accomplish.

About two years ago a young man who was engaged in one of the well-to-do families in the village remarked to his friends that he wanted to get

married but that he could not find the right person, it was so difficult to find a good woman and one who would be faithful to her husband. The friends told him there was one such and she was the Protestant school teacher. Jose set out that night to find her, and went to enter the night school where Sr. Saenz was teaching. He knew more than his teacher, but he stayed on two or three nights until he had a chance to see Lidia, and Spanish fashion, put a letter into her hand. She gave it to her father, and after various consultations relations were fairly established between the young people. When she wrote me about it I asked her if she was going to be married immediately, and she replied, "No, indeed. Until Jose shows very clearly that he is a Christian young man, the marriage will be postponed, for that is the principal thing." She has kept her word, for the young man after studying in Tauste for some time under the direction of Sr. Agustin and helping in the meetings there, was finally called to help in another mission and in these two years has studied the Bible to such an extent that it would put to shame many a person who has known it from infancy. Not only can he quote the verses that he needs but give book, chapter and verse. He seems thoroughly in earnest and I am much pleased with the two young people.

His father is a farmer and he and the oldest son came to the wedding dressed in the regular Arragonese costume, exceedingly picturesque. The wives did not follow their costume so carefully, but I presume that as they were helping somewhat they did not want to spoil their best dresses, for this suit as given in the card for the men is oftentimes very nice—velvet, broadcloth, silver buttons, etc.

We had a regular banquet for the wedding dinner, only served a little differently from what would be the custom at home. First a course of soup, then a course of cabbage, then another course of a kind of dried pea, boiled meat with pork and sausage, chicken with meat balls and peppers, roast mutton or rather lamb, roast caprons, pudding, peach sauce, cakes and coffee. The caprons we finally concluded to save for supper as we had had so much already. It was a very gay affair and we sat a long time at the table while the mother and her sister-in-law prepared everything and served the table. Everything was very primitive especially the number of dishes and the table manners, but every head was uncovered (even the Arragonese handkerchief taken off) during the blessing and more than once the conversation turned onto religious matters. One could see that for Sr. Saenz personal religion was always uppermost in his mind.

In the evening the religious ceremony took place. According to the Spanish law the Protestant pastor has no right to marry, so after the civil

ceremony nothing more is required, but among almost all the Protestants this service is held, which in the United States would be the wedding. The night before there had been a meeting and Don Carlos preached to about one hundred, as, of course, all wanted to see the bride if it were possible. Saturday night the chapel and the hall and the adjoining rooms did not begin to hold all who came, and it was calculated that about three hundred and fifty people must have been around the house trying to get in, some of whom succeeded and some of whom did not. The groom was accompanied by his older brother in his fine costume and the bride by myself. We four sat in front. After the ceremony there was a sermon for the benefit of the audience and the auspicious day closed. We did not have the jota danced but we did have a good time and nothing happened so far as I know to cloud the day.

One thing more about Tauste. If the friends at home who have the large sized picture rolls for the Sunday school lessons could see how they are prized in this house, I am sure that some more would find their way there. The walls of the little chapel or schoolroom are hung with them, and two or three of the rooms upstairs, so that once a visitor comes in, his attention is immediately called to the bright colors (even though they may be very inartistic) and there is a chance for the little gospel talk. Sr. Agustin was planning when I came away to take one of them down to the next Sunday service as a basis for his talk.

Guillermo is a brave young man just returned from serving his term as a soldier. At one time he was sent to the church and to the confessional. The priest asked him when he had confessed before that, and he said that morning. This surprised the priest very much and he inquired into the matter and found the young man meant that he had confessed to God in his own room. He asked what right Guillermo thought he had to do that, and he replied with some Bible verses which angered the priest very much. He left the confessional and rushed out to the captain and told him that young man was a dangerous character and that he must not be allowed to talk with the other soldiers, but ought to be shut up. The captain reproved him severely and it looked as if the young man's future would not be very happy. But not long after he received notice to go to visit another priest, and although his friends thought it was a risky thing to do, he went and was much surprised to have him say that he had been a brave young man to do as he did, that the world would be better if all followed their convictions in the same way and that the captain himself would see it by and by. Why this priest should have told the young man this we do not know, unless he was a believer in secret. Guillermo kept on with his work faith-

and after a time the captain himself took him as an aid and brought him to Madrid, where he acted as a favored private helper to the captain and through a number of interesting experiences.

Some of the interesting sights in these villages were the wine cellars and the place where the oil is made. The cellars are dug into the earth and are like immense hogsheads of wine kept there. These are arranged so that they can be connected with the vats a little higher up in a kind of small passage where the men go in and tread the grapes. The cellars with their openings looked like a small village by itself just outside of the village in the mountains.

Oil making was very interesting. The olives were first crushed between two huge stones, one flat like a mill stone and the other upright, like a tired looking horse going round and round dragging one over the other. Then the pulp was put into the press and the oil flowed out into the receivers. They had to mix warm water with the pulp for some reason, but the oil rising flowed into one receiver while the water went down into another.

One thing happened which seemed very homelike. As we were there watching the process, a man came up and offered us popped corn as white and nice as any that we have in New England. It was very good. I had had for a long time and was good. They say it grows in the corners of the fields and the men like to eat it while they are watching the horse go around and the oil drip out. They called it *maiz de maiz* (little corn doves).

Wherever that I went I saw the difference in the homes and ways of life of the girls who have been brought up in this school and those who have not, in cleanliness, order, table manners and general culture. I have become much more of an optimist than ever in regard to the work in Spain, especially among the villages. The meetings in Rincon, the schools wherever we have been, the fine Christian Endeavor Societies, etc., have all improved. Lidia's husband said that when he went to his home in a remote province twice since he had become a Christian he had held meetings in the rooms of the Republican Club as there was no other place, for the rooms were full to hear him talk.

It must never be stopped anywhere here; let it be increased. How can we leave the fields white for the harvest?



Christian life is not merely ourselves getting into heaven, but bringing the light of the heavenlies to bear upon the earthly conditions that surround us; using the forces, and the power, and the influence of the Divine life to bear upon the darkness, the ignorance, the squalor, the wretchedness, the dirt, and the sin of this earth life.—*Willis R. Hotchkiss.*



## An Appeal from Chinese Women

*A document presented to the great American Woman's Board. Dearly beloved General Secretary and all who bear office, honorable ladies, a thousand of happiness and peace to you.*

ON the second moon and second day we listened to the two ladies, Mrs. Peet and Mrs. Hubbard, telling us how the present year the Woman's Board is so very lacking in money sent out here, less than one half of what it was last year. And all of us hearing this were completely saddened, greatly fearing what may be the consequences to the missionary work in the Lower River District. Therefore all of us with one accord prayed to God to dispense his grace, that the Holy Spirit may come in great power upon the Christians of America and China, that they may together put forth strength, and with double warmheartedness do the work of the Lord; and thus will Mrs. Hubbard not have weariness of heart and of labor overmuch.

We sisters of the Woman's School have much zeal in the training in the Scriptures and in the doctrine of the salvation of the world, preparing that at a future day we may go forth and do this work of teaching to others. This is much like the soldiers who must day by day be in training to do the work of battle. But if the soldiers who go out to battle are lacking their rations, how then are they going to have strength to conquer the enemy? Or how is a person with only one hand to do work? Certainly there must be two hands for the proper accomplishment of work.

Wherefore all of us would unite in writing this letter, beseeching you, the Secretary, and all who bear office, great persons, to pray for and pity us women in the Lower River District of the Foochow Mission; and we would thank you yet more fervently to persuade all Christians, whether rich or poor, to together put forth strength to lay up treasure in Heaven by giving more money to the Woman's Board, and thus help in the salvation of the women in this field. So shall the missionary work of the women more and more prosper, just like the missionary work of the men, important in that it may bring many women to believe in the Lord, and thus obtain salvation, to the "glory of God in the highest and on earth peace, good-will towards men."

It is only as all with one heart do their best in giving money to the Woman's Missionary Society, with a heart of love towards God and man, that this exceeding good condition of things can come to pass, which is my heart's great desire.

LANG SENG WOMAN'S TRAINING SCHOOL,  
*Mrs. Lau, Assistant Supt.*

PAGODA ANCHORAGE, CHINA, March 17, 1905.

The writer of this is our pastor's wife, one who has had long years of experience, and a woman of sterling Christian character. She has brought up a family of nine children, all of whom are now away from home, either as pupils in schools or filling important positions of usefulness. It would be most difficult to find the right person to take her place if she should fail us. May she long be spared.

. 1905, 2d Moon, 3d Day.

*To the General Secretary and others who bear office in the Woman's Board, honorable ladies, you whom I love—all peace be to you.*

I have heard the good news that there is a chance for me to send a letter, so I improve the opportunity to write a few words to salute all you ladies and to render my thanks. Some years since, through the abundant grace of God, I received so much love and help from you, great ladies, and also Mrs. Hubbard's love and efforts, who taught me how to read, and to know more fully the doctrine of our Lord. Therefore I, according to my ability, teach to others the books that I have learned myself, and according as I have heard the gospel myself so I repeat to others that they too may hear.

Daily do I remember you in all my prayers, that God may confer abundant good upon you all, giving health and strength of body to do the Lord's work. I beg that you will constantly remember, pity and help us, the women of the Lower River District, for we are all like unto blind people, poor and sorrowful, with no one in whom to trust. You must open our eyes.

Lately I have heard Mrs. Hubbard say that the money received this year for woman's work in her charge is only one half of last year's, even less. Hearing these words I am extremely sorrowful and am constantly praying the Lord that he will send yet more abundant grace to incite your hearts, that you may again put forth strength in urging our sisters in America, that they may be pleased willingly to contribute for our help; and thus, also, to save Mrs. Hubbard from overmuch sadness.

Now I beg that you will constantly pray for us that the work that we do may redound to the glory of God. This is what my heart most earnestly desires.

LING GENG-SING,

Humbly saluting, presents.

PAGODA ANCHORAGE. March 16, 1905.

The author composed this letter herself; I have merely translated it. She is a young woman of good ability, was trained in the Ponasang Girls' School,

afterwards came to me to learn the Romanized system, which is what she refers to in saying I taught her to read. She has her mother, little sister and little child to support. Her husband is an opium smoker. We find her of great help.



## The Albanian Girls' School at Kortcha

In sending this report Miss Ellen M. Stone writes: "The enclosed report of our only school in Albania—and the only school in the entire country in which the Albanian language can be used—gives an idea of the brave work of two of our Constantinople College graduates. Miss Sevasti Kyrias graduated there in 1891, and her sister, Parashkevi, in June of 1904. I want people to pray for and love this lonely school."

**T**HE year 1904 is perhaps the most remarkable epoch in the history of the Albanian Girls' School. Serious causes brought many unpleasant events, such as closing the school year without the usual "closing exercises," the prohibition of the Albanian language, etc. During this last year the government has taken the strictest measures to prevent the circulation of Albanian books, and to prevent the people from corresponding in the Albanian language. In the beginning of the year I wrote a letter in Albanian to the parents of a student we have here who lives a few hours from the city, and the *kiridji* would by no means take the letter unless it was written in Greek. The persecutions have been from two sources, for beside the government there is the Greek Church, whose greatest desire is that this school should not exist. In the beginning of the year the Bishop, for several weeks in succession anathematized everyone that has anything to do with us. He referred to the school as an unsafe place for their daughters, etc. Not satisfied with all they said in church, the priests visited every family who had daughters in our school to threaten the parents.

Poor people! Sometimes we blame them for lack of courage, but I do not know whether it is right to do so when we think how they are punished for disobedience to their church,—either their dead left unburied or their children unbaptized. May the Lord make them to understand the truth, and awaken their consciences that they may see that our purpose is to help toward the uplifting of the Albanian nation!

I was much impressed with the desire expressed by some influential people of having their daughters received as boarders for the sake of good Christian training. The other day a Bey expressed his deep regret that

Moslem girls are forbidden to attend our school as they used to do several years ago. The feelings he exhibited were more touching than can be expressed. At last he said: "We are not Moslems; we are Christians. We were forced to become such as we are now."



A CORNER OF THE ANNEX TO THE SCHOOL

The number of students is not large, nor did we expect to have a large number in the midst of such disturbing circumstances. But we do not lose heart. We hope and pray for the coming of better times. Of the thirty students we have eleven are boarders. They are doing well, especially in developing good characters. I was delighted the other day when a gentleman told me what a great change he had noticed in our girls from the time they began to come to our school.

We regret deeply that there is no preacher here. This regret is felt not only in the small circle of our school but also among outsiders. Religious services are held every Sabbath,—in the morning a prayer meeting; in the afternoon the Sunday school lesson. The Christian Association meets Fridays in private homes, with families who invite us to come as often as possible. Sunday evening services are also held regularly, and consist of singing hymns and searching the Scriptures. This helps our girls to gain a broad view of Bible truth, and impresses in them the spirit of true worship. Both teachers and pupils are sustaining a great loss by the absence of Miss Sevasti Kyrias.



## Missionary Letters

### INDIA

Mrs. H. J. Bruce tells of sowing seed by the wayside:—

YESTERDAY we went out some three miles on the Mahableshwar road and spoke to the people gathered here and there near their temporary structures. Sometimes they spread a mat for us to sit on. Then they wait for us to tell them something which will take their minds off from the prevailing despondency. We sing of Christ who came to give sweet peace, and intersperse what seem to be suitable remarks. Yesterday, just before leaving a certain group, it occurred to me that I would wind up with the story of Job. I had got to the day of Job's calamities, when one of the older women said, "That is enough of that story!" "But," I said, "the story has a good ending," and I hastened on to assure her of the same. They need the light and life which inspire hope—the blessed immortality offered by Christ!

After devotions in school this morning, I showed pictures in the *Graphic*, and gave the pupils some idea of the war news—in particular that "incident" in the North Sea which came so near plunging another nation in war. Such an one as King Edward should be honored and prayed for; and we encourage the pupils to commit to memory verses in native metre, as well as the translation of the National Hymn which is played at almost every military station in India where there is a band.

Then I told the scholars something of the career of Dr. John Murdoch, the pioneer of general Christian literature for India and Ceylon. He first came to India in 1844, and it is said that all missions have claimed him as their own. In the year 1858 he became the Indian agent of the then newly established Christian Literature Society, founded as a memorial of the Indian meeting. He reminded others of Carey's noble watchword,

great things from God, attempt great things for God." The  
place on August 11, 1904. He sleeps well after his long



This photograph represents a woman who has vowed to give her hair to the gods. She divides it into tresses and anoints each tress with some gum. She then gives one part to one god, another to some other deity, or possibly all to the same according to circumstances. The women do the same thing with their little children, vowing to sacrifice their hair at a certain age, to obtain the protection of the gods.—*From Mlle. Cronier, Madura.*

on, of Manamadura, South India, gives us a picture of one part of their

Mr. Holton, Henry (our six year old boy) and I made a tour through the villages. We took the train here at Manamething we could not have done three years ago), and went nine diur. There is a little church with walls of mud and a roof of yra timbers covered with leaves of the same tree. We ate and church. In the afternoon, in a single bullock jutka, I went two lf miles to another village named Parthippanur. There is no hurch here, only a few women taught by the catechist's wife in . From this place we went half a mile to Paralai, where this ist's wife teaches a small school in another church made of mud

and palmyra leaves. In this school we heard the boys, girls, men and women repeat Bible verses, and then Mr. Holton and the pastor spoke to them about Christ, and how to live for him. It makes our hearts ache that none of these men and women can read or write, so the only way that they can know anything about the Bible is to have the catechist or his wife teach them the verses. Think what it would mean to you if you could not read or write one word.

After the meeting one woman came up to me and said, "I am not happy." I asked her why, and she replied, "I am hungry." I asked her when she ate last, and she said the night before; and it was then half past five in the afternoon. The rains have utterly failed, and many will go hungry these coming months. Many of these people have only one meal a day in the most prosperous times and when famine comes they suffer much. From this place we returned to the Sudiur church, and in the evening the pastor, who went with us from Manamadura, and Mr. Holton, held a communion service and baptized a baby. Our little boy was asleep on his bed in one end of the church while we were having service in the front part. Saturday morning, after "early tea," we went in another direction to a village called Mela Peringkarai, to another school taught by a catechist's wife. In this school was one boy about sixteen years old; he had been to school for fifty days during the last three months, but could write only two letters of the Tamil alphabet, and could not read at all. It takes a good deal of time and patience to teach these people. Here, too, the church was used as a schoolhouse. The teacher is not as faithful in her work as we could wish, but we must do the best we can with what we have. After speaking to and praying with them we went back again to the Sudiur church, ate our breakfast and took the train for Paramagudi, where a two bullock country cart met us and took us ten miles across country to Maharndi. Mr. Holton and the pastor being on their wheels went ahead and had the tent nearly up when Henry and I arrived. We were obliged to have the tent here, as there is neither church nor schoolhouse that we could use.

As it was late when we finished our dinner we had no meeting that evening. We have only six families here, so the meetings were small, the people sitting on the ground in the open air. No catechist lives here, but the same one that lives at Mela Peringkarai has charge of this village although it is fourteen miles away, and he also has three other villages to care for. In the afternoon (Sunday) we went two miles farther on to visit Mela Thuval, where we have three Christian families and a Bible woman. She has only two girls reading with her, but they can repeat several Bible verses, and knew the story of the "Garden of Eden" very well. Monday



morning we were up before five, broke camp and were at home about noon, tired and sunburned, but glad to have seen the people. They need your prayers.

## CHINA

Miss Osborne writes from Diong-loh:—

The rain has kept us from visiting our out-stations. We have been able to go out but two days. You who can ride on trolley when it rains do not know the inconvenience that rainy weather brings to us. The narrow earth paths get slippery and dangerous, the coolies obstreperous, and if we do arrive at our destination safely we are more than likely to find no class in session, because the women cannot go out in the rain. When our clothing is wet it requires days to dry it because we have only grate fires. Two Sundays we have gone out in the afternoon to our nearest village to try to find an opportunity to tell the "old story." We have been invited into heathen homes and have found some very interesting women. They are not clean and they smoke tobacco, but they are very hospitable and cordial. The husband of one is a member of the English Church and we hope she may become interested in "the doctrine" too. We found a Bible and a prayer book in the house. She would listen intently for a time and seem to understand, when she would blurt out, "How much will you pay me if I unbind my feet?" "How much did that cost?" We stayed until nearly dusk last Sunday and she quite insisted on our remaining over night and sharing her bed, for "there was plenty of room for three." "But," I said, "we would use all the covering." There was one old blanket. "Heigh oh!" she said as nearly as English can be expressed in Chinese, and opening a closet door, she threw down from an upper shelf a rough, red blanket, such as we use for horse blankets at home. But her cordiality was fine. We could think of no better excuse than that the cook would be expecting us back! And so he was, and sent a man out with a lantern to lead us home, though it was not yet dark.

It is just twelve at night. I have sat up to write this, as the mail closes to-morrow and days are too busy for anything but "Martha service." But He is not letting us forget "the better part."

But the business part of my letter must not crowd out the joy. We have such good news to tell you! A week ago Sunday every one of our twenty-six little ones (twenty-eight now) gave her heart to Jesus. They have been so intensely interested from the first and they came in a very simple direct way, yet each little child realized her sin and her need of forgiveness, and each one with simple faith accepted the atonement that had been made for her sin. It was so pathetic and touching to hear the childish voices con-

fessing the lying, disobedience to parents, and anger, which things meant sin to them. It was a great thing to have them recognize these as sins! Of course, their ideas of the Christian life are very crude and untrained and it will take much careful teaching and guidance to help them grow, but the turning of these dear childish hearts toward the Great Teacher gives us joy, for we know they have been received by Him who said, "Suffer little children to come to me and forbid them not, for of such is the Kingdom of Heaven." Turning the little hearts to the source of life and love is surely beginning at the right end to convert the race. The women seem so dull and slow of heart and have so much of life and experience to prejudice their minds that our hope is in the children. And yet these dear women do come into the light. Our work among them is very encouraging. The Bible women are a faithful, consecrated lot of women as a whole and are doing a splendid work for our Lord in the midst of what is indeed a crooked and perverse generation. We are so glad to have this outside work with the school work. The villages are so far from school that the teachers and older girls cannot go out to work in the homes as they did at Ponasang, but we make a link between the school and the evangelistic work which they much enjoy. We report to the children our trips and they pray for the women and any special cases on our hearts.

The weather has been so pleasant—because rainy—that we have been walking to these places (incidentally, we save touring money) and to my great surprise I have been able to walk from seven to fourteen miles a day, a thing I never thought of doing at home where bicycle, carriage, and trolley were always ready. But we cannot do this after the weather is warmer. We were caught out one afternoon by the rain seven miles from home. We slept in a Chinese bed, ate half-civilized food, had long nice talks with the women and such a good time! It was worth the awful walk in the morning through the rain and clay mud.

#### NORTH CHINA

Mrs. Chauncey Goodrich gives a little glimpse of another side of missionary life from the usual round of visiting and teaching:—

Nearly a month ago I went up with two of our other ladies, Mrs. Sheffield and Mrs. Tewksbury, to assist Mrs. Conger in one of her farewell dinners to her Chinese friends. This, however, was a dinner to a number of princesses and court ladies, hence they were all Manchus. When an arrival was announced several of us went out into the court to receive them. They were always led in by eunuchs and a number of maids, women servants or slave girls following in their train. Among the guests were Princess Shun, the sister of the Empress (wife of Kuang Hsu), Princess Chen, (whose husband went to Germany to apologize for the murder of Baron

Von Rettler), several of Prince Ching's daughters and others. No one of all the princesses interested me more than the wife of one of the Mongol princes. It seems that the Manchu princesses either have to marry commoners or Mongol princes. This lady had such a capable, interesting face. She hired last year a Japanese lady and started a school for the Mongol children, using all modern books. I asked her if the children took the books preparatory to the classics. "No, why should they? I believe in arithmetic, geography, etc."

Miss Na, the daughter of Na Tung, one of China's foremost men, was most charming. She was pretty as could be, with such lovely teeth and bewitching dimples, while Miss Su, daughter of the prince whose palace was destroyed in 1900 by the Boxers because the native Christians found shelter there, looked like a person who would make herself felt wherever she is. Modest as could be, but intelligence and capability shone from every feature. Their dress was exquisite, and no hairdresser in France's palmiest days ever wore more elaborate coiffures. They must have arisen in the wee hours of the morning to have their hair arranged. It was of no small concern to them, for the young ladies took frequent happy peeps at themselves in their little mirrors hanging from their shoulder buttons.

When the dinner was over the serving women brought in powder boxes and they touched themselves all up, so that they were once more faultlessly complexioned. The manners of all were charming. Who can help but feel awed and pleased in the presence of beautiful Oriental manners, their courtesy is so perfect. To us they gave the cordial handshake, talking freely and pleasantly when we touched on familiar subjects. Mrs. Conger told them of her visit through Southern China, through schools, etc., and to the Philippines. How we shall miss our Lady Minister—a beautiful type of American womanhood. None feels more distressed than she over the foolish reports of her converting the Dowager Empress. Such reports only hurt her influence and the influence of America. How can she, whose only interpreters have been missionaries, preach Christian Science even if, as a representative of a government (in the sense that what her husband is, she is) she went against all our republican rules. Nothing would so soon bring about her husband's recall. One thing she said to us in speaking of it was so true, "I can't help being a Christian and expressing Christ in my character, for that is what is allowed to all of us—to be his and to try to live his life out."

We do hope Mrs. Rockhill with her Christian training—New England training—will be as true a type of noblest womanhood as Mrs. Conger from the good state of Iowa has been.

Dear Miss Lamson, please more missionaries. We cannot afford to quarrel among ourselves. We want Miss Browne; we think with her seminary training she is just fitted for Tung-cho. But oh! there is Pang-Chuang and Lin Ching in desperate need—two thousand inquirers in the Lin Ching field alone. Do send us more ladies—more. It is God's call; the inquirers he moved to ask for the Bread of Life. Oh, rich New England—richer New York, Pennsylvania, New Jersey—tell those who can come, they must come; those who have means, they must send.

# JUNIOR WORK

EVANGELISTIC                      MEDICAL                      EDUCATIONAL

## Helps for Leaders

### THE MISSION CIRCLE IN MIDSUMMER

BY MISS HELEN S. LATHROP

WHERE is it, O leader, and what is it doing? In the city churches, doubtless widely scattered for vacation. Do you suppose your children have any memories during the long summer days of its work and its lessons? Did you furnish your members with any bit of vacation work to take away with them? We know a leader who late in the spring invited a succession of "missionary parties" to her home, a dozen or so little girls each time. She had colored tarleton and bright worsted cut and ready, and asked each guest to make one or two Christmas tree bags while she told them about the school in Turkey where they were to be sent. Then a time was spent in playing games, in being interested in some curios, dressing up in foreign costumes and in having a simple supper; and each party went home feeling very sure there is much of enjoyment in missionary work, and agreeing enthusiastically to the proposal that they should each take home a number of bags to make up during the summer. Perhaps a pattern for patchwork, a two and a half inch square of cardboard, given or mailed to your boys and girls with the suggestion that they cut squares of any kind of colored cotton, or a request for nicely cut pictures, would result in a good supply of sewing or scrap book material for one of our foreign schools, as well as being possibly a great help to both mothers and children on some tedious stormy day. If the *Daysprings* come to you and are remailed be sure they will be appreciated more than any ever taken home from the monthly meeting, and through the new comradeships at the shore or mountain the little paper may be a seed dropped into good ground. Have you thought of sending a little note to each member, or a pretty missionary postal? A reply postal might bring you in touch with your scattered flock and make them feel very important and grown up.

If yours is a country mission circle the summer may be your most prosperous time. When the children are out of school they will have more leisure to come to your house, and the long afternoons are your opportunity to read and work with them. Where the summer visitor abounds a sale or entertainment may easily be a great success. Dispensing lemonade from a neat stand in some central and shady spot, or peddling nicely salted peanuts

some hotel veranda, have brought many a penny into small treasuries. young ladies' circle last summer reaped a rich harvest by serving ice cream and cake and candy in the church parlors one evening a week.

If you, a leader, are away for the summer, do inquire if there is a mission circle at the Congregational Church near you; find out the leader and exchange plans and experiences with her. It will surely help you and it may help her. If there is no mission circle possibly there might be before you turn home.

If you are one of the leaders who had the privilege of attending the missionary school at Northfield last month you gained there some ideas worthy of a more active career than being kept in a notebook, and now is time to decide how you will put them in practice, and to acquaint your co-workers and helpers with their share of the campaign, for the mission circle or that is most successfully thought out in the summer is the one most successfully worked out during the winter.

## OUR WORK AT HOME

### *Our Daily Prayer in August*

As we turn our thought toward North China, day by day, we may well remember the appeal of the mission for more helpers. At the annual meeting in 1904 the need appeared so imperative that those present entered into a solemn covenant not to cease to pray daily for reinforcements till ten single men should come to their help. Only one has yet appeared; must we add our petitions that the other nine may hear their call and that funds not lacking to send them. It must be that in this great country with thousands of educated Christian young women some can and ought to go.

After many months of health seeking on the Pacific slope, Miss Chapin returns gladly to her native land and to her post at Tung-cho. She is accompanied by her sister. Mrs. Sheffield, a teacher in the college, having oversight of the boys' boarding school, finds time to prepare the Sunday school lessons used by the mission. Mrs. Galt makes one of those mission-homes which do so much good to all beholders, and finds also some time to aid in work among native women. Mrs. Wilder is now in this country on furlough. Mrs. Ingram, wife of a physician, must find continual appeals for time and strength from cases of great need.

After thirty-two years of most devoted and efficient service as a missionary for the Woman's Board of the Interior, Miss Evans died on September 9, 1904. Who will go to carry on the work she so loved and for which she pleaded so eloquently? Miss Miner is now in charge of the Bridgman school for Girls at Peking, during the absence of Miss Porter on furlough.

The American College for Girls at Constantinople has from 140 to 160 pupils of twelve nationalities with twenty-six teachers. Its religious work is done through weekly Bible and Sunday classes, a Young Women's Christian Association prayer meeting, personal work with the students, the daily devotional exercises of the college and a preaching service on Sunday morning. Miss Patrick, the president, has many and varied cares to which she gives herself with unsparing devotion. Miss Dodd, daughter and sister of missionaries, besides teaching English literature and history of art, has been a guiding power in the Young Women's Christian Association. Miss Fensham has severed her connection with the college and has accepted a position in Beloit college. Miss Prime is superintendent of the boarding department and the business manager and the college owes much to her faithful care. Miss Griffiths teaches physics, chemistry, geology, Miss Jenkins English composition, and Miss Paton biology and physiology.

Mrs. Herrick has just returned with her husband from this country, where he has been soliciting funds for the work of publication of which he has charge. Mrs. Barnum, a veteran in the service, gives sympathetic interest to all forms of the work. Mrs. Peet and Mrs. Greene are home makers, a profession needing special grace in a Mohammedan city.

The work at Gedik Pasha is real city missionary work, with day, evening and Sunday schools, caring for the sick, helping the needy, living the gospel in many ways. Our frontispiece shows the graduating class of several nationalities in the English department of the day school.

Mrs. Marden has charge of this work and Miss Jones and Miss Barker are her enthusiastic and efficient associates.

The Girls' Boarding School at Smyrna reports 236 pupils of whom thirty-four are boarders. Miss McCallum is at the head of the school, an important and difficult place. Miss Pohl has charge of the training class, and her influence is widely felt for good. Miss Mills is now in this country hoping soon to return. The ill health of Miss Bartlett has compelled her to withdraw from the mission and Miss Halsey is training kindergartners at Trebizond. Mrs. McNaughton, Mrs. McLachlan, and Mrs. Caldwell have domestic cares, especially the two former, but they share in their husband's interest and devotion to the International College, a vigorous institution for young men with over 300 students.

The children who were made orphans in the massacres of 1895 are mostly able to support themselves now, but every month still brings pitiful little waifs to the care of our missionaries. They need our prayer, our love, our gifts.

Mrs. Tracy, beloved in two continents, returned to her home in the East in May last, pausing in Smyrna to visit her missionary son, Dr. C. K. Tracy. As wife of the president of Anatolia College her influence is far reaching and full of blessing. Mrs. White, busy with her own children, finds many ways to help the native mothers near her. Mrs. Carrington is now in this country.

Mrs. Riggs, long a missionary, has seen great changes in Marsovan, and much is due to her own Christian life and teaching. Besides caring for her own fatherless son Mrs. Smith has done much for the younger boys in the



college. The younger Mrs. Riggs is with her husband, in Constantinople, where he directs the work among the Greeks.

Miss Willard has the care of the girls' school at Marsovan, an important position. Miss Cull is in delicate health and her successor should go out at once. Miss Platt is a valued associate. Her skill in music is specially helpful, and the whole school is the gainer for her presence.



## Annual Meeting

THE thirty-eighth annual meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, Mass., on Wednesday and Thursday, November 8 and 9, 1905. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 7.

Entertainment during the meeting is offered to regularly accredited delegates appointed by Branches and to lady missionaries. All such desiring entertainment are requested to send their names to Mrs. Henry D. Noyes, 704 Congregational House, Boston, before October 9. For delegates and others who may wish to secure board, suitable places at reasonable rates will be recommended on application to the above address.



## United Study of Missions

NEW volume for 1905-6, *Christus Liberator*, an Outline Study of Africa, by Miss Ellen C. Parsons, is out. There is a fine map in colors in the front. The introduction by Sir Harry H. Johnston, who has held distinguished government positions in Africa and is the author of important books, like *British Central Africa*, is upon the geography, races and history of Africa. It is both fascinating and of highest authority. The chapters are six in number, the same as in preceding volumes of the United Study series. They are entitled as follows:

(1) The Dark Continent; (2) The Nile Country, Abyssinia, North Africa; (3) West Africa; (4) East Africa; (5) Congo Free State and Central Africa; (6) South Africa.

There are tables upon important events in African history, dates of explorations, and the missionary societies laboring on the continent. There are also a bibliography and an index, and between chapters there are scattered a few pages of literary illustrations. A guide to the study of *Christus Liberator* will be published in the autumn under the auspices of the committee and, as last year, a wall map and a set of pictures will be provided. The Women's Boards forward *Christus Liberator* prepaid, whether by mail or express, at fifty cents; paper, thirty cents.



## Sidelights from Periodicals

**JAPAN.**—War news is found in the *Review of Reviews* for July, in *The Independent* for June 8 ("Togo, the Silent," and "What Togo's Victory Means to Us"), and in *The Outlook* for May 20, May 27, and June 17, where George Kennan continues his "Story of Port Arthur." An interesting article in *The Century* for July, "With Perry in Japan," gives some "personal recollections of the expedition of 1853-1854." Another point of view is seen in two articles which touch the ideals of the people: "Some Aspects of Japanese Painting," a critical study in *The Atlantic* for June, and "The Japanese Canon of Taste" in *The Independent* for May 25.

**TURKEY.**—Miss Mary Mills Patrick in *The Forum* (July to September) writes of "Women in Turkey," and tells "something of what is really being done . . . along educational and social lines."

**FRANCE.**—*The Atlantic* for June in "The Year in France" gives an account of the "gravest crisis France has known since the period of the great Revolution."

Bearing indirectly on this is a most interesting article on "Reform in the Roman Catholic Church" in *The North American Review* for July.

**SPAIN.**—"Alfonso XIII of Spain" is well described in *The Fortnightly Review* for June.

**INDIA.**—"The Political Future of India" is the title of a serious article in *The North American Review* for July.

An appreciation of Rev. Robert A. Hume in *The Congregationalist* for July 1 gives a fine glimpse of one missionary in the field. E. E. P.



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Receipts from May 18 to June 18, 1905.

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281

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Cradle Roll, 4.75, Mission Reserves (to  
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Pilgrim Ch., C. E., 5.03; Dedham, Aux.  
(of wh. Len. Off., 50.04), 63.10; Incheb-  
ter, Central Ch., Aux., Len. Off., 8, Sec-  
ond Ch., Len. Off., 23.60, Village Ch.,  
Aux. (of wh. Easter Off., 18), 19; Ever-  
ett, Mystic Side, Ladies' Aid Soc., 5.55;  
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bury, Elliot Ch., Aux. (25 of wh. to const.  
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nut Ave. Ch., Aux., 12, Prim. Dept. S. S.,  
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Broadway Ch., Aux. (of wh. Len. Off.,  
16.25), 37.22, Prim. Dept. S. S., 6; Water-  
town, Phillips Ch., C. E., 10; Wellesley  
Hills, First Ch., Shadow Club, 25; West  
Newton, C. E., 5.25; West Roxbury, Ho.  
Evan. Ch., Aux., 24.45, C. E., 15.05;  
Wrentham, Aux., 8, 790 24  
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Aux., 4, Rockdale, Aux., 47.62; Paxton,  
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Len. Off., 29.62; Webster, Aux., Len.  
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(50 of wh. to const. L. M's Mrs. George  
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Total, 2,710 00**

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233 31

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herself a L. M.), 37.75, C. R., 6.19, S. S.,  
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Cir., 5, Thistle-down Soc. and C. R., 10.35;  
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ond Ch., Aux., 21.89; Redding, Aux.

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Total, 2,315

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port, Aux., 2, Syracuse, Plymouth Ch.,  
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delphia, First Ch., Aux., 40; Va., Har-  
don, C. E. Soc., 12, 562

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Ch. of Christ, 13, 25

## INDIANA.

**Lowell.**—Lake Co., Mrs. E. N. Marcy, 5

## CANADA.

**Cong. Woman's Board of Missions,** 324

## INDIA.

**Madura.**—Girls' Normal School, S. S., 10

## TURKEY.

**Marash.**—First Ch., S. S., 5  
**Mardin.**—Girls' School, C. E. Soc., 5

Total, 1

**Donations,** 1,320  
**Specials** 100

Total, 1,420

## TOTAL FROM OCT. 15, 1904 TO JUNE 15, 1905

**Donations,** 51,304  
**Specials,** 2,322  
**Legacies,** 14,700

Total, \$68,326

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## Report of the Foochow Kindergarten for the Year 1904

THE year 1904 has seen great progress in our kindergarten work in Foochow. Gradually the numbers crept upward until the attendance was doubled. Not only was there an increase in numbers but the good feeling of the parents was much more evident than ever before. It has been difficult to overcome the inertia of the mothers and impress upon them the importance of regular and prompt attendance at the kindergarten; but this difficulty, too, has been decreasing, and both the punctuality and the regularity of the pupils have shown improvement.

That the value of the kindergarten is gaining in the minds of the Chinese is shown by the fact that some effort is made on the part of the Chinese themselves to secure its advantages. At least a dozen children were sent in from the chapel at the Water Gate each morning. They were led through the streets by a large footed woman who was hired for the purpose by those who wished to send their children. This woman remained to look after her little charges, and enjoyed the time so spent quite as much as the children did.

Many incidents have shown that the stories, games, and songs of the kindergarten are fixing themselves in the minds of the children.

Little Dieng-dieng, a bright child of six, was asked if she was not afraid to sleep in a dark room alone. Without thinking she answered in the lines of the kindergarten song,—

“Need I ever know a fear?  
Night and day my Father’s near,  
God sees, God sees.”

"Why should I be afraid?" she asked in wonder. Very different indeed is the mental state of the heathen children whose darkness is peopled with evil spirits and hobgoblins, and in whose minds float fearful pictures of the terrifying idols seen in the temples everywhere about them.

The same little girl accidentally received an ugly cut upon her face and was taken to the hospital to have the wound dressed. While there she heard one of the hospital attendants remark that she would never be pretty again. This our wee kindergartner answered by saying: "God can use homely girls as well as pretty ones if their hearts are pure."

A little girl from a heathen family learned that Christians say grace before meals, so she, in advance of many older people, tried to live up to the best of her knowledge. A little brother and cousin were invited to join in the "prayer." After three small heads had deliberated for some time they decided to repeat, "Glory to God in the highest! Peace on earth! Good will to men!" As this appeals to them as the most beautiful thing which they know it is still doing service as the blessing.

And so these seed thoughts are planted, which are sure to develop and become a force for good in the children's lives, which all the evil surroundings of later years will be unable to crowd out.

The past year a transition school was taught in connection with the kindergarten. In our educational system there seemed to be no natural connection between the kindergarten and the day schools. It was a pity to send a child from the happy life of the kindergarten to the grinding toil of learning classes in a day school, under the instruction of a native teacher. Therefore, as the children advanced from the kindergarten, they were placed in classes suited to their age and ability and real primary work was done. Their number work was a joy to them rather than the usual grief and chagrin that accompanies an encounter with figures. The study of Chinese characters had all the interest of a game and was no longer mere drudgery. With sticks of different lengths they fashioned the picturesque symbols which every Chinese loves and reverences. "The eyes of the sages," as the Chinese characters are called, peered up from the tables of the primary classes glad to see that educational methods were improving even in China.

The first books to be learned were acquired so easily and thoroughly that the parents were surprised and thought that the virtue lay in the books and wished to buy the particular ones that had proved so helpful.

The drawing and clay modeling were periods of delight to the skillful fingers of the children. Water colors were also introduced and the work done was very creditable for the short time allotted to it. As the transition class continues the pupils will enter the day schools with a good foundation

for all their future work. In addition to the educational benefits the work is valuable from the fact that it keeps the children under the best Christian influences for a longer period, or until their habits are well fixed.

The girls under training for kindergarten teachers were nine in all—four seniors and five juniors. Both classes were genuinely interested in their work and entered into the kindergarten spirit in a way that makes work pleasure. The class of four which graduated at the end of the year was the first class of girls in all the great empire of China to finish a course of instruction in kindergarten work.

For three years they were under training and studied in general the same course as that of kindergarten schools in America. The following subjects were studied during the course: Kindergarten Gifts, Child Study, Education of Man, Life of Froebel and Pestalozzi, Stories and Games, Kindergarten Occupations, Clay Modeling, Kindergarten Sunday School Methods, Chalk Modeling, Drawing, Primary Teaching, Water Colors, Music.

These studies have opened up a new world to the girls. Interest in nature and the power to observe have been especially developed by the course. They have discovered that even the common things of nature are filled with beauty and interest to those whose eyes are open to see. And their love for little children has grown with the years that they have worked for and with them. Not the least has been the strengthening of the character of the girls as their patience and gentleness with the children and one another show. At commencement time a friend remarked to one of the graduates that she would like to study kindergarten work first, and then take up something more important later. "Oh, you would never be willing to do anything else if once you understood kindergarten principles," exclaimed the graduate. And this remark voices the feeling of the class.

This year has also seen the branching out into Sunday school work. In the summer some of the girls rented a tiny cottage on the mountains near where I have lived during the hot months. At this place there are many little villages tucked here and there among the ravines. The girls felt that they ought to do something for the swarms of half-clothed children that were about the doors of the miserable little hovels. After some time spent in making friends the children were invited to Sunday school. The first Sunday attendance numbered six. They were taught a song, told a Bible story and given a picture card.

Naturally the fame of the Sunday school spread. Six proud possessors of picture cards, who were ready to flaunt them in the faces of those who were so unfortunate as to have none, were a good advertisement to the Sunday school. The next Sunday saw a great increase in numbers. All went

merry as a heathen Sunday school should until the angry mothers missed the children and came down upon the gathering with bamboo sticks and whipped the screaming children home. Nevertheless, the Sunday school grew until the average number was twenty-five. No doubt it was the hope of a picture card that held many a wriggling mite of humanity to his seat when he was longing to get out and ride the buffaloes. When the summer ended the faithful twenty-five could tell many Bible stories as understandingly as a home child, and so very quaintly. It was with real regret that the girls left their sturdy little mountaineers to return to the city.

After commencement the girls had more time to give to supplementary work so they resumed Sunday school work, this time among the children of A-da-cang, a street near by which has been almost impervious to our efforts to get the children into the kindergarten. Visiting in the homes was begun again, and a little later the children of the street were invited to the home of a Christian who lived there. Two of the girls took a blackboard and some cards and went to the home of this Christian. The first Sunday there were twenty children, but the next Sunday there were seventy, and twelve mothers. The stories were so interesting that not only the children but the mothers also were glad to listen. How they do enjoy the songs and the learning of a short verse or prayer! The Sunday school is a little glimpse of paradise to them, in which the beloved picture card is not the least attraction. What satisfaction shows in the face of a small child as he takes a card in his two hands and gazes at his very own property! How well they remember the stories from week to week! To be sure these are the only stories they hear and because of the very newness are not forgotten. Chinese mothers have not learned the beautiful custom of bedtime story telling, because, poor things, they have nothing in their minds or experience to tell.

The picture cards are so useful in our work with children that I am impelled at this time to ask the home friends to remember us with cards of all kinds. The cards are dearly prized by the little folks. They are something from far away America, and also something to tack up in the main room for little brother to explain to visitors. Often a guest has never heard of a Sunday school, and he decides to peep in and see what such an organization is and find out if this Jesus is really such a wonderful person as the children represent him. Many stories might be told of how a little child has led the older ones to Christ.



In the long run there is nothing fruitful but sacrifice; because it is self-denial not luxury, love not violence, justice not ambition, which overthrow the world.



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**Chairman of Committee on "Life and Light."**

**Mrs. G. S. F. SAVAGE,** 628 Washington B'd, Chicago, Ill.



## Letter from Miss C. E. Chittenden

ING HOK, CHINA, January 25, 1905.

HERE in Ing Hok we think we have special reasons for thanksgiving. There has been much encouragement in the churches, the medical work, the girls' school and work with women. In the girls' school we had forty during the spring term and thirty-six this fall term.

Better than good numbers and good work was the deepening interest in the gospel story, and the greater readiness the girls showed in prayer at their Christian Endeavor meetings and in the Sunday evening prayer circles, which were begun in the spring. From the time she enters school every girl has a time of silent prayer for her home people just before going to bed, and we know from their whispered petitions that many pray earnestly who have not yet courage to pray aloud before others. But this term especially the girls have overcome their shyness, and their united prayer has been a great help to them and to us teachers. About Thanksgiving time we felt that several of the older girls were ready for church membership, and after the three older classes had studied the Church Covenant with us from Thanksgiving to Christmas we were greatly rejoiced by having eleven, all but three out of those classes, come forward to be examined for membership. Five were accepted and were received into fellowship at a special Communion service on the afternoon of Christmas Day. Others will be ready at Easter we hope.

A number of the women in the station classes wish to be received and I trust they may be before long, perhaps at Easter. They are understanding more and more that accepting Christ as Saviour and following is a matter of everyday living, and of right hearts most of all, and this new birth can come from him alone. The entrance of his word give light, though the dawning sometimes seems so slow.

Last November at the annual meeting of the Foochow Christian church (really the Foochow Congregational Association) all attended were greatly blessed through the ministry of Mr. Frans Swedish evangelist from Chicago. It was a genuine old-fashioned revival and the greatest one our mission has experienced. The Ing Hok delegation came back full of new life and hope, and we trust that the fruits of the experience will show in their work more and more.

Gak-liang is the halfway place between Foochow and Ing Hok where girls' school is to have temporary quarters this year and until the building is built and ready for our use.

The afternoon before I moved down from Ing Hok (two weeks to-day) I had the pleasure of marking W. B. M. I. on the trees as Mr. Smith and Pastor Ling blazed a boundary around our Canaan. The assistant teachers and I have called the land we so needed "Eng-hugi-de" (Promised Land) from the first. Late that evening Mrs. Smith came across to Doctor and me, "The land is ours!" And we rushed from Doctor's study to Mr. Smith's to hear the good news and sing Doxology. I wish you could have heard Mrs. Smith's prayer!

Then I went down to school and called up the two assistant teachers and we had another jubilee. I wish you could have seen their faces and heard their prayer for all who have done us this great service for Christ's kingdom. As I went down, passing by the window of the nearest teacher's room I stopped and looked in a bit. She was not asleep and noticed my face once. "What is it, Su-gu?" she said. "Do tell me what it is! There is so great, so great happiness in your face!"

Building will be no quick or easy process, but we will make as much progress as will be sure and I hope before long to be able to report on it. This is entirely new business for me. It is a great comfort to remember the special way God mentioned Bezaleel to Moses when the tabernacle was to be built, and the grace that was upon him for that work. I am sure the promise is just as sure for anyone who has a share in building for God's service now. Please pray that all of us who share in this work may be truly "wise hearted" because truly guided and controlled by the Holy Spirit to prepare a place where many shall see the glory of God.

And now our great need is for more workers. Another teacher has been called for, and though the last word is that no one is yet in sight at the rooms, we are all sure God will call and bring out the one of his choosing in his own good time and way.



## Letter from Miss Josephine Walker

### PART I

SHAOWU, FUKIEN, CHINA.

You may wonder at receiving another letter so soon, but there is so much to be thankful for and I am in such a dear and restful place I want to enjoy it with someone. It is a delightful farming region, and the people are such simple, genuine folks. They capture my heart every time I come, and I have hard work finding enough again to go home with. When the children from the day school come and bid you good night, as they must go home, and when one little maid looks at you so happily and says she just loves to have you come and they cannot bear to have you go, something happens to you, for it is all so sweetly and simply done.

Some of the Christians who worship here have to come such a distance. Three women walked seven miles to-day to get here. One was an old lady of sixty-four with snow-white hair. Only a short time before, she had walked the same distance to join the church. Another one is sixty-two. She came with her little nine-year-old grandson. After morning service they were in my room, and just before going out, she put her hand caressingly on the little fellow and said, "Son, you must plead with your mother to be a Christian." "Yes," he said, and his sad little face brightened with—was it a new hope and trust? Has he found a Friend and Helper? His arm went up to grandma's neck and grandma patted him gently, and, well, I can't describe it. It was beautiful. That dear grandma had only just reached the place where she was willing to give up her Buddhist beads, and yet in the afternoon I heard her learning from one of the older Christians how to pray, and saying she was going to get her oldest daughter-in-law to follow Christ too. When I asked about her daughter-in-law she told me she was "dishonorable" and held out her little finger, which stands for volumes.

These ladies who had walked so far spent the night with the preacher's family. Two were planning to take me home with them the next day, but

Monday morning was rainy and as only one chair could be found, the younger one took it and rode home with me.

Lest I be delayed in reaching my destination that evening, she set about getting dinner ready as soon as she reached home, while her neighbors and friends crowded around me. They saw my pen "that didn't need ink" and my watch. They wished for a pattern of my gloves so that they might make some like them. "They would protect the hands so nicely when reaping the rice." But now the conversation turned on what I really came to China for. Two old ladies were especially interested and wanted to know if it was true that we need fear nothing at death if we worship God. But they continued after my answer, "You are not here, and we do not know the way. How shall we know where to go? Who will show us? There is no one." "God will show you. Jesus will come himself and meet you. He will prepare a home for you on the other side and come and take you there." Then they thought they could not become Christians because they were so poor. They hadn't anything to give, and there was nothing they could do. They were good for nothing. I tried to make them see that that was just the kind Christ wanted, the weak, helpless, sorrowing and overburdened.

After awhile our talk turned on the "devils" whom they believe destroy their children. They are the terror and dread of Chinese mothers. When I told them they need have no fear of them while God was their Father, one of the old ladies turned with a startled look to a mother standing by and said, "She says you don't need to fear the devils if you worship God." Now the mother was interested. Was it true? "I'm so sad," she continued, "I have had five little boys and there are only two left. One we lost only a few days ago." Poor little mother! How different it was from anything she had ever heard, the good news that our Jesus loved little children that he used to hold them in his arms and bless them when he was here on earth; that at death he took them to be with him and that she might follow him to that place and be forever with them. You could see how strange and new it all was to her. It seemed too good to be true. She could hardly comprehend, and yet when I showed her how simple the way to him was, "Oh!" she said, her eyes deep with wonder and looking off into a mysterious world, "is that the way?" Then she sighed the sigh of a little child that had found its father.

Do you wonder that I love this country work and that I feel we must have more young ladies to do it? Only a little passing glimpse of those women—I may never have a chance to see them again. But the Spirit is not limited and now that they have opened their heart a little mite, pray with me that he may abide.

## PART II

I'm so thankful I'm not dead or sick abed, though I may have good reason to be. I must be what the Chinese here call a "dog-bone head." Such are supposed to have nine lives. I have been off on a "perfectly killing" trip for three weeks and a half. Had a delightful time and saw and encountered enough to fill six long letters. I started a letter to you while at Tainen, but dear me! it was so cold and the crowd around me kept me so busy taking off my gloves and hat, showing my stick pin and watch—all the children had to hear it tick—that the letter never got far along. Did you ever try writing a letter with fifty or a hundred people jammed around you asking questions? If so, you can understand why the letter didn't get finished during those two or three hours. Then it was cold, such a damp cold, it even made your bones numb. We had been having such warm weather before I started. The cold began the day I started, but that only made walking delightful, more delightful than riding in my chair. I stopped earlier than necessary at a quiet little village because I didn't want to go on to the next place, a large town of two or three thousand, as there was a certain man there who I was afraid would come weeping around me with all his family. He worked for me once but was so lazy. When a man can earn more at home by hard honest work, but is too lazy and proud, then I cannot see that I ought to pity them even though they are most starving. Nevertheless you cannot help but feel sorry for the children.

The place I did spend the night in was a quiet little place. My room was in the dust and cobwebs of the garret. When I arrived, there were several small children playing at theatricals, so in the evening I thought I would see if they would not enjoy some of our songs. They certainly did. I was so surprised for before I knew it, almost, they were singing too. We must have sung the first verse of "Jesus loves me" thirty times. If I sung something else they would stop me almost impatiently, for they wanted to learn that, so they might sing it themselves, and after I went to bed I could hear some trying to sing the chorus. The next morning I gave to each, one of the picture cards sent me, and that made their eyes dance.

The next day I reached our first chapel in a town of several thousand inhabitants. Several of our Christians were waiting for me, among them one of our schoolboys. There are several boys there who wish to come to our school, but we are not receiving a new class this year. However, one boy had studied up so well with our old scholar that I made an exception in his favor.

That evening I had a meeting with the Christians and others. After the meeting we had a sing. There must have been sixty or seventy in the room.

I had such a good time in every way. Several little folks were made so happy, too, by the cards, picture books and bags sent me.

The next day I went on to another church in another city of several thousand. It was only two miles distant. They almost feared I wouldn't come as the weather was so cold, snowing and raining. I stayed here over Sunday. It was at this place I tried to write you a letter. Most of the Christians and inquirers of this place live eight, ten and fifteen miles away, so that our audience Sunday had not many of those who attend regularly. Yet there were four or five who came long distances in spite of the cold rain and snow. One boy came fifteen miles.

The helper here thinks there is as much need for a resident missionary and young ladies as in some of the other places we are calling for. I asked how many villages in his field there were who had those who were interested in Christianity and came to church occasionally. So he began to name them off, those to the north, to the east, south and west, until he had named nearly sixty. I was surprised. I think it sounds rather shameful that a missionary on the field for four years should not know any more about the work than that. I had only been to the place once before and then only for over night.

As it was near the end of the year, it seemed best that I should notify the official and ask for two soldiers to escort me during the next two days' journey. They were promised, but when Monday morning came and it was snowing and hailing their courage evidently failed them, for a Yamen runner came to say that the soldiers were all out on business to other places and had not returned; if however, I was going he would hire someone to go along with me. I was going, so he went for his man and returned a few minutes later with such a specimen! He evidently belonged to the species thief, in ragged clothes, his queue a floating wisp of hair and no soldier's garment. Without that he was an irresponsible party, so we declined him and went on our way. That night I spent at an inn, a pleasant place with a very obliging landlady. I made her acquaintance the last time I was here. That time, though, there were folks downstairs gambling nearly all night so that sleep was rather impossible.

The next day the country was beautiful, every shrub and blade of grass was covered with ice, and out of the ice stuck some beautiful frost crystals, sometimes over an inch long. I never saw more beautiful frost work than the north side of one mountain where the trees and every blade of grass was a spear of ice, one and two inches through, with another inch of those frost crystals projecting out of the ice. Even the coolies thought it beautiful, and thought me rather amusing, though I exhibited my delight

rather moderately. It was nearly dark when I finally reached the Kien Nen chapel that evening—Tuesday.

There I spent the rest of the week for Saturday was New Year's, and the few days before the close of the year are such busy ones they hardly have time for receiving calls. Then, too, the weather was rather forbidding with rain and snow every day. Still I did make a few calls. One was on a young woman who, since her little daughter's death, has been prostrated with grief. She had lost the use of one eye with her weeping.

Oh, the women of Kien Nen! They must have some young ladies over there to help them. The two Bible women have done beautifully. I had two meetings with the women who attend our church. There were fifteen present and more than half of them could read the lesson with me. They are poor women who have to work hard to earn a cent and a half a day. Our Bible women have gone to them in their homes and taught them, and have gathered them together on Thursday for prayer meeting.

One woman suddenly finds her only child, a twelve-year-old daughter, taken from her, sold by her husband for fifty-six dollars, sold to be a slave girl and taken to distant parts. Their home had already been sold. The wife got our Christians in the place to buy it for a church. Now her husband would sell her, for he is weary of his wife. Such a sweet little woman she is too. Before he sold her she escaped to her mother's home at Kien Nen where our helper lives, and where her child was, but this was nearly New Year's time when a married daughter may not stay at her mother's house. It would bring bad luck. The family would surely lose all they have should she do so. Our preacher's family then received her, and he was trying to find some way of getting back her child, for the little mother was nearly sick with grief. Yet they are becoming freed. I had two meetings with them. There were fifteen present and more than half read the Bible lesson with me. My talks to them had to be interpreted by our helper's wife. She did so well too and held their interest. You could see she had won her way into their hearts. Two of the women whose husbands have become Christians are leading pure lives. The families are very poor and the women are working hard to earn a little by sewing and help piece out. Although so poor and having to work, still they are learning to read and have done good work, thanks to the faithfulness of our Bible women who go to their homes and teach them. They also gather together on Thursday and have a prayer meeting.

New Year's day I celebrated with our preacher's family and his sister's family. The last day of the year was a busy one in the kitchen. I sat in the corner of the range and fed the fire—in fact, I coveted that job nearly



every day as it was so cold and that was the warmest place. That day not only tended the fire, but the baby also, who spent most of her time sleeping while I fed the fire, read a book and watched the various proceedings. Occasionally I would be told of some of the things they would have to do on that day were they not Christians. After all the things were cooked, I helped them enjoy their New Year's dinner, which they eat on New Year's eve.

Soon after reaching Kien Nen, I inquired about a boat as I wished to go down the river as soon as possible after New Year's. The sixth was the first lucky day a boat could be persuaded to go, so I engaged to start on that day provided the weather cleared.

Monday the third day of the year I went on to another chapel of ours where we have no preacher yet, but where our day school teacher conducts services. Li-sin is the name of the place. It is where the Christians bought that house from the little woman who had her daughter sold.

There was some talk of transferring our Kien Nen helper to another part of the field. The Christians over there were most distressed about it. They came over with him at the time of the annual meeting to plead against when it should be brought up at annual business meeting. Why? The Christians over there have nearly completed a fine large church. Connected with it are also rooms for the preacher and three rooms for the missionaries to stay in when they come. They still lack money to finish these rooms and plaster the outside of the church. They want to know we cannot help them fifty dollars. They have already been helped three hundred, yet they themselves have given a thousand. It is really wonderful what that preacher has accomplished.



Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM MAY 10 TO JUNE 10, 1905

COLORADO . . . . .	130 71	CHINA . . . . .	10
ILLINOIS . . . . .	2,085 24	MISCELLANEOUS . . . . .	13
INDIANA . . . . .	41 87		
IOWA . . . . .	628 12	Receipts for the month . . . . .	\$4,986
KANSAS . . . . .	114 94	Previously acknowledged . . . . .	39,646
MICHIGAN . . . . .	309 50		
MINNESOTA . . . . .	170 68	Total since October, 1904 . . . . .	\$44,632
MISSOURI . . . . .	78 67		
NEBRASKA . . . . .	149 86	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS	
OHIO . . . . .	765 98		
OKLAHOMA . . . . .	59 15	Receipts for the month . . . . .	\$107
SOUTH DAKOTA . . . . .	72 00	Previously acknowledged . . . . .	1,916
WISCONSIN . . . . .	325 71		
NEW YORK . . . . .	10 00	Total since October, 1904 . . . . .	\$2,023
AFRICA . . . . .	5 00		
JAPAN . . . . .	18 00		

MISS FLORA STARR, Ass't Treas.





# Life and Light

Vol. XXXV

SEPTEMBER, 1905

No. 9

**MISSIONARY PERSONALS.** In early July we had the pleasure of welcoming at our care of the girls' school at Erzroom, Eastern Turkey, who has just returned for furlough after seven years of service. Miss Fanny E. Griswold, of Maebashi, Japan, has arrived in New York also for furlough, and will make her headquarters in Washington, D. C. We shall all grieve for Miss Laura Smith of the Zulu Mission, as she receives the sad news that her father was so severely injured by a trolley car that death soon followed the accident.

**OFFICIAL CHANGES.** With regret the Board has accepted the resignation of Miss Miriam L. Woodberry as Assistant Treasurer. In her place we announce the appointment of Miss S. Emma Keith, who has been known in official position in Norfolk and Pilgrim Branch. It is also a matter of interest that Miss Keith is a sister of Miss Cora F. Keith, who has been for six years a teacher in Kobe College, Japan. Miss Alice Seymour Browne, who has so acceptably filled the position of Secretary of Young People's Work for the last year and a half, now turns her face toward North China, carrying with her the interest of a large circle of friends in our constituency. She will be missed among our young women, but when China calls so loudly we cannot say "stay." In her place we welcome Miss Helen B. Calder, of Hartford, a Mt. Holyoke College alumna, who has for three years held the office of Christian Association Secretary in that institution. She, too, has a missionary sister, Mrs. Lawrence Thurston. One goes and another comes, but there can be no pause in the work.

**THE NEED IN INDIA.** The missionaries in the Marathi Mission send a statement of facts as to the present condition in their field—facts which they feel every Christian in America should know. To know these facts, or to be able to know them, puts the responsibility on us. They say that inevitably, since the pressure of plague and famine times, the time and the strength of the missionary is so taken up with various industrial and educational work that the special effort for the spiritual life has, perforce, been

small. The medical work is in dire need of more physicians, the Bible women's training school suffers for another worker, many schools need more supervision, and countless opportunities for personal evangelistic work must be neglected. "There is no longer any holding aloof from the missionary, and he has the opportunity to talk religion to good effect from morning to night." If the number of workers could be doubled everyone would be kept busy to the utmost limit of time and strength with imperative work. When we pray, "Thy kingdom come," must we not think of this great empire with its almost countless multitude of human souls, and pray, and give as we pray, that workers may be sent into this harvest?

**YOUNG PEOPLE'S MISSIONARY MOVEMENT.** The fourth annual meeting of the Young People's Missionary Movement was held at Silver Bay, Lake George, July 21-31, amid the charming scenery of the "Switzerland of America." From the point of numbers the attendance was certainly gratifying. There were 603 registered delegates, representing for the most part young people's societies or local church conferences. They came from twenty-four states, from the District of Columbia and from Canada, from sixteen denominations, while twelve missionaries brought news from the front—China, Japan, Korea, Africa and the Philippine Islands.

The morning sessions began with Bible Study at quarter of seven, and the forenoon was devoted to considering the best methods of promoting interest in missions, to Mission Study classes, four of which studied Africa, while the fifth took as their text-book the *Heroes of the Cross in America*, and to platform meetings, where various denominational leaders and missionaries gave information and inspiration. If one might judge from the faithful use of notebooks many wise words were garnered for future use, as these hundreds of young people return to report the meetings and to kindle interest in other hearts. At several sessions were heard the voices of Student Volunteers, and some who came without any definite life purpose decided during the closing days to dedicate themselves to the evangelization of the world. As the days went on a spirit of prayer seemed to pervade the whole place, even the recreation hours being in some cases given to prayer circles, and Saturday and Sunday all day prayer services were held, the groups changing each hour.

Where much must be left unsaid, special emphasis should be laid upon the fact that loyalty to denominational Boards was constantly urged, and that Bible Study, and definite, unfailing prayer for missions were made the keynote of success in all missionary endeavor. Four denominational rallies or group meetings were held at the close of the evening platform meetings, and instruction was given at each of these by the secretaries of the different missionary societies, both home and foreign.

A. M. K.

**THE TREASURY.** Receipts from June 18 to July 18 for regular pledged work were \$7,054.23, less than the corresponding month last year by \$1,338.34. For the nine months closing July 18 receipts from this source for this work were \$434.12 less than for the same time last year. We must believe that the remaining three months will show such increase that there shall be no need of "cut" in next year's appropriations.

**TWO USEFUL GIFTS.** Since Dr. Ruth Hume went with her associate, Miss Campbell, to take charge of the hospital for women and children at Ahmednagar, India, the Woman's Board has been longing to supply her with the home which is essential for her health and for her best work. But we have had no means to meet this imperative need. Now we rejoice that, in response to the appeal of Dr. Robert Hume in the *Outlook*, eleven hundred dollars have come to us for this purpose. A generous friend has also given three thousand dollars to help to supply a bungalow for the teachers at Capron Hall, the girls' school in Madura. Neither of these gifts will entirely supply the building for which they come, but with so fine a nucleus we confidently expect that other friends will come to help in these two necessary objects, and that so our devoted workers may be suitably housed. This will help the work of saving souls.

**THE NORTFIELD SCHOOL FOR MISSION STUDY.** The glory of ideal summer weather, the strength and peace of the encircling hills, the enkindling sermons of Dr. Morgan, the quickening sympathy of many women filled with the same missionary purpose, the instructive guidance of able leaders, combined to make the week of July 24-31 at Northfield a rare help and privilege. Three hundred and twenty-five women of eight denominations registered and wore the white badge of membership, and others came for single sessions or days. This number was a gain of fifty per cent on the attendance of last year, proving that the women who had tried the summer school thought it well worth while. Ninety-five Congregational women registered, a greater number than in any other denomination; but as New England is our stronghold we do not feel like boasting of that. Dr. G. Campbell Morgan, of London, took the first hour in the morning, and in searching, impassioned words, set before us the mission of the church as revealed in the Book of Acts, the great missionary book. No one could listen to him without feeling both humbled that we do so little, and quickened and strengthened in a resolve to give our all to the Master's service. The hour from 10 to 11 passed all too quickly, as the appointed leaders took us through the successive chapters of *Christus Liberator*, the book for next year's study of Africa. If any woman had come with the fear that Africa

would seem vague, dull, remote, she must have changed her mind as the spell of these fascinating pages was thrown over us by the able women chosen to give us hints of methods of study. The time from 11.15 till 12.30 was given to discussion of methods of practical work—work with children, and work for and by the girls. A happy take-off showed us what a missionary meeting ought not to be, and its complement gave hints we may well follow in our auxiliaries. The meetings on Round Top were tender and helpful, and the stirring addresses from missionaries in the evenings were fitly preluded by brief devotional services. Altogether, the whole week seemed to fill us with the sense that the one business of Christian women is to seek first the kingdom of God, and till that has come we have no time or strength to waste on other seeking.

**HELPS FOR STUDY.** All those leaders who are planning to study Africa next year will be grateful to Mrs. West for the article on page 416. This gives in brief, titles, prices and characteristics of many helps to our work.

**HELPS FOR CHILDREN'S MEETINGS.** We find on our desk a pretty blue folder containing foreign missionary programs for children's societies. With great ingenuity and attractiveness the children are introduced to the needs and the work among the little folks in Africa, Turkey, India, China, Japan, Micronesia and in the Papal lands, Austria, Spain and Mexico. The programs are not too elaborate to be practicable, and leaders will find them a great help. The price of the series is five cents, singly one cent, or two cents by mail. Send to Miss A. R. Hartshorn.



## Bible Women and Their Work in Madura

BY MISS EVA M. SWIFT

[In most of our missions the work of the Bible woman is very important and of almost limitless influence. Born to the language and customs of the country, she can touch the native women with a sympathy and helpfulness impossible to any foreigner, and the number of such workers should be multiplied.—ED.]

**A**S to the Bible woman's work, in general, there is much appreciation of it, a strong feeling that many more workers are needed, and a desire on the part of all to see the work increased. The difficulties inherent in the situation, the social ideas, the low moral ideas of the people exposing the young or lonely worker to unspeakable temptations, the difficulty of providing workers of just the right age and qualifications, all



these are things we have to consider carefully, work toward overcoming, and patiently contend with. But the financial question is also a very important element in the situation. You will notice that the figures put down for the Bible women are from fifty to one hundred rupees, or a little over. The first sum can only mean that some woman gives part of her time, and is paid in part—nobody could live on such an amount. The latter amount pays the ordinary wage and allows a very small margin for the incidental expenses of the work. To my thinking, after years of contact with the women, and



LUCY PERRY NOBLE SCHOOL FOR BIBLE WOMEN, MADURA

experiences of the work, a sufficient and reasonable organization of this department calls for increase of expenditure.

1. To pay the workers a little more, and thus more adequately provide for their needs. It is often perilously near starvation for these workers, and generally temptations to debt are almost overwhelming.

2. To send two women where we now send one. With things as they are we should not deliberately place women where the loneliness is intolerable, and where their unprotected condition exposes them to trials and temptations we should think no European woman ought to be subjected to.

3. To house them better, or sufficiently well to afford protection. Some now live in with other families (a condition increasing danger, instead of affording protection, because a whole house in India is often not larger than single room in America, and privacy is impossible). Others live on

verandas screened off by only a mat. Others live in huts which offer no security from intrusion. Any provision for the home of a Bible woman must be made generally from station funds other than Woman's Boards' allowances, since the amount asked for the Bible woman is not sufficient to allow the expense of erecting a little hut for her. Requests for money to build little houses for the Bible women have been refused by the Boards. The mission finds it difficult to understand why the Boards are willing to



ARRUPOKOTTAI BIBLE WOMEN

build a good house at very considerable expense for the training of these women, and will not consider the question of an adequate provision for them after they are trained.

This brings me to the question of the Bible school. This work is always delightful to me, yet there are conditions which I wish to see changed. Among these is that I have just spoken of; namely, a more adequate provision for the workers when they leave the school. I do not think the time *has come* when we can place young women any or every where and leave

shift for themselves on a very low wage. We hope that with the and elevation of the community and the church we may eventually a type of character, a reserve of strength which is above temptation, s not so now. This applies to any and every grade of society and service, and is not peculiar to the Bible women. But for these rea- need to plan more considerately of the women, their nature, their I hope this will eventually come to pass. But the terrible publicity work, the almost certainty of gossip springing up among a people minds are chock full of suspicions and interpretations that arise out



MORNING PRAYERS IN THE BIBLE SCHOOL

knowledge of the state of morals among themselves, the severe tax involved in walking daily in the sun from village to village, the e and fatigue therefrom, the high mental and spiritual plane on which ker should live to do the work well, the demands thus made upon ind and spirit, and, added to all this, the fact that the wage is not to relieve from sordid care for themselves and children, all these are which work against the Bible school. Some of them can only be l by time, by growth of pure sentiment in the community, by grad- ges of social conditions. Some of them call for action among our- We will endeavor to meet the conditions, and in the meantime I am

personally doing the best I can with the materials I have, and the conditions as they are. I look to you then for sympathy and support, and for a consideration of our needs as they may be presented to you.



BIBLE WOMAN TEACHING IN A BRAHMIN HOME  
Woman in white is a Brahmin widow.



## The Car Drawing Festival of Madura

BY MRS. HENRIETTA S. CHANDLER

(See frontispiece.)

**L**AST week was a gala time for Madura. The annual April festival came off, lasting five days. On Monday "the holy wedding" was performed, Meenatchie the sister of Vishnu being married to a lingam, an incarnation of Siva. On Tuesday the happy pair was drawn in triumphal procession around the city in huge cars. The procession was headed by five gaily caparisoned elephants, followed by brass musicians and dancers and men carrying large fans and brass vessels.

incense. Then came the car of the god. It is an elaborately carved wooden affair on six heavy, solid wooden wheels, with a tall superstructure built up of rattans and bamboos, and covered with glittering tinsel and streamers and banners. Rows of bells were suspended around the car so that his lordship should "have music wherever he goes." In the front of the car are four horses and a driver in effigy. The whole structure must have been sixty feet high. It was drawn by one thousand men, all high caste. There were two huge cables of rope by which it was drawn, though it was started by an ingenious though rude system of levers.

After this came Mrs. Meenatchie in her car of state, which was very similar to the first one, though smaller and of more recent workmanship. The late Rajah of Ramnad had this made at a cost of 30,000 rupees, and presented it to the temple. The first year it was drawn he himself took part in pulling the ropes, and there was intense excitement. Formerly men from villages whose revenue goes to the temple were forced to draw the car. Now, however, it is done by contract, and each man receives two annas (six cents) and a good meal. It takes about five hundred men to draw Meenatchie's car.

There was but one mishap, and that was when one wheel sunk about half a yard in a soft part of the road. A jackscrew and an hour's working and shouting and worrying extricated it, however. Behind the goddess' car was a small one with a Chinnasamie (a little god) in it. This was drawn entirely by boys directed by a few men. Thus ended the second day of the feast.

On Wednesday the god Alagar, a friend of Meenatchie's, who assumed to be her brother, came in in a gorgeous car from his temple, which is at the foot of a mountain twelve miles from Madura. He brings a large dowry, but seeing the marriage has been performed without waiting for him he gets huffy and refuses to cross the river. All day long the river bed was the center of interest. It swarmed with thousands of people, and was a sight to behold. This was emphatically the great day of the feast, as people from the villages care more for Alagar than for the Madura deities, and all castes could have a share in the fun.

There were of course a great many side shows, and the whole city seemed to be on a frolic and picnic. Countless numbers visited Mariammon's temple. She is the goddess of smallpox and cholera, and is pleased to have people have their heads shaved in fulfillment of vows. We saw hundreds of women and children thus shaven and shorn. Others rolled three times around her temple in fulfillment of vows, and women walked around touching the ground at every step. Imagine how your back would ache if you tried to go around that way even once! As for the rollers, that was hard work too. A rain

the night before had made the ground fine slush, so it was not a very clean exercise. Two poor boys were so exhausted that their friends were actually assisting them by pushing them over and over the last part of the way that they might not fail in their vows. Poor boys! poor deluded parents!

One very noticeable feature was the numberless bands of dancers. They were dressed in gaudy tights and large wreaths of flowers nearly covering their chests. Some carried skins full of water which they squirted out anywhere—on the road or on people. Others carried rolls of cloth tightly wound which they set on fire and carried thus in honor of the god. It seemed a pity to waste so many bales of cloth which would have been such a comfort to many poor people. Others carried scourges or sickles. The dancers often had bells on their waists and ankles, and queer ornaments on their heads. I saw a good many old men who had danced themselves lame. It was a pitiable sight. Then there were little tiny boys also dressed up in this same fashion. I never saw so many children take part in festivals before.

Thursday Alagar proceeded down the bed of the river slowly to a near village where he halted for the night. There he behaves so atrociously that he is considered in disgrace. On Friday he returns to his own village, but has to stay outside of the temple in some rest house until July next when various ceremonies will be performed for purification, and he will be reinstated in the holy of holies in that temple.

Thursday night toward morning there were some magnificent fireworks in the bed of the river. Great bombs were sent up into the sky which burst into myriads of red and blue lights. I can truthfully say that these fireworks were the only beautiful sights in the whole festival. It was gay, bright and interesting, but at the same time inexpressibly sad and disgusting too. Some of the ignorant people esteemed it a blessing to catch a little water from the skins which so many men carried in pursuance of vows. They would rub it on themselves and their children with evident satisfaction. Others, however, didn't appreciate being doused in this manner (probably they considered themselves holy enough without it); the result was a good deal of fighting. Liquor flowed freely, so that altogether the last days of the feast were not so orderly as the first.

There were many bands of our Christian preachers going about among the people, and many must have heard of the better way, but alas! how few care to walk in it.



If we want to do something for Christ, God will open up the way for us to do it, and teach us how; and whether it be by word of mouth or by a line of writing, or by the handed invitation or leaflet, it will be blessed, for God loves a cheerful worker, and will crown his attempt with blessing.—*Parish and Home.*

## Two War Pictures from Japan

BY MRS. BELLE WILSON PETTEE

### *First, A Unique Meeting*

LACE, the Christian church in Okayama; time, Saturday afternoon, July 1; hot, but with such a downpour of rain as only a tropical rainy season can produce; audience, fifty of the élite of the city; the mayor presiding, representative members of the local Red Cross Society, the governor's wife in her official capacity as president of the Ladies' Botanic Association with her executive committee, one foreign woman, president of the City Woman's Society for Soldier Work, and a band of her most helpers to serve as ushers, and three hundred or more men, women and children, whose sons, husbands and fathers are fighting in Manchuria, have fallen in the trenches around Port Arthur or in the bloody battles of Taku or Liaoyang or on the plain of Mukden, or have given their young to make their loved Japan mistress of the Eastern seas.

There are eight hundred families of soldiers in this one interior city of fifty thousand souls, and fifty-seven heroes have gone out from these homes not to return. On the walls of the church are forty-three photographs of brave soldiers and sailors, most of them with boyish faces looking out under the stiff soldier caps with their bands of imperial yellow. Representatives of these loyal families were invited here by the Y. M. C. A. and these two women's societies that they might in some slight measure cheer the dead and comfort the living.

All classes of society, all ranks and conditions in life are represented. The wife of an ex-mayor and mother of a dead lieutenant sits in her silken dress between an untidy, uncombed girl, too young she seems to be the mother of the lusty, restless baby she tries to hold in her lap, and a blind grandmother in her faded dress, two scantily clothed little girls clinging to her hands; their mother, the dead soldier's wife, working at home from dawn till late at night just for food and shelter for the four. On the other side of the church are grouped the fathers, sons and brothers, old men in their kimonos with crests on sleeves and back elbow to elbow with *jinhaka* pullers and coolies in mud-bespattered cotton gowns, the crape sash of a doctor next the white cotton belt of a student or the foreign suit of a government official. All distinctions of rank, age, sex are forgotten in the common patriotism, pride and sorrow which makes them all akin. For the omnipresent cigarette and tiny pipe are invisible, for on the walls



of this Christian meeting-place, in mystic Chinese characters, is the unfamiliar legend, "Smoking prohibited."

The speakers: a Buddhist priest, a Christian pastor and a foreign missionary. The main speaker was the Buddhist priest, Seiran Ouchi, famous orator, and much in demand all over the empire as a speaker at such meetings. For more than an hour he discoursed on "True Fame," pleasing his audience by his constant and tactful allusions to Japanese history. To most of that assembly no word of Christian hope or cheer had ever come and they listened eagerly, intently, to it all, applauding frequently, Buddhist and Christian alike.

The moment I choose for the picture (I want you to see it as I saw it) when at the close of his brief speech the foreigner drew from his pocket three small silken flags—the Union Jack, the Red Sun with its brilliant rays, and the Stars and Stripes—and as he held them up, expressed it as his dearest hope that these three countries, with hands clasped together, might advance the cause of peace and righteousness throughout the world.

The audience went as nearly wild as an undemonstrative Japanese audience can, and again we felt "the brotherhood of man." The wife of the editor of the city's leading daily begged that I get from my husband a copy of his speech for publication in next day's *News*, and sent a special messenger for it that evening.

An Edison home phonograph electrified the audience with "Kimi Ga Yo" (Japan's national air), sung by an American voice, but with a depth of feeling which even the Japanese sometimes fail to put into the solemn majestic strains.

Owing to the heavy rain the audience was only about half the size the city fathers had hoped to see, but those who sat through its four hours of Columbia gramophone, with Japanese airs, speeches, phonograph and light refreshments, felt it had been a memorable meeting.

### *The Second Picture*

The next morning at half past five, still cloudy and wet, I stood on the platform of the railway station in short skirt and rubber boots, but wearing the tiny flags of Japan and America, the Red Cross pin, the silver cross and tiny bow of ribbon of the woman's society, which gave me the right to pass unchallenged the policeman at the gate.

Slowly the train I had come to meet pulled up to the station. Two hundred men in white kimonos, with the Red Cross badge on the left sleeve, pale, wan, with bandaged arms and heads and legs, some of them unat-

yet to sit up, filled the cars. They had traveled all night from Hiroshima, and were to have breakfast here. Three great casks of water stood on the muddy platform, and with a long handled wooden dipper I filled dozens of rusty tin basins for these boys' morning toilet; and one ceases to wonder at their cleanliness as he sees the thoroughness of their ablutions, and the universal towel, soap and tooth brush. Basins of water were carried to the men unable to leave the train; and then the dainty boxes of lunch were distributed, and we women folk walked up and down beside the cars, serving bowls of hot soup and cups of tea.

The first long car of the train was filled with Russian prisoners; a little knot of them on the platform were watching me as I waited on the Japanese. At last I could stand it no longer, and when the wounded boys were filled and satisfied, and I had given them leaflets and fans, I asked a policeman standing near if I might not carry tea to the Russians. "O yes," he said, "their breakfast will soon be here."

As soon as I reached the group of officers one of them—big, handsome, young, black bearded—asked eagerly: "Haven't you any English papers? We know nothing about the war; tell us what you can." "When were you taken prisoner? Are you from the Baltic fleet?" "Yes; and since May 29 we have known nothing, shut up in that tiny island of Ninoshima."

And so I told him as rapidly as I could of President Roosevelt's (God bless him) proposal for a peace conference, and how it is to begin at Washington on August 1, and who are to represent Russia and Japan, and of the no news from Manchuria which means we fear another big battle there soon; and then he wanted news from Russia and the mutiny at Odessa, and I thought of E. E. Hale's *Man Without a Country*, and how that last day of "Philip Nolan's" life his friends had to tell him the story of thirty years of America's history and I wished I had read the papers more carefully and could tell more clearly and more fully the story of the last thirty days' happenings. Meantime the Russians were sent back into the train, and standing at the window my big boyish officer told me he had spent years in New York (he is a Finn) and had learned English in a free night school there, how he hated this war and only went back to Russia a year ago because he must, and against his will was sent to the Baltic fleet and put on the Orel, the oldest cruiser of them all, and reached Japan just simply to be captured.

"I have never had anything to do with a policeman or a jail before, and this prison life will kill me. When will peace come? Perhaps I can live a year; if it is longer than that I shall die."

Usually we are not allowed to talk to the Russians as they go through, so

I took pains to tell the guard he had lived in America, and to translate them much of what he said. I would leave him for a few minutes and then come back to his window, and even then the guard came once to me stood with drawn bayonet, so I put on my sweetest smile and said, "Are you talking too long?" "Pretty long," he said. "O well," I replied, "Your officer is almost an American, he lived so long in my country, and we are talking about America, but if you say so I'll stop talking to him." "O, you may go on a little longer."

"O," sighed my Russian, "if I could only let my friends at home know that I am alive and well, though a prisoner, I should be quite happy."

So I offered to write for him, but he was sure no letter would be sent from Russia from Japan; then I replied that I could send a letter to my daughter in America and she could mail it to Russia.

How his face lighted up as he begged a pencil and scribbled hurriedly a picture postal that turned up from somewhere an address in Libau. He took it, showed it to the policeman so kindly watching us and walked away, but went back later to remark to my new friend that the name was not his own, which he had already given me.

"No," he said, "I'll confess to you it is the name of the girl I am engaged to, see here is the ring she gave me," and he showed me the broad gold band on the third finger of his right hand.

"Can she read English?"

"If she can't she will find some one that can, and she will tell my father and mother."

I promised to write that very day, as the mail was just leaving America, and his face lighted up with a smile as he said, "In a month you will know I am still alive."

So young he was, not yet twenty-six, so handsome in his dark uniform with its gilt shoulder straps and brass buttons, so bright and cheery, so fond of Japanese tea even without sugar or milk, he told me, quite skillful already in the use of chop sticks, though he never saw any till that fatal 29th of May, evidently a favorite with his brother officers, my heart ached for him in the irksome prison life he must lead for months before he can be sent home. Fortunately these Russian officers have no lack of money, so they can and do buy many luxuries,—canned meats; tobacco, and liquors and even curios.

He spoke freely against the Russian commanders. "The Russians cannot fight, they have no head for fighting, all they care for is money; the Japanese can fight and do fight."

I told him about the school children here, and how they are taught pa

otism and military drill. "That is like America," he replied, "but poor Russia has no schools like that."

As the train pulled out of the station I gave him my tiny American flag and said good-by, expecting never to hear of him again. Much to my surprise this morning's mail brought me a letter from him, which I cannot do better than to copy for you here:—

DEAR MRS. P.: I am much obliged to you for the kindness you show me at the station Okayama; and your American flag makes me verry happy to have in my room. I hope my letter will find you in good health. and I wish my best compliments to all your family.

How pleased I will be to have any newspapers or books from you. and I will be your best friend.

I wish you good health till I have the pleasure of seeing you again.

Your friend

N. B. The Japanese are verry kind to the prisoners. Good-by. God bless you.

Dear readers of LIFE AND LIGHT, with all my heart I make this one request, Pray, pray, pray for us, for Japan, for Russia, for peace, and then give. Now is the time for work in Japan; give as you never have given before to this sister land across the sea. Ninety of these eight hundred families are suffering for daily food, or would be if not helped by the Ladies' Patriotic Association and the moneys sent from America. Give to Japan now and she will bless you for it a hundred fold in the years to come.



## The Cyclone in Micronesia

BY MRS. GEORGE GARLAND

"He rideth on the wings of the wind," sang the psalmist thirty centuries ago, and surely the power of the Infinite was manifest in the terrific storm that swept over Kusaie and Ponape on the 19th and 20th of April, 1905.

Mrs. Garland, of the Morning Star, sends a detailed and vivid account of those days of terror, and we feel as we read that the steamer must have been kept by a special protection, so near and inevitable did destruction seem. The rapid fall of the barometer gave them a few hours warning, and the captain took all possible precautions. When the wind struck the vessel the ship dragged anchors, drifted quite across the harbor, and struck the coral reef. Awnings, fire buckets, the large brass binnacle, the wind sail, and other things were torn away.

Mrs. Garland says:—

WE were able to have one of the windows on what happened to be the lee side of the ship opened a little at the top, and the blind up so that we

had a sight of the harbor. When the blasts were most furious we seemed to be in the midst of a fiercely driving snow storm, a blizzard, the air full of whirling whiteness which shut out all further view; the waves were taken into the air, whipped into froth, and hurled upon the ship, blinding all those who were "standing by the ship" on deck, and pouring down through shut windows inside. At times such was the fury of the wind that the reef was driven bare of water. While on the reef the jar of the vessel was uncomfortable and disconcerting, for one could not but believe that there must be some more serious damage to the hull; but we did not remain in one spot. With anchors hanging, twice we drifted across the harbor, twice we were on the rocks, and once on the sand of the reef. At one time, when a shift in the wind had taken us nearer the swamp, with a prospect of drifting upon the black rocks not far away, the place where several vessels have met their fate, the Kusaiens who were on board, working, were determined to jump overboard and try to gain the shore. They were terror stricken, but Mr. Kemp reminded them that if they reached the shore they could only crouch under the cocoanut trees, and that they were quite as likely to be killed there by falling trees. Brief lulls gave us glimpses of great havoc on shore in the near distance; the mango trees in the swamp were all stripped of leaves, the air was full of whirling leaves, torn in small bits, which plastered our windows and the sides of the ship.

It is heart breaking. Brown as though swept by fire, with here and there in some more protected nook, a spot of green in grass or vines, showing trees beheaded or uprooted by the hundred and thousand, the brown, broad tracks of many land slides, with the white gleam of water here and there coursing down the freshly opened bed like a narrow ribbon, a muddy flood sending its track far out to sea from the river, and bearing masses of débris so thick at times that we seemed to be resting on a small island as it surrounded the ship. Thousands of dead fish floated by, whipped to death on the coral, doubtless, and poor, bewildered birds wheeled and fluttered all about us and over the stricken swamp crying and calling. Our pretty little island near by was a wreck, the tops gone from all the cocoanut trees, the houses flat, the small boat which had been landed there until we should go to the Gilberts crushed into kindling wood. Here and there the hills looked as though ploughed from base to summit, again deep, ragged holes seemed to have been bored with some mighty tool. When the air had cleared enough you can imagine with what anxiety the captain studied the mission, which, three miles away, was not perfectly distinct at best in the afternoon light. It was out of the question for him to go down that day, with the sea still turbulent, and the ship on the reef, but the next morning early two of

the Marshall boys came up by canoe, and we had the story. The mission was destroyed, the girls' school buildings were flat, Dr. Rife's house untenable, ready to fall, and Mr. Channon's partially demolished. No one was killed, but some injured. Mr. Channon had thought that if driven out of their house they would take refuge in the press house, which was small and strong, the newest building on the place, so barred the doors, and left one on the lee side to crawl through; but when the time came to flee they dared not trust any building, but with the five children divided among the company of boys succeeded in getting further away from the house, crawling into a place which had been dug out for some purpose in the side of a hill, and here they lay for an hour in water some six inches deep, while the wild uproar went on all about them. They said, as did Miss Hoppin, that they had never imagined such awfulness of sound. The press house and schoolhouse went first. Some of the boys saw the press house go, and say that it was turned clear around at right angles to its position, then crashed to the ground at once. One side of the dwelling house was demolished, and the whole moved some eight feet from its foundations, the coral posts which supported it sticking straight up through the floors. Of course all the boys' houses of native build went quickly. Dr. Rife's house, the old Pease house, is left leaning at an angle of ten degrees, the sides caving, and partly unroofed. The captain says that a westerly wind would carry it over. The church schoolhouse is flat, and all else except part of the kitchen and a little tool house, which served as a refuge at one time for a hundred people. It was here that the family found shelter, so escaping the severe exposure which the others endured. The girls' school—the wreck is complete. Jessie had been up early preparing for a storm, looking after weak spots where the water has a way of driving in, etc. But the house was in no condition to stand a cyclone, and at the last, with the shift of the wind, went down like a card house. The captain said he could think of nothing but a handful of toothpicks, thrown down at random. There were a number of the boys from the schools helping as they could. When they fled from the house it had already been so violently racked and shaken as to throw down large articles of furniture. Two of the boys went through the house to be sure that all the girls were out, and hardly had they left it and got a few feet away when it went, but Jessie says that such was the fury of noise that they could not hear the crash. Perhaps that will give you a slight inkling of the horrible tumult of the elements.

*(To be continued)*

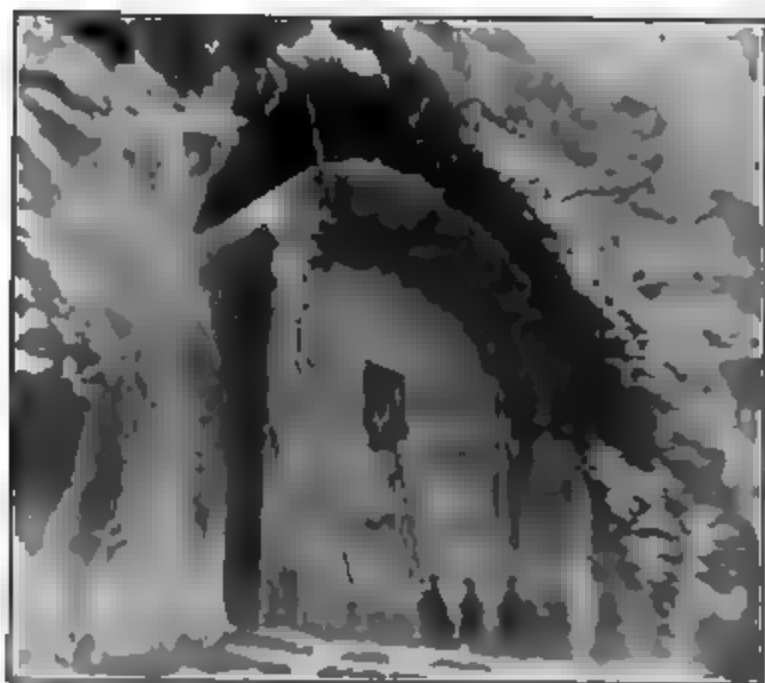
## A Missionary Tour in Turkey

BY MISS CLARIBEL PLATT, OF MARSOVAN

**S**HALL I tell you where I am as I write? I am in the "office," playing chaperon while some of the girls receive their "sisters and their brothers and their aunts." Two of the boys who just came to see their sisters objected to coming in here because there are several women here so they have been allowed to go to the parlor and Mrs. Ward is playing piquet there. It is funny to see them put their heads together and whisper that the next group shall not hear. Many of the brothers are little boys and their sisters little girls, so it looks more like a nursery than the recreation room of the girls' boarding school. I heard once that one of the little girls complained that when her brother comes the girls are on the lookout to try to catch a glimpse of him. So you see girl nature is much the same all over the world.

My trip to Zille was my first missionary tour, and so every feature was interesting. You know what piles of things have to be packed in a wagon when one is preparing for a journey of two days, or even for a few hours' ride in a native wagon. When our things were all in I questioned whether there would be room for Mr. White and me, but we crowded in and were really very comfortable, lying back on our mattresses and eating in true Oriental fashion. We had most of the afternoon of the first day

in Amasia, for the distance is not great, and I greatly enjoyed the sights of that quaint old city. As I had never been there before Mr. White took pains to show me about. We visited the wonderful rock hewn tombs which were mentioned by Strabo before the Christian era, and the cubes of rock hewn from the mountain side by cutting narrow passages on three sides. The way to them is very difficult. In some places there is a narrow stone gallery in front of them, and one stands on a ledge, with the city hanging



MIRROR TOMB AT AMASIA

Built before the time of Strabo, probably for some king



of feet below, feeling how easy it would be to take a false step and lose one's balance. The interior of the tombs is hollowed out to form a *loculus*, and in two cases at least there are rude attempts at wall paintings.

Our night was spent in a Turkish *khan*,—perhaps not the worst of its kind, and certainly not the best. Dr. Riggs says “each one is worse than all the rest put together.” I was glad that I had taken a traveling bed when I saw the mattress on the bed in the room given to me. We had a spirit lamp, and were able to prepare our own supper without contributions from the *khanji* (innkeeper). The Protestant pastor brought us a dish of *yoghurt* and a pitcher of milk from his own home, and so we managed very well. The next day was a long one; we were up before the sun and drove till late in the afternoon, stopping only once to feed the horses. We had delayed that operation till we should reach a village at the top of the high ridge over which we had to go, in the hope that we might find there a fire where we could warm ourselves as we ate our own lunch. But the village proved to be a miserable one, its houses resembling low stone piles built into the hillside rather than human habitations, so we decided to remain in the wagon, protecting ourselves as best we might against the cold wind. A few of the villagers gathered round to stare at us, among them a tiny girl wearing one thin garment like a shirt, her face unwashed and her hair hanging in her eyes. Mr. White, with a thought perhaps of his own wee girl, offered her a cookie, and after surveying us for a few seconds she took it and gravely walked away, the cookie under her arm, probably to show it to her mother and tell about the queer people who had given it to her.

About an hour from Zille we passed through a narrow gorge, said to be the scene of the victory of which Cæsar wrote, *Veni, vidi, vici*. We were met there by two friends from the Protestant community of Zille, and escorted by them to the home of one of the prominent Protestants. I had never seen much of the home life of the interior, and so was greatly interested in everything I saw. We were conducted through the courtyard and up rough wooden stairs to the second story, where there were five rooms—a central hallway opening on the court at the rear like a veranda, and two rooms on either side. One of these was given to me. It contained a very tempting looking trundle bed (?), a long divan, and a chest, evidently the property of the “bride,” who is the daughter of the pastor there and a graduate of this school. She was the only one in the family to whom I could talk in English, and it was sometimes a great relief after I had been struggling with a Turkish sentence to turn to her and speak my own language. We dined in state from a “high” table in company with our host and his eldest son; the wife and other children did not appear at meal

time, and evidently preferred the freedom of the kitchen. The "bride" waited on us, of course.

In the evening the other friends would drop in for a chat, and it was interesting to hear them discuss various subjects of general interest. The wives, of course, did not join in the general conversation. I had messages from three of our pupils whose homes are in Zille, and their friends were all interested in hearing of them. We called, with the pastor and his wife, on several of the people. There was one home where I longed to bring comfort, but it did not seem possible to say anything to lighten the burden of the poor mother, whose only son, the light of her eyes, had been sent to school in Marsovan a few months before. Because of some little difficulty with his breathing it was thought best to perform a simple operation on the nose. The parents were not here, but they were given to understand that they need have no anxiety, and so the shock was all the greater when the news came that the boy had died the day after the operation. It was thought that internal bleeding must have caused the pneumonia which was the immediate cause of his death. You never saw anything more hopeless than the face of that mother. I was constantly reminded of that verse, "We do not sorrow as they that have no hope." It seemed as if she could not see beyond the grave. What can one say in such a case?

I was able to render a service to no less a person than the governor in rather an unusual fashion. The chief topic of conversation when we reached Zille was the new windmill (straight from Chicago) which the governor had recently bought, to raise water to the castle hill, where he has built himself a fine new house. It had just been set up, and you can imagine their disappointment when they found it would not do the work. In his perplexity the governor sent for a German machinist, living about nine hours away, to examine the machinery and find out what was wrong; but when he came a new difficulty arose. He knew so little Turkish that they could not make him understand what they wanted, and as they knew no German they were in a quandary till someone remembered hearing me speak German to that man the evening before (for he had arrived on the same day we did, and the interview with the governor took place next morning). So they came to me to see whether I would go down and act as interpreter. It had not been thought wise at first for me to go down through the market, but under the circumstances it seemed best to go, so I was escorted down through the town by Mr. White, the pastor, and another Protestant, who was responsible for my being called. I wore a long golf cape and a veil, but still I was followed by a crowd of young boys, who evidently regarded me as a show. When we passed into the enclosure where the windmill stood they remained in crowds

peering through the openings in the fence, and determined, evidently, not to miss anything that went on. Mr. White acted as interpreter between the governor and me, and I put the questions into German and the German answers into English, which were then passed on to the governor again. In a few minutes the business was done and we were free to leave. The governor gave us an escort to the castle, and we were shown all about with great courtesy; he even had his new house opened for us to inspect—it was just being cleaned before arranging the furniture.

The Sunday services were most interesting. I sat with the women on the raised platform at the back of the church, and could scarcely hear the sermon for the confusion around me; there were almost as many children as women, and as they had no idea of keeping quiet for three minutes together the order was not remarkably good. When it came time for the anthem our bride went forward and seated herself on the floor (she had been sitting with me on the only bench in the women's part), just behind the railing at the edge of the platform. Beside her was the teacher, another of our graduates, and one of those who joined the church that day. Just in front of the railing the little group of young men singers stood around the organ, played by Muggerditch, our host's eldest son; and so, the women sitting, and the men standing, the anthem was given. They seem thoroughly to enjoy their practice together, and we were pleased to find them taking such an interest in music. Last week I sent a book of organ voluntaries to Muggerditch and some songs for the teacher to use in school. The great difficulty, of course, is to get songs with Armenian words, and of course that is the only kind it is possible to use in the schools of the out-stations. We have a number of Armenian translations from some of the best known kindergarten songs, and these we find very useful.



## Good Out of Evil

BY MISS ADELAIDE DAUGHADAY OF SAPPORO

**I** AM *en route* to our annual mission meeting, and recently while spending a few days in Tokyo became so filled with enthusiasm by what I saw of the grand work being done in the military hospitals that I want to write at once to tell you about it. War is a terrible evil, but God is marvelously overruling it for good, and by it opening many new doors of opportunity for sending the gospel even to the most remote mountain villages. Comfort bags, they might truly be called "gospel bags," as each one

contains a New Testament, made by Japanese and foreign women, are being sent to the front by the tens of thousands, and letters of warm appreciation have been received, not only from the men but from officers as well.

Only eternity can tell the results of Y. M. C. A. work in Manchuria. As an appreciation of its value the Emperor and Empress have just contributed *yen* ten thousand to it. Entertainment, physical comfort, and spiritual instruction are given, the men being especially helped by the song services. Yet when large numbers gather to listen to Christian talks the intense eagerness shown, particularly on the part of those soon to go to the firing line, is really pathetic. Recently the Emperor has made large gifts of money to two other forms of Christian work, that of the Okayama Orphan Asylum and to the Home for ex-converts. This will give Christianity great prestige in the country, for which we rejoice. A missionary friend visits every day the largest military hospital in Tokyo, in fact in the empire, and it has been my privilege to go with her and have a glimpse of the wonderful work now being carried on; and yet this is only one of many similar hospitals where Christian workers are utilizing a grand opportunity, which if lost now is lost forever. There are about seven thousand men in the fifty-two buildings, and a constant change of patients, as those able to travel are sent to their homes and new men from the front take their places. My friend never goes empty handed, but carries Christian papers, picture cards, with Scripture texts pasted on their backs, flowers, and when she has no other material available, mimeograph hymns, and gives each man a copy to keep. She then sings the hymn in each ward visited that day until the men have learned it. The soldiers have come from every nook and corner of the empire, and often say after the hymn has been carefully explained to them, "We must send this home. The people of my village have never heard about Christianity." The most despondent of the invalids are those who have lost hands or feet from frost bites; many of them are our own Hokkaido men. They look forward to long lives of helplessness, and there is not the glory that others feel they have received by getting their wound on the battlefield. The thrilling experiences in Manchuria have prepared the hearts of these sufferers to welcome the "tidings of great joy." One young man, a mere boy, with a white, beardless face like that of a sick woman, had received such a nervous shock, not only from his severe wounds, but from the scenes of carnage he had witnessed, that he lay trembling and sobbing day after day, unable to sleep and afraid of everything, especially of death. One day he whispered to my friend, "Please comfort me." She gently stroked his head and said, "Poor boy! You are very weak and a long way from all your family, but there is a dear Friend constantly at your side who loves you more than you love your-

self, who will be more than father and mother to you." She told him as to a little child day by day of Jesus, of his life and of his death, and the boy's heart opened to receive it as a flower to the sunshine. His simple faith and joy were touching beyond words, and with spiritual joy came physical healing. Another had had both eyes shot out, and had to be watched constantly to be kept from suicide as he could not be reconciled to the thought of being a helpless blind man. My friend said to him, "You have given both eyes to your country, but God has mercifully spared your tongue, your hearing, your hands and your feet, and there is much a blind man can do." He, also, as a result of her teaching, has gladly accepted Jesus Christ as his Saviour, and now his face is almost beautiful lighted up as it is with his new-found joy, and he seems to want to tell everybody about the change that has come into his life. This war has brought to the surface the very best of the Japanese character. Such skill, wisdom, and humanity in conducting the war, willingness to return good for evil, and delicate consideration for the feelings of captives have surprised even us who know them so well. Recently when a large number of prisoners were to pass through Yokohama, the mayor sent word that no others were to be allowed on the platform at the station as it would be unpleasant for them to be stared at, and a message went to each school that boys must refrain from calling them names on the streets. Sometimes our Christians in their public prayers ask blessings upon "our enemies the Russians."



## Missionary Letters

### MICRONESIA

Miss Elizabeth Baldwin writes from Ruk on April 5, 1905:—

I ENCLOSE the annual report of our girls' school, which has just been prepared. The words seem so cold and lifeless as they are printed out on paper, but I can assure you that the reality is full of life. If you could just step in this morning and hear their merry voices. This is the mid-week baking day, and we make it our wash day also. Some of the older girls are now out in the cook shed with the three young men of the training school, who assist us, preparing food to last until Saturday; and it requires no small amount to fill forty-nine three times a day for this length of time. Others have been doing the washing, which is all now pretty well on the lines, and the little ones have been cleaning up the grounds around the house. In the midst of it my sister and I are trying to prepare our mail, but there are many interruptions.

We state in the report that the health of the girls has been excellent, and so by the Lord's blessing it has, but nevertheless we have daily doctoring to do. One girl has scrofula, and the many openings on her neck must be cleansed and dressed daily. After we had taken care of it for some time we let some of the girls relieve us, but the patient would not allow them to cleanse it as thoroughly as was necessary, so we have to do it ourselves. The young woman we took in from Kinamue had the beginnings of a bad skin disease on her when she came into the school, so she was given medicine for the trouble, and told to bathe in a separate tub from the girls until the trouble disappeared; but the application of the remedy is rather painful, and she did not attend to it thoroughly, so the first we knew the trouble made its appearance on several of the girls, and we attend now to them all personally, striving to eradicate the disease as quickly as possible. Then every night regularly before they go to bed we attend to the sores on their limbs and feet, which are so universal in this land, where purity of life was unknown until the gospel was brought to them twenty-five years ago; but there are no serious cases on hand at present, only some caused by cuts, scratches, etc., for you know they do not wear shoes and stockings.

In the report we read:—

On the afternoon of December third these girls stood up in the church at Kinamue to be united in marriage to the young men of their choice, two of whom were members of the training school and the other a regular attendant of the day school. The church had been prettily decorated with palm leaves and flowers, and a large number had assembled to witness the ceremony, including several representatives from the Morning Star, then in port. At the close of the service the newly married couples received the congratulations of those present, after which a wedding feast was served in our school-room. The quiet, dignified manner of the young men and their brides, as they walked from our school down to the church and up to the platform where Mr. Jagnow awaited them, was in marked contrast with the behavior on similar occasions but a few years since. Then the people were ashamed to stand up publicly to be married in Christian marriage. The brides had to be urged to take their place by the side of their partners, and in one case I witnessed the young man sat down two or three times before the ceremony could be completed. The two girls married to members of the training school were almost immediately sent out with their husbands as teachers, the one couple on Losap and the other at Hall's Islands.

Eight new members have been received into the school during the year, one from Losap, two from the Mortlocks, and the remainder from different islands in this lagoon. One of the number is a young married woman, who



with her husband was in the training school at Kinamue until the visit of the German man-of-war last November, when her husband was taken away as prisoner for having been associated with others in the murder of a young man on Fefan, their native island. The crime was committed several years ago in revenge for the man's stealing another man's wife and threatening his life. Since then the young man had taken his stand as a Christian, and with his wife had been admitted to the training school at Kinamue. When he was summoned to appear before the authorities he asked if his wife might not come into our school and remain during his absence, so she is now with us and is both scholar and assistant teacher. This makes the total membership of our school at present date forty-nine.

The greatest present need is a larger blessing of the Holy Spirit in our midst, bringing deeper conviction of sin and leading to more humble and complete reliance upon Jesus. That this blessing may be speedily given we ask your earnest prayer.

#### EASTERN TURKEY

This good story of work that may be an example to us comes from Miss Emma Barnum, of Harpoot:—

I am sending a draft to Mr. Peet for 140 piasters, equal to about \$6, which I am asking him to change to a draft on Boston and send to you. This is the yearly contribution of our Women's Missionary Society of the West Harpoot Church, and they ask to have it go again toward the salary of the Bible woman, Annubai, at Madha, under the care of Mr. Gates, of Sholapur, India. They correspond with Annubai, and are much interested in her work.

In May the women had the twenty-fifth anniversary of the founding of their society. Delegates were present from the near churches, and reports were given on the women's work in their churches, letters were read from former presidents, including Mrs. Wheeler and Mrs. Browne now in America. The history of the society was interestingly given by the secretary, and the meeting closed with a dialogue given by our schoolgirls. Miss Huntington prepared it. It represented one of our college girls who does not see what she can do for missions, until girls from various heathen countries come to her with stories of the condition of their sisters and tell her how she can help them. There was a good deal of enthusiasm, and I am hoping that there will be a deeper interest in foreign missions as a result.

I think I have written before that the women send only one third of their money to the Woman's Board. One third goes to the home missionary work in Koordistan, and another third is used to educate poor children here. Considering the great poverty we think the women have done pretty well to raise \$18 this year.



## INDIA

Mrs. Hannah Hume Lee tells a little of the heathenism still prevailing in India:—

The women of India have to toil—and I do not know that they count it a blessing. Until they make room in their hearts for the Lord of Love they cannot know the blessing of toil. It is of him that the Bible women of Wai are telling and I am glad to have reached the point when I, too, can tell about him in Marathi. It is one thing to hear of him and another thing to make room for him in our lives. A great many people in India are willing to say Christ is a great saint, who are not willing to accept him as the Lord of their lives. The other day we saw a most striking illustration of this fact.

Miss Gordon was taking some guests to see her girls' schools and I went along. The schools are held in private houses, and as we went upstairs we noticed the little cupboard shrine where the woman kept her household gods. We asked her to open it and allow us to look in, which she did reluctantly. What was our surprise when we saw therein a picture of Hofmann's head of Christ, placed just over the image of an elephant-headed god, Ganesh, and surrounded by other images. Very possibly the woman who stood there, with her hands folded reverently, may not have known this was a picture of Christ, but it came home to our hearts that India has yet to say, "Christ, only Christ."

A very sad incident was reported in the papers recently which would not have occurred if Christ were really Lord of India. Many years ago widows in India, instead of being comforted, were burned on the same funeral pyre with their husbands. Seventy-six years ago the British government forbade this murderous custom, yet, only a few weeks ago a widow was burned on her husband's funeral pyre, and the priests and frenzied crowd tried to drown her screams with their shouts. Yet Christ is Lord of many hearts in India, and it makes us glad to see how dearly some of the orphan children have learned to love him.

As you make thank offerings—mindful of what Christ has done for you and grateful for the care of loving friends who minister to you—my heart joins with yours in praise and thanksgiving.

## SOUTH CHINA

In a recent letter Mrs. Nelson of Canton tells of some of the work and the needs in that region:—

You speak of the appropriations for 1905. They are very satisfactory even though you could not grant the extra fifty dollars "aid to girls." This aid to girls goes to pay the board of girls who are in actual training for teachers for country stations. The girls are chosen by the missionary and native pas-

tors together, and promise to teach for as many years as they receive help providing the mission wants them. There are now three being so helped, and one other is being squeezed in on money we can find anywhere. But as there are thirty-four out-stations, and as each station is crying for teachers for girls' schools to be started in their city, and as, also, many other country places want teachers to come to open schools, you can see that the supply is not going to meet the demand. As the primary aim of this school is to train teachers it seems too bad that there cannot be more of them in training. That is the idea of the mission. But personally, I am well satisfied with things as they are. If the school were filled with the girls in special training there would be no room for the many who are now here paying their own way. It is true that the pay pupils are nearly all from Canton City, and are not likely to go to the country to teach school after they have finished, but many of them will marry preachers or Christian workers, and those who are not from Christian homes will all become Christians we hope. One of the schoolgirls was baptized last communion, and with the consent of her husband and at her own expense she is studying to be a teacher. . . .

Do you realize that we have to train our own teachers and translate our own books. Mr. Lam is now helping me translate an elementary arithmetic in Cantonese for beginning classes. Last year we got out a Geographical Reader and constructive studies in the life of Christ, and before that a Health Primer. There are plenty of books translated for advanced pupils by our missions up north, but books in Cantonese colloquial are wholly lacking. . . .

I think Mr. Nelson has written you of the gift from Ridgeway, Pa., for good American desks for the schoolroom. It is so very nice and comfortable now, and then we have had electric lights put in. The running cost of electricity will be about the same as for the kerosene lamps, and it is so much cleaner and safer.

We are taking still other strides in Canton. On Christmas, instead of giving gifts to the girls and the church children, we took them for a picnic and a ride on the railroad. Most of them had never seen a train before. This branch line has been open only a few months. The general superintendent of the railroad gave us a car all to ourselves, and switched it for us up among the hills where we stayed all day. The hills were new to many of the city girls who had never climbed before. It was the most profitable day from an educational point of view that they had this year, and the whole outing cost us only ten dollars. Of course that was much less than the actual cost to the railroad, but the superintendent said he did it for advertisement. I am inclined to think he did it somewhat for his own pleasure as he has a very soft side to his heart for missions. He is unlike most business foreigners here in that respect.

# JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

## Helps for Leaders

### A CHALK TALK

BY MISS MARY E. WILDER

THOSE leaders who were at the May festival in Berkeley Temple this year doubtless received a suggestion as to the practical value of a chalk talk to interest the children. For the benefit of those who were not privileged to attend this annual rally I want to outline briefly the lesson taught, with a few suggestions.

Mr. Parker had two charts before him, and after a few words on the need of sending our help all over the world, he began to draw rapidly. As he told of the children far beyond the sea, he sketched a ship which was to start from this country to take the good news of Christ's love for little children. At once the hundreds of boys and girls were interested, and listened and watched as tongue and chalk outlined a map unlike any we know—a huge circle which was to represent the different countries at which our ship must stop and deliver the money sent by the boys and girls of America. At the center of this circle was another much smaller, and the space between the two was divided into eight segments.

Its first stopping place was Spain, so in the first space he drew a little Spanish girl; for to her come few opportunities for real improvement save through our school in Madrid, or from its graduates who carry the work to the towns and villages. Then the ship must carry help to Turkey, and in the second space he drew a little Turk in fez and zouave jacket, clasping the gift some kind American had sent out at Christmas time. From there our journey took us to Africa, the Dark Continent, and there in the third space appeared some very diminutive children playing in front of a kraal, the only home they know until the missionary comes and teaches them of something better. To illustrate India he drew a young Indian girl, with her strange robe wound about her as only the women of her race know how to do. China was represented by a man carrying across the shoulders two baskets suspended from a pole, and in these baskets two little Chinese babies on their way to the mission school, a unique conveyance indeed. Of course in

Japan the parasol and kimono figured largely, and then our ship turned its way toward those inmates of missions in the islands of the sea. Here we had a true little savage all ready for the good word which came to him from the children of America. On our way home we stopped in Mexico, the land which seems almost within our gates, and saw another young Spaniard, at this time in buckskins and sombrero. Last, but not least, in the inner circle he sketched the face of an American child from whom must come all the blessings carried by the good ship.

Such an exercise should make an impression on the children, and a leader can find much material in the characteristics of each country. A real map would be useful in connection with a chalk talk, as one child could point out the country while one clever with her pencil talked and drew some characteristic scene—a church, a house, a cart, or a headdress, to illustrate a difference between that land and ours.

## OUR WORK AT HOME

### *Our Daily Prayer in September*

THE girls' boarding school at Marsovan enrolls nearly one hundred and sixty pupils, one third of whom are boarders. As the course of study is higher than in the other schools in the interior of Turkey, the neighboring fields constantly look to it for teachers, and its graduates are teaching not only in the Marsovan district but in every station in the mission, in each case in the mission school. Thus, the influence of the school is far-reaching and powerful for good. They greatly need another American teacher, as Miss Cull's health is very delicate, and with school duties pressing on the other workers, many opportunities for evangelistic work must be passed by.

Mrs. Getchell is the daughter of Dr. Riggs and granddaughter of Dr. Elias Riggs, who served the Lord so many years in Constantinople. Before her marriage she was a teacher in the girls' boarding school, and now she adds to her home care two classes weekly with the girls, and she also helps the young men of Anatolia College in personal ways. Miss Ward, too, is of missionary antecedents, her father, Langdon S. Ward, having been for many years treasurer of the A. B. C. F. M., and her grandfather was Dr. Bliss, long a gospel worker in Constantinople. She is a teacher in the girls' boarding school.

The topics mentioned from the third day to the ninth may seem abstract, but they deserve our earnest petition. Surely those who saw the group of new missionaries at the conference in June will remember their great need of the gift of tongues as they grapple with languages most unlike our own.

At the close of 1904 the American Board had in the Marathi Mission 49 missionaries. The work is done in eight stations and 143 out-stations, and 539 Indian Christian workers are associated with the force. We have 60 churches, 186 schools, and 194 Sunday schools. The church membership is 6,333, and the number of catechumens and baptized children bring the total number under our care up to more than 13,000.

The girls' school at Bombay gathered in Bowker Hall, numbers about three hundred pupils, many of whom are orphans. Mrs. Hume is now in this country, where by her earnest words she has greatly increased our knowledge of the work in the Marathi Mission and its imperative needs. Mrs. Hunsberger, the daughter of Dr. Edward Hume, who shares with her mother our prayer for to-day, is busy with school work. Miss Abbott has care of a home for widows with more than twenty inmates, besides a number of children. She has also been able to do much in teaching women industrial work; a most useful service as it puts them in a way to earn an honest and comfortable livelihood. Mrs. Abbott has the oversight of the primary schools for which the mission cares.

Since Miss Moulton's return from her furlough a few months ago she has been working in Ahmednagar. The blessed work which Miss Millard is doing with her "blindies," is a wonderful object lesson in the way Christianity lifts the burdens of the afflicted. The children who would be beggars, blind, filthy, repulsive, degraded, "are filled with a desire to do and be something in the world, and their time is full of useful occupation." They are taught English, reading, writing, arithmetic, geography, grammar, poetry, hymns, and some learn music and how to tell stories to others. They also learn to make bamboo curtains and mattings, cane baskets, chairs, stools, etc., and the industrial department more than supports itself. Miss Millard also has charge of three other schools. Dr. Karmarker, educated in this country, where she has many friends, reports a total of 7,037 patients last year, about one fourth of them non-Christian. Mrs. Peacock is the wife of the treasurer of the mission.

The one hundred Bible women in the mission are doing a work of inestimable blessing, much of it among women whom no foreigner can reach. "When they stopped speaking their Hindu sisters would cry, 'O, go on; talk more; this is beautiful.'"

Definite knowledge of the Bible and of Hinduism is given in the training

school, as well as of the best methods of teaching and of addressing companies of women. The demand for such trained workers is very great, and the school helps to meet the need. Miss Nugent has the care of this school and also of more than two hundred orphans, from whose need she cannot turn away.

Mrs. Bissell, for fifty-four years in service in India, still carries the oversight of the Bible women of the station and of their work. The girls' boarding school has more than four hundred pupils, with twenty-five instructors, and it is divided into four departments—vernacular, Anglo-vernacular, normal and lace making. Miss Bissell has oversight of three Hindu girls' schools. She looks after the girls in the rug factory, and she edits the *Balbodhmewa*, a religious illustrated monthly magazine for young people. Miss Hartt is the principal of the girls' boarding school.

The hospital for women and children meets a need which was terrible. Dr. Hume has the entire charge, and she is ably assisted by Miss Campbell, who, though not formally a missionary, is doing a most Christian service.

Mrs. Sibley has "charge of preachers, Bible women, orphanage and schools in Wai and villages"—surely care enough for a delicate woman. In this work she is lovingly and faithfully aided by Miss Gordon, her associate.

Mrs. Fairbank, with her husband, is now in Satara, where she has the care of the work of the Bible women. Mrs. Ballantine is detained in this country by the care of her children. Such broken homes mean unspeakable cost to fathers and mothers.

Mrs. Harding, a veteran, is kept in America by delicate health. Mrs. Gates has the care of the Woronoco girls' school, while Miss Fowler, its principal, is absent on furlough.

Mrs. Smith has charge of the boarding departments of the high school and orphanage, also of the primary school for boys. Mrs. Bissell is in this country with her little children.

Mrs. Bruce has care of the station school and the Bible women at Satara. Dr. Grieve reports 5,132 patients, three fourths of them being non-Christian. Mrs. Hume has just returned from her furlough. Mrs. Harding has the charge of orphan girls and of a Hindu girls' school joined to that of her little fatherless son.



If you are questioning the value of missionary work, the following remarks of the late Sir Henry M. Stanley, the great explorer, are worthy of consideration: "The true way, the best way, to stop the slave traffic is to multiply mission stations in the interior. You will never stop slavery in Africa until you mark the country with the sign of the cross. Wherever the missionary goes, slavery is doomed."—*Episcopal Recorder*.

## Helps in the Study of Africa

BY MRS. ALICE G. WEST

REMEMBERING the wealth of supplementary material afforded by current literature to the classes studying mission work in Japan, many women have the impression that the new text-book on Africa, *Christus Liberator*, will seem in comparison scantily furnished with sidelight. This is a great mistake. There will doubtless be much less help forthcoming from the popular magazines and illustrated newspapers, but it will be a woman of exceptional leisure and of persistent purpose who will exhaust all the material that the public libraries afford to the earnest student of African missions. Africa has always been a favorite field of travel and exploration, and some of the most thrilling volumes of adventure in the English language will this year be put in the missionary alcove. We are fast learning that every book that tells truth about a land or people belongs to the student of missions. This year as never before in the annals of mission study will the small boy and his mother be reading the same books.

Who would have thought, when the Paul Du Chaillu books were coming out, that they would find their way into the missionary book case? There is help even in tales of mere adventure for the thorough student of Africa. But to go higher, to travels of exploration, there is a score of famous books covering the four centuries.

In the rooms of the American Board in Boston are shelves of missionary books for use in the Rooms, among them a bewitching array of fifty volumes dealing with Africa. In the Woman's Board circulating library are seventeen books on Africa, including all the biographies and several other titles already mentioned. These books are loaned by mail for two cents a day and return postage, and a catalogue will be sent free on application to Miss A. R. Hartshorn.

Coming now to study manuals, a new book is just issued by the Young People's Missionary Movement in its Forward Series, *Daybreak in the Dark Continent* by Wilson S. Naylor. This sells for 30 cents in paper covers, and is for sale by its publishers at 156 Fifth Avenue, New York. It does not go so deeply into history or ethnology as *Christus Liberator*, but treats the subject of mission work in a bright, readable way, packing a vast amount of information into a surprisingly small compass. The illustrations are many and excellent. Side by side with this book stands its sister volume issued two years earlier in the same series, *The Price of Africa*, treating the same topic by the biographical method.

Most of the Missionary Boards print leaflets in regard to their own particular fields in Africa, many of which are of wider interest. They are



easily obtained by mail from the headquarters of the denominations, some free, some costing a few cents. At the Baptist rooms in Tremont Temple, Boston, can be found a pamphlet of ten pages entitled *Notes on the Study of Africa*, price three cents, including besides much information on geography and customs, three biographical sketches, Livingstone, Stanley and Crowther, well adapted to be read aloud in a missionary meeting, each requiring about five minutes. Here is also a brief dialogue exercise for children, called *An African Palaver*, price five cents; a fine pamphlet of twenty-seven pages, *The Pentecost on the Congo*, by Rev. Henry Richards, price three cents, and a pair of leaflets, price together five cents, on *Paul the Apostle of Banza Manteke*, perhaps the finest thing in leaflet literature on Africa among all the Boards. The Baptist Union sells a set of twenty pictures for five cents to accompany a leaflet, *Young Explorers in Africa*, which costs three cents. They are also getting out an illustrated pamphlet on their Congo work to cost ten cents.

At the headquarters of the Woman's Methodist Society, 36 Bromfield Street, Boston, can be found an *Africa catechism*, in the Flag Series, for five cents, and a very helpful leaflet, *Social Life of African Women*, price two cents; also two leaflets by Agnes McAllister, the well known missionary, *The Women of Liberia*, two cents, and *Child Life in Liberia*, one cent.

At the Presbyterian headquarters, 156 Fifth Avenue, New York, among leaflets issued for Sunday school use are two on Africa, illustrated, *A Look at Presbyterian Missions*, and *What Christ can do for Darkest Africa*, and in the Women's Department an excellent leaflet, *Darkness and Light in Africa*. The splendid work in Egypt done by the United Presbyterians has its own interesting literature, and also a set of twenty-four pictures sold for thirty cents, all to be had of Miss Elizabeth Caughey, Otto, Pa.

The American Board sends free a leaflet entitled *A Condensed Sketch of the Zulu Mission for the Seventy Years of its Life*, and sells at ten cents each two handsomely illustrated pamphlets, one of thirty pages entitled *The East Central African Mission in Gazaland, the Youngest of the Family*; the other of sixty pages giving the report brought back to the Prudential Committee by the Deputation on its return from South Africa in 1903. The student should not overlook the American Board Almanac, which contains—besides the African mission statistics—a condensed statement of present day conditions of civilization in Africa.

The Woman's Board of the Interior, 40 Dearborn Street, Chicago, prints two valuable folders by Mrs. Stover, of Bailundu, *The Women of West Central Africa*, and *Child Life in West Central Africa*, also a story of *Osom and Biwolo, a husband and wife in the Kamerun country*, the price of each of these three being two cents. They print also an interesting illustrated leaflet, *Amanzimtote Seminary and Miss Hattie Clark*, price four cents.

Our own Woman's Board publishes a course of twelve lessons on Africa for younger students, prepared by Miss Laura C. Smith, which contains, besides much general information, an excellent detailed description of the American Board Missions in Africa, price five cents. Among our leaflets are *A Visit to Inanda Seminary*; *Kindergartens in West Central Africa*; *Three Pioneers in Africa* (Livingstone, Stanley, and MacKay);

Entrance of Christian Civilization; and two interesting stories of converts, Hobeana, and Umcitwa and Yona. The price of these last two cents each. All the literature of the American Board and the W Board can be obtained by mail from the Congregational House, Boston.

No better help toward the study of Africa can be found anywhere than the current missionary periodicals of the several denominational Boards. The topic will be made prominent during the current and coming year with special reference to the mission study class. No one should overlook the prince among missionary magazines, the *Missionary Review*, which is published by an interdenominational Board, and commands the best material available. Every issue this year has contained an important article on Africa, many of them with maps and illustrations. Among the titles are: *The Winning of Uganda*; *A War Correspondent's Work for Mission*; *Missionary Conditions in the Egyptian Sudan*. In the July and August issues are two articles of first importance, written by H. O. Dwight, editor of the new *Encyclopedia of Missions*, *The Political Geography of Africa*, and *Distribution of the Missionary Forces in Africa*.



## Book Notices

*The White Peril in the Far East.* By Sidney L. Gulick, M.A. Published by Revell Co. Pp. 191. Price, \$1.

Whoever has read Dr. Gulick's *Evolution of the Japanese*, now in its fourth edition, will welcome his discussion of any problem which confronts that most interesting and progressive people among whom he has lived for seventeen years. The sub-title of his latest book is *An Interpretation of the Significance of the Russo-Japanese War*. In the opening chapter he gives a condensed, but clear, sketch of the Japanese situation previous to the war of "enlightened rule." The present year 1905 is called in Japan Meiji 37. The second chapter treats of the awakening of Japan and the extraordinary adoption of everything occidental. This was in the eighties. Then came the reaction in the nineties, and now has come the period of discrimination, which, as our author says, "shows the advance of Japan from youth to maturity."

As for years in India we have heard the lament that while government education destroyed the faith of Hindu youth in their inherited religion, it substituted nothing in their place, so now we hear that in Japan the result of the higher education is to "destroy belief in national gods and to leave no substitute as the ground for moral authority." This chapter is full of strategic facts to anyone who desires to keep in touch with the Japanese question, and so indeed is every chapter in the book. Dr. Gulick tells of some instances which have come under his personal observation of the treatment of Russian prisoners, which would seem positively incredible if not well authenticated. After reading this account one is prepared to accept Dr. Gulick's assertion that the "mission of Japan to the West is the contribution she is likely to make to the development of our culture in common."

ared with the average Asiatic the most of us are country bumpkins in s of courtesy and in social relations. That is what they have con- usly developed, and that is what we conspicuously lack."

a hopeful sign of the times that haughty, conservative China is now g her young men to Japan to the number of five thousand for aca- and military instruction. Approaching the shores of Japan in 1882 a e merchant spoke of the people of the Sunrise Kingdom to the writer article as, "all the same as one little boy."

niliating as it may be to the colossal self-esteem of the Chinese, events orced them to accept Japan as their leader; and to regenerate China oreas is a part of Japan's heaven appointed mission. Count Katsura, ime Minister of Japan, in an address to the missionaries in May, 1904, "The position of Japan is analogous to that of ancient Greece in her t with Persia, a contest for the security of Greece and the permanent of Europe. Japan is Greece, and Russia is Persia."

erica is likely to be an important factor in whatever problem confronts East, and our part in evangelizing and educating the women of Japan make us eager to do all we can in this direction.



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Receipts from June 18 to July 18, 1905.

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*Maine Branch.*—Mrs. J. S. Wheel-  
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Paris, Aux., 5.90, 5 90

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*mpshire Branch.*—Miss Elizabeth  
ckett, Treas., 69 No. Spring St.,  
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20; Farmington, Aux., 15.28;  
in, 6.50; Hampton, Whatsoever  
Cir., 5; Manchester, So. Main  
, Aux., 40.68; Merrimack, Cong.  
ix., 2; Nashua, Aux., 50.41; Ports-  
Rogers Miss'n Cir., 40; Salmon  
Aux. (25 of wh. to const. L. M.  
essie Wood), 28, C. E. Soc., 2, 229 87

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*Branch.*—Mrs. T. M. Howard,  
St. Johnsbury. Franklin Co.  
ence, 4.64; Shoreham, 6.30; St.  
ury, North Ch., 13.30, A Friend,  
ybridge, C. E. Soc., 8, 52 24

### MASSACHUSETTS.

*and Woburn Branch.*—Mrs. G.  
smoor, Treas., 8 Lenox St., Law-  
Andover, Abbot Academy, 51;  
ce, Trinity Ch., Aux., 50.85, C.  
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A. M. Tucker), 25; Medford,  
Ch., Aux. (of wh. Mrs. H. R.  
ond, 17.60), 33.10; Winchester,  
2, Mrs. Jane R. Herrick (to const.  
Mrs. Annie E. Herrick), 25, 225 41

*Berkshire Branch.*—Mrs. Charles E. West,  
Treas., 123 South St., Pittsfield. Re-  
funded on expense acct., 27.50; Dalton,  
Penny Gatherers, 60; Hinsdale, Aux.,  
22.87, S. S. Prim. and Jr. Classes, 10.01;  
Housatonic, C. R., 11.25; Interlaken,  
35.56; Lee, Second Ch., Aux., 5, S. S. Jr.  
Dept., Mrs. Robbins' Class, 5; Pittsfield,  
First Ch., Coral Workers, 25, Pilgrim  
Memorial, 10, South Ch., Aux., 20.43;  
South Edgemont, Aux., 17; Stock-  
bridge, Aux., 14. Less expenses, 11.80, 251 82

*Cambridge.*—Miss Laura B. Chamberlain, 25 00

*Essex North Branch.*—Mrs. Wallace L.  
Kimball, Treas., Bradford. Haverhill,  
Mrs. Adelia Chaffin, 25, 25 00

*Essex South Branch.*—Miss Nannie L.  
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ington St. Ch., Aux., 5; Danvers, First  
Ch., Aux., 7; Hamilton, Aux., 10; Lynn,  
Central Ch., Aux., 15, Jr. C. E. Soc., 2,  
First Ch., Aux., 30; Middleton, Aux.,  
4.45; Peabody, South Ch., Aux., 130;  
Salem, Tabernacle Ch., Aux., 35, Y. W.  
Aux., 10.02; Swampscott, Aux., 30.28;  
Wenham, Aux., 13, add'l Len. Off., 41  
cts., 292 16

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Hadley, Mt. Holyoke College, Y. W. C.  
A., 625, A Friend, 20; Worthington,  
Aux., 7, 682 50

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<b>North Middlesex Branch.</b> —Mrs. Wayland Spaulding, Treas., Bedford Park, New York City. Concord, Aux., 25; Fitchburg, Rollstone Ch., Aux., 38, Jr. C. E. Soc., 5; Shirley, Aux., 19,		74 42
<b>Old Colony Branch.</b> —Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Assonet, Aux., 37.29; Edgartown, Aux., 5; Fairhaven, Aux., 19; Middleboro, Central Cong. Ch., Jr. C. E. Soc., 4; North Attleboro, Aux., 13; North Middleboro, Aux., 1; Somerset, Aux., 12; Rehoboth, Aux., 20,		87 00
<b>Springfield.</b> —South Cong. Ch.,		111 29
<b>Springfield Branch.</b> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, Second Ch., Mrs. G. M. McLaren, 20, S. S. Intermed. Dept., 5.41; Indian Orchard, Willing Helpers Aux., 15; Ludlow Center, Precious Pearls, 15; Springfield, Hope Ch., Aux. (to const. L. M.'s Mrs. E. C. Johnson and Mrs. E. J. Kittell), 50, Memorial Ch., King's Helpers, 25, Olivet Ch., Jr. End. M. C., 10, South Ch., Aux., 20; Wilbraham, C. E. Soc., 5,		125 00
<b>Suffolk Branch.</b> —Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cambridge. Auburndale, Jr. C. E. Soc., 5, Prim. Dept. S. S., 1; Boston, Berkeley Temple, Aux., 1, Mt. Vernon Ch., Aux., 35, Jr. Aux., 35, Old South Ch., Aux., 250, Park St. Ch., Aux., 447.73; Brighton, Jr. C. E. Soc., 5; Brookline, Harvard Ch., Aux., 100; Cambridge, First Ch., Aux., 8, C. R., 19, Shepard Guild, 15, Pilgrim Ch., Aux., 20, Jr. C. E. Soc., 5; Dedham, Miss Mary E. Danforth, 15; Dorchester, Second Ch., 86.16; Everett, First Ch., Aux., 61.68; Foxboro, Aux., 35; Jamaica Plain, Boylston Ch., Y. L. Aux., 10, Central Ch., Aux. (25 of wh. to const. L. M. Mrs. Jessie Kemp Hawkins), 97.50; Medfield, Aux., 12.25; Newton, A Friend, 75, Eliot Ch., C. R., 13.13, Helpers, 9.39; Newton Center, First Ch., Maria B. Furber Miss'y Soc., 10; Newton Highlands, A Friend, 100, Aux., 5.47; North Cambridge, North Ave. Cong. Ch., Pro. Christo Soc., 13.81; Roxbury, Immanuel Ch., Aux., 15.80, Walnut Ave. Ch., Aux., 8.48; Somerville, Highland Ave. Ch., Willing Workers, 4.50; South Boston, Phillips Ch., Aux., 38, Y. L. M. S., 4.35; Walpole, Aux. (of wh. Th. Off., 4.17), 9.20; Waltham, Trin. Cong. Ch., Aux., 19, C. R., 11; West Roxbury, So. Evan. Ch., Anatolia Club, 25,		165 41
<b>Worcester Co. Branch.</b> —Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester. Sutton, First Cong. Ch., 5.30,		1,626 45
Total,		5 30
Total,		4,163 96

RHODE ISLAND.

A Friend,	100 00
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CONNECTICUT.

<b>Eastern Conn. Branch.</b> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Groton, S. S., 6; New London, First Ch., Aux., 8; Thompson, Aux., 11.50,	
<b>Hartford Branch.</b> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Berlin, Aux., 30, C. R., 8; Bristol, Aux., 45; Buckingham, Aux., 13; Enfield, Aux., 9.50; Hartford, Farmington Ave. Ch., C. R., 60, First Ch., S. S. Home Dept., 11.80, Warburton Chapel, S. S., 5, Fourth Ch., Jr. C. E. Soc., 6, Wethersfield Ave. Ch., C. E. Soc., 38; New Britain, First Ch., Aux., 67.93, South Ch., Aux., 57.20; Newington, Y. W. F. M. Soc., 35.40; Plainville, Aux., 55; West Hartford, Aux., 81.11, C. R. (25 of wh. to const. L. M. Miss Louise Griswold), 28, Greystone Light Bearers M. C., 25,	
<b>New Haven Branch.</b> —Miss Julia Twining, Treas., 314 Prospect St., New Haven. A Friend, 400, In Memoriam 100; Barkhamsted, Aux., 23; Bethel, Aux., 46.72; Cornwall, Aux., 18; East Hampton, Aux., 44.40; Fairfield, Friends, 10; Greenwich, Aux., 50; Harwinton, Aux. (with prev. contri. to const. L. M. Mrs. S. A. Barber), 20; Madison, Aux., 6.05; Morris, Aux., 6; Naugatuck, Aux., 8; New Canaan, Aux., 33; New Haven, Mission Mother's Aux., 3.50, United Ch., Aux., 828.55; North Greenwich, Aux. (with prev. contri. to const. L. M. Miss Sarah C. Mead), 20,	
Total,	

NEW YORK.

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<b>New York State Branch.</b> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Calverton, L. I., Mrs. W. E. Newton (to const. L. M. Mrs. Wilson Benjamin), 25; Lockport, First Ch., 25; Tarrytown, E. D. B., 2.50,	
Total,	

PHILADELPHIA BRANCH.

<b>Philadelphia Branch.</b> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, Mt. Pleasant Ch., Aux., 70.26, C. E. Soc., 25; N. J., Closter, Aux., 12.60; East Orange, First Ch., Aux., 92, C. R., 22.30; Glen Ridge, Aux., 100; Upper Montclair, Y. W. M. S., 8.58; Westfield, Aux., 50,	
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TURKEY

<b>West Harpoot.</b> —Woman's Miss'y Soc.,	
Donations,	6,008
Specials	387
Total,	

TOTAL FROM OCT. 18, 1904 TO JULY 18, 1905.

Donations,	75,568
Specials,	2,710
Legacies,	16,768
Total,	

\$95,047

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## The Cyclone in Kusaie

BY MISS LOUISE E. WILSON

Since the cablegram told us of the terrific storm that swept over many of the Caroline Islands we have been very anxious for our missionaries there and this letter from Miss Wilson will be eagerly read:—

“MORNING STAR,” PONAPE, May 5, 1905.

MY DEAR MRS. FARNAM: Before this reaches you, you will know of the cablegram sent to the A. B. C. F. M. about the terrible cyclone which swept over Kusaie on April 19, and over Ponape on the 20th. It was a terrible experience and while our houses and earthly goods are destroyed the thought uppermost in our minds is, to thank God that our lives were spared. At Kusaie the storm lasted seven hours. The fury of the wind and rain was something terrific, carrying trees, houses and everything before it. Our house began to go to pieces from the top and we hoped that at least a few of the lower rooms would stand. But the unexpected happened. The house was lifted from the foundation and slipped off about six feet, throwing most of us to the floor. The word was given for all to leave the house and we rushed out not, knowing how much better off we would be outside on account of the air being full of flying things. The girls behaved well, not uttering a cry of any kind to add to the confusion, but doing just what they were told. The boys risked their lives to save ours. They never once stopped to think of the danger they were in. We had not been out of our house five minutes before the whole building crashed in. They said there was a little workshop belonging to Dr. Rife still standing; if we could reach that they thought they could hold it from going to pieces as it was small and

in a more sheltered place, and give us a refuge. We had not been outside very many minutes before everyone had to go down on the ground to be kept from being carried off their feet. Two boys with me said, "Ruth is dead." I could see her stretched out on the ground a few feet away from me, but could not reach her, for about the time she was struck on the head with a flying stick, a hardwood stick came whizzing through the air and struck me in the back, leaving me helpless. At first it seemed as if my back was broken, but it was nothing as severe as that. The stick had struck three of my ribs. The doctor at the time could not say whether the ribs were broken or not, but judging from the intense pain thought they must be splintered from the inside. It is going on to three weeks now since it happened and I am getting on nicely. I hope inside of a week to be able to walk alone. I stood up alone to-day and am able to do a little walking with the help of several to help me. The German doctor here says my hurt is not a dangerous one, but poor little Ruth! He shakes his head and says, "Very dangerous." She is a small Marshall girl about twelve years old. The stick struck her in the head fracturing her skull very badly. The cut is a deep one, a piece of bone an inch long was broken right out of the skull. It seems as if it will be a miracle if she gets well. She is so good and patient through it all. About the general destruction of Kusaie. The houses, of course, went down. Five people were killed and others have broken limbs, and cuts and bruises. Breadfruit trees, bananas, and all native products destroyed. The destruction is something fearful to behold. It will be a struggle to find food for months to come. The suffering will be very great. I forgot to say that most of our canned goods were saved, so we have food enough to last us until we can get more.

Fourteen years ago they had a storm at Kusaie equally as bad as this one, but Ponape escaped, so hoping that they had been as fortunate again, we took all of our girls on the Morning Star and came here, hoping to find a shelter for them until other arrangements could be made. As we came on our way we stopped at two coral islands, Pingelap and Mokil, to see how they fared and found they had gone through the same experience. As the latter place is only eighty miles from Ponape we began to have fears that they had got their share. As we drew near to the land we saw it was one mass of destruction. Being a much larger island than Kusaie, someway it looked worse (if it could look worse). But thank God, here as well as at Kusaie the lives of our missionaries and scholars were spared. Many like our own were much cut up and bruised but came out alive. They gave us a hearty welcome and assured us they would do all in their power to help us if we saw our way clear to stay with them. But finding them with



houses down and working night and day to put up an abiding place for their own flocks and no place to store our provisions, the wisest thing seemed to be to return to Kusaie, where there is still a kitchen and woodhouse and storeroom standing, belonging to the Chamons. They, as previously planned, return to America and that will leave this little space where we can crowd in after they are gone. It will be very much like camping out, but if we can only keep our family well we will not complain. During the storm the Morning Star was at anchor at Kusaie. They were dragged across the harbor with two anchors down and went on the reef twice and then on to a sand bar, where they remained all night. How they escaped being wrecked seems another miracle.

We say while the storm showed us God's might and power, it also showed us his love and mercy in many ways,—sparing our lives, sparing the ship, and in many other ways.

I realize that the experience we have just passed through will call forth much sympathy and people may want to do something to relieve the situation, but just now I think we had better pull along the best we can until things are more settled. If anyone wants to contribute such things as calico or thread, they would be very acceptable as our girls' clothes are in a pretty bad condition. My own clothes were most all saved and I shall get along until I can send for more. We want to go slow until we know what the American Board will do about the mission and about rebuilding.

At Ponape there were twenty people killed and about four hundred hurt. Word comes from Ruk that Mr. Snelling has been lost at sea. He started out in an open boat for one of the other islands and did not reach there. This was some six weeks ago.



## Letter from Turkey

Miss Harriett G. Power writes from the girls' school in Brousa, June 1, 1905:—

THE girls are all very immature and full of faults, but I comfort myself with the thought, I know what they are but I do not know what they may be, to paraphrase a familiar thought. When I think of how some of Mrs. Baldwin's girls have developed, I take courage and go on. It is slow, hard work building up character but there's nothing so worth while.

But, again, we have undertaken an impossible task unless God grants his spirit to both teachers and pupils. The Sunday afternoon meeting is a great joy to me in spite of a vivid sense of my own unfitness to lead and



guide, these dear young girls into a higher life. Pray for us, dear friends. The second form (which has four years before it) is an interesting class of eight, several of them very bright. Some time ago I asked them to my room for a meeting, to which they seemed pleased to come and then they begged that we might have it every week. They are all little girls, twelve to fourteen years old,—one a Gregorian,—but very enthusiastic over their meeting which we have at 3.15 Tuesday afternoons. Most of them lead in prayer, short, and some of them childish but more or less sincere. One of them acts as pianist and plays the tunes by ear. Sometimes one or two get to giggling; a classmate of mine wrote a composition once on Girls in their Giggleshed and Boys in their Boobyhood and I am often reminded of the first part. But it is better to have them enjoy coming, though they giggle sometimes, than to have them indifferent or morose.

*Later*:—I was interrupted to call on a former pupil at the college in Scutari, a pretty Turkish girl who has married a young sheik and come here to live. She has a music teacher from the school of the Sisters of Charity close by us who came to act as guide, and knowing that she is busy with her music pupils I thought it not right to keep her waiting nor indeed to put off the opportunity of seeing Nellifee Hanum. We had a very pleasant call and saw her husband. As he is a sheik and lives in connection with the “tekke” it will not be possible for her to come and see us, but she said there would be no objection to our going there; indeed, she invited us to attend their services which take place Sunday and Thursday evenings after the last prayer, which comes about two hours after sunset, now nearly ten o'clock. Pretty late for me who always went to bed by ten o'clock! But it is an opportunity not to be lost so we plan to go next Thursday. Poor girl! She rarely goes out and there's nothing much for her to do but play on the piano and nothing to stimulate her even in that direction. As we came back we were both of us so glad we were not Turkish women!

To go back to the school. We have had forty-nine names on our roll call, which is several less than last year, but we have had these girls steadily, while last year there were six or eight who were here only a few weeks and besides that some who did not come back were very dull or lazy, so that I consider the school really in a much better state than last year.

A year ago an alumnæ association was formed and has had ten meetings, some literary and some musical and one or two business. On one occasion one young lady presented a paper on Russia and another on Japan and at the next meeting we had the pleasure of listening to a Swiss lady who had lived in Russia.

On the whole, the close of the year finds me with much more hope and enthusiasm than last year at this time.

If this school is to be a power here and grow and prosper we must have more room. Various plans are being considered. Also, we must have French; no one here is considered really educated who cannot speak French. Also, we must have a good master for the Armenian language.

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## Extracts from Annual Report of the Kumiai Churches of Japan, 1904-1905

### INTERFERENCE WITH THE WORK

In some parts of the mission, at the very beginning of the war, considerable suspicion of the Christians was manifested in many ways by intensely patriotic but non-Christian Japanese. This seemed to come from the fact that Russia was spoken of as a Christian nation while Japan was not. Hence all Christians must be Russian sympathizers and might even be giving secret aid to the Russians. This feeling of suspicion, however, was quickly dispelled by the earnestness and zeal with which the churches and church members entered into the Red Cross work and all forms of work for the soldiers.

A far greater and more serious interference with the mission work has come from the calling into the army of many of the church members, teachers in the schools, evangelists, and pastors. This, of course, has weakened many of the churches, especially the smaller ones, not only as regards their resident membership but also in a financial way.

### BENEFITS TO THE WORK

But the interference that has been caused by the war with mission and Christian work, though keenly felt, is largely temporary in its nature and is far outweighed by the benefit to the work arising from the war. These latter are far-reaching and largely permanent in their nature. One of these is the opening of the army to Young Men's Christian Association work. Heretofore the army has been practically closed to Christian work and influence, though not a few of its highest officers are Christians and known as such. Now all this is changed.

## IN THE SECOND PLACE

the war has brought the Christian and non-Christian into close touch and sympathy with each other in a way that nothing else could. A touch of work as well as a touch of sorrow makes the whole world kin, and when a common work and a common sorrow come together, they bring the people more closely into sympathy and fellowship with each other.

Other benefits to the work have come in a deepening seriousness on the part of the people and an eagerness to hear and learn about Christian teaching. Requests for addresses, talks, and conferences have been more than could be met. The audiences also have shown a great increase in numbers and interest.

Further, the war has broadened as well as deepened the lives of the people. So many Russian prisoners have been brought to Japan that all classes of people have been brought into close touch with another nation which cannot help re-acting on both nations. Japanese Christians are praying for suffering Russians and Russian prisoners are contributing from their scanty funds to the Christian work in Japan.

Thus while we deplore the war and the great loss of life, the sorrow and intense suffering which it causes, there still arises from it much that will prove of permanent value and benefit to mission work and the progress of Christian truth in Japan. All progress in every branch of life comes largely through struggle and suffering and this is just what is happening in Japan to-day. A nation is being developed and the half century of preparation which it has passed through is now coming to fruitage.

With government sanction the Young Men's Christian Association was allowed to send a few men to the front, it being distinctly understood that the men and work were on trial. Speedily the work commended itself to the officers and men on the ground. Invitations came from different officers, permission was granted to establish work in many new centers, and all the men that could be obtained were put into this army work.

Hereafter, wherever there is an army barracks there will be a branch of the Young Men's Christian Association cordially welcomed and aided by the government officials and officers.

All this means the breaking down of prejudice, the bringing of practical Christian living close to the hearts and lives of the people throughout the whole country, the revealing of Christ and his teaching to all the people in a way which general missionary work could hardly do it.



## Letter from Miss Josephine Walker

## PART III

SHAOWU, FUKIEN, CHINA, March 10, 1905 -

It was last week I think I sent off my part first of the Kien Nien trip. I believe I had got myself to Li sin. I stayed there over night. It rained rather hard and the next I came home in hail and snowstorms.

Before going I had engaged a boat to take me down the river to another chapel. It is a very wild and exciting trip. None of us ladies have been over it yet and I was anxious to be the first. But Thursday, the day set for starting, was cold and snowing and I had to give it up, as it would have been impossible with such weather for the men to control the boat. Since there is one rapid, passengers always get out and walk around in good weather; you can easily see how foolish it would have been to have tried to go home that way. There were two other ways left, both over high mountains. Our preacher advised me to take the one which went through our chapel at Sen kian. It didn't seem best to wait any longer for the weather, as there was no prospect of it clearing this time of the year. Moreover I was catching more cold each day I sat around in those cold, damp houses, so Friday morning I started back. I had my two loads divided between two men. We also took along a wood knife and a light shovel, which I used as cane most of the time.

The first day we only went twelve miles over a couple of mountain ridges where the path was frequently obstructed by trees weighted down with ice, or broken quite off. Of course we had to cut away enough branches to get by and that took time. But the ice covering every tiny leaf and blade of grass gave a new charm to the scenes, and I quite enjoyed it. It was late and cold when we reached the tavern, but I was fortunate to have my room upstairs next to one where the straw was stacked, so I could make myself a good, warm and comfortable bed.

The next morning we started on. I think it must have been the coldest morning we had for even the dogs couldn't get their barks thawed out sufficiently to use until I was too far away to hear them. When we came to our first climb we found the mountain road covered with ice and after slipping over it we decided to go no further but to take up our abode in a quiet little village.

I was fortunate in falling into the hands of a most obliging landlady. She gave up her own room for my use, while she and her husband slept out in the living room. It was a pleasant little room with a large window in it that looked out toward the mountains around. There I stayed Saturday and Sunday. I had expected to spend them at our Sen kian chapel, seventeen miles further on. But my little landlady was most considerate, humored my every wish, so that I spent most of the time before the kitchen fire, wrapped in a red blanket and feeding the fire, when I wasn't reading a book or answering questions. At first the lady misunderstood my name and highly entertained me with patting me most lovingly on my back and calling me "Miss Granny." I asked one person who wanted to know my age, if he thought I looked eighty yet? "No," he said, "you're not eighty and you're not sixty, but you might easily be fifty." No doubt my landlady thought the same. So many over in that region took me to be an old lady that I began to wonder what had happened to me. Whatever it was it seemed to pass off as I neared home, for there they asked, "Are you twenty yet?"

The children had been asking all day if I were going to "worship," so in the evening I thought I would try again and see what I could get them to do. I sat on a tipped over stool in front of the fireplace, the children sat on a

narrow door sill and blocks of wood. They were clapping their hands and singing.

Sunday morning it rained good and hard, but it was such a cold rain that it only made slush of the snow and I wondered if I would have to stay over another day, but in the afternoon the rain changed to snow, and by Monday morning there was three inches of fresh snow on the ground, so I began to call all hands up at six o'clock, and by dint of much urging we finally got started at nine o'clock. The sun shone a couple of hours, the only time while I was gone, and in those two hours it melted the snow somewhat. Riding was impossible, one reason the wet snow made it too slippery even on the level ground. Most of the time too we spent going up and down four very steep mountains. To get by fallen trees and bushes I had to walk in three and four inches of slush and fresh snow and before long I was quite wet as to my feet, and then of course I did not dare to ride. I might have been more weary when I reached our chapel. My! but I was glad to get there and have the two dear old ladies fuss over me. First it was hot tea and fire baskets they gave me. Then more ginger tea. Meanwhile hot water and a bath tub had gone upstairs.

Early the next morning two of our Christians started off to some of the distant villages to call them in for meeting. By eleven they were there and we had morning and afternoon service that Tuesday. They are a dear people and did so want me to stay over Sunday, but I felt I could not as school opened the next week, and the next day, moreover, was the day I was to have reached home and I had not been able to send any word as to the cause of my delay. Wednesday I spent mostly resting and replenishing my larder with steamed bread.

It rained the two days I was at Sen kian, and that cleared the valley roads. My rubbers were quite worn out, so I bought me straw sandals to wear over my shoes, and by being careful, I reached our chapel at Chuke fairly dry. They were surprised and relieved to see me, for I had stopped there on my way over and they wondered what had become of me in all that bad weather.

The next day was my last night out. It was spent in a large village, and I expected to have crowds about me all the time, but I was happily disappointed. There were other attractions. It was the Feast of Lanterns when all the folks were feasting at home or in their ancestral halls, enjoying a fairyland of gay lanterns. One of our Christians took me around to two of the large halls and I saw some most interesting paintings. Some of the old lanterns had the finest Chinese painting on them I ever saw. After seeing the lanterns we went to his home and had a short meeting.

The next day it drizzled all day, but I cared not, for that night found me home, though I did not get there till after dark. My load carriers and coolies were so used up that they got others to take their place. Yet I never had coolies who were so good natured and obliging, or who took such good care of me—to see that I had all my things and was properly wrapped up and tucked in. They could even laugh at having to go through the snow with their sore feet.

## Letters from Missionaries

Report of the Station Class at T'aiku, Shansi, by Mrs. Mary Williams Hemingway, March 31, 1905.

Now that Mrs. Atwood is almost well, I must tell about our Women's Station Class held in February, under difficulties. Mrs. Atwood and I had been planning for some time to hold this class, the first since 1900. The women of our church here have been so scattered, with no opportunities for prayer meetings and systematic Bible study. We felt that the first class should be to help them. We invited Mrs. Hou and Mrs. Chia to come from Fenchoufu for a visit at that time, knowing that these two women with their strong, fine Christian characters would do much to encourage and develop our women. So far we have no very suitable place for classes, but one large room with a large brick bed was made ready, and the walls hung with Bible pictures, the gift of Mrs. Pond of Oberlin.

So far all went as planned, but the rest was quite out of our schedule. Mrs. Atwood fell sick, and it turned out to be a serious attack of rheumatic heart trouble. Dr. Atwood was at T'ai Yuan Fu, two days away as carts travel. We sent Hsiang Shan, our swiftest messenger, and he made the distance in a day, getting in before the city gates were shut. He is the one mentioned on pages 86 and 87 of *Two Heroes of Cathay*, who escaped by climbing the compound wall and city wall the time the T'aiku missionaries were killed. He is now in Mrs. Atwood's service. His name means "Moving Mountain," but it sounds much too ponderous for his quick ways. When the missionaries have errands requiring speed and energy, Hsiang Shan is sent. Several times in the past he has made a record by going for help in sickness for Mrs. Clapp and others. His speed was rarely exhausted, and could not "rest her heart," as the Chinese say, till seeing Dr. Atwood. Dr. Atwood came in late at night, after a hard day of travel, and set to work. Dr. Hemingway took turns watching, and everything was done, but with less and less hope. A week later Hsiang Shan was sent again to T'ai Yuan to bring Dr. Edwards of the English Baptist Mission for consultation. Mrs. Atwood said laughingly that so few patients in China had the services of three doctors at once it would be ungrateful not to get well. And after three weeks of intense suffering and weakness she did begin to recover, and now has almost regained her strength.

It was in the very midst of this anxious time that Mrs. Hou and Mrs. Chia came from Fenchoufu for the Station Class. Other women were already here waiting. It seemed so disappointing to send them all home, and the Fenchoufu women have read a great deal and could act as teachers for the rest. So the Station Class began with nine women studying, and others of the place coming in for the meetings. Mrs. Su, teacher of our Girls' School, helped when she had time.

Mrs. Hou has the most American energy I have seen in a Chinese woman yet. Before she ever heard of the missionaries and their idea that women should read as well as men, she had decided to read the Chinese Classics.



She taught herself, with the help of her brothers when a small girl, and it up in later life, reading with her husband and then her children. Her first reading of the Gospels was understandingly, and with instant pleasure and belief. She unbound her feet, although a woman of her age suffered much more pain from unbinding than from leaving the feet in the bound and paralyzed state. But she wants to put her influence on the right side. Her outspoken, demonstrative ways do not seem like other Chinese women.

Mrs. Chia is quite different, but the two women are fast friends. Chia is motherly and soft-voiced, and her fresh color and dimples make her very attractive. Her eldest daughter came with her, bringing a small boy. This daughter is the wife of Dr. Hall's former hospital assistant who had studied in the mission schools, so her singing and knowledge of the Bible were of much help. She read *Pilgrim's Progress* with Mrs. Hall. The Chinese edition which has quaint pictures of Christian, gowned and queued, rushing from the City of Destruction and passing truly fearful-looking Chinese lions on the Hill Difficulty.

Mrs. Chang, Mrs. Williams' old nurse, and Mrs. Li, mother of one of the brightest schoolboys, read in the Gospels. But the other women of the class were beginners, or had forgotten what they had learned so long ago. They read Mrs. Arthur Smith's and Miss Miner's primary books, and learned to repeat the Ten Commandments and the Creed. Also, after finding them fumble around their Bibles in church, when the preacher took text from Jude, it seemed best for them to learn to say the books of the New Testament.

Mrs. Keng, the sewing woman, Mrs. Miao, the presiding genius of the Girls' School, Mrs. Yang, the preacher's wife, and Yü Nai tzu, Chang's adopted daughter, all made good progress in reading and in recognizing characters. Mr. Yang led their morning prayers with a new series of lessons of the life of Christ. An afternoon prayer meeting was held by the women in turn. It is so long since the women of the church had any meeting of their own that they seemed particularly to enjoy the little gathering by themselves. Those who had never tried to lead a meeting before took courage to try, and all, even the most timid, came to feel able to pray before and with the little circle of friends. Mrs. Atwood's illness was never forgotten. The story of Christ's sufferings and those of his followers and the eternal reward came with special reality and force to these women who so few years ago suffered and lost dear ones for his name. And in conversation came again and again the names of dear teachers whose graves lay not far away.

Mrs. Chia's daughter unbound her feet during her stay. Mrs. Li also unbound since and Mrs. Yang hopes to do so soon. One of the chief benefits of the ten days' class was the chance it gave to our church women to come close together after the scattering and lack of regular services the year following 1900. We had one social and tea. Miss Miner's books, *China's Book of Martyrs*, and the *Two Heroes of Cathay*, are in constant requisition to see the pictures of Shansi people and places.

In past years women have brought their own food to station classes, but we plan to keep up this self-supporting policy wherever possible, but



this first class with so many guests, it seemed best to make the food free to all. We were enabled to do this by a gift from the women of the Peking church to help work for women in Shansi. Our women were very much pleased to hear of this thought of them.

In my Fenchoufu letter I wrote about the plan for Mrs. Atwood and myself to hold a station class in Fenchoufu for women in the opium refuge. That plan, of course, had to be given up, but Mrs. Hou offered to teach the women, and is now working with them and other church women are helping her. She is going to be a tower of strength in future years of work in Fenchoufu.

From Miss Gertrude Cozad, who is on her way back to China by way of India.

MADURA, INDIA, March 11, 1905.

HERE in India we have spent six weeks, a month more than I had planned, for I had thought just to stop off one steamer and come up to get a glimpse of the work in Madura. It has been a great inspiration to me, however, and I think it has paid to remain longer. We have visited Madura and Ahmednagar where the mission is doing a remarkable work with the many helpless ones thrown on their care. The magnitude of the work in India is appalling to me, and the thought of so many orphans in one place was overpowering. The work there seems to be carried on very wisely however, and the children are so divided into groups that the individuality of each one is maintained and they have found not only food and shelter but love and home as well.

We spent one afternoon and night at Kedgaon where Pundita Ramabai is. Her spiritual influence over the sixteen hundred helpless creatures in her Home is beautiful to see, but it is too large a single institution, it seemed to me, to have the best results in the matter of individuality. Here we for the first time found ourselves living as the natives do—only on a better scale—we had two rooms for three, with earthen floors however, and the eleven foreign workers had a separate dining room which we shared, all sitting on the floor and eating native food from brass trays, all but the three guests eating with their fingers.

At Bombay we were entertained at Miss Abbott's and saw her Bible women and widows. Miss Millard's school for the blind we found most interesting, everything as shipshape and flourishing as one would expect to find her work.

From there we went to Agra and Delhi, Cawnpore and Lucknow, Benares and Calcutta, and thence back to Madura by train. All through this trip I am impressed with the fact that, though seventeen years a missionary, this is my first glimpse of heathendom. It is all just as I have read of it all my life. I don't know that I have seen a thing that I have not heard of, and yet I had not the slightest conception of what it was. I feel the utter uselessness of letter writing when I see things so different from what I had thought. To really understand a Hindu temple there must be the exercise of the olfactory as well as the optical nerves. I have so wished I could photograph in color here, and I think too one should photograph smells as well as get the correct picture. How can women in

America leave the teachings of Christ and desire to know the teaching of Krishna, of Siva and of Vishnu, the sources of all this degradation.

We have been to the gates of hell, it seems to us, but here at the Perry Noble Bible School I feel as if I were getting a glimpse into heavenly places. It is a splendid institution, the training that we receive so thorough, so systematic and so spiritual. I have been with Miss Russell, Miss Swift's associate, and the women to the zenanas and the crowded courts while forty or fifty women and children crowded around us while Miss Russell examined these pretty young girls in what they had learned from the Bible women. We were almost stifled with the wreaths of jasmine flowers thrown over our heads, and glad to get out where we could dispose of them. I thought to pacify a dirty, naked, crying baby by giving him a piece of rock sugar they had presented to us, but was stopped by Miss Russell, who said he couldn't take it without breaking caste.

The Bible women in sending a message to our women asked me to pray that caste might be done away with. Poor India! She has handed over her hand and soul to this dreadful system. It is being honeycombed in the sands of homes by the work of these humble, patient, heroic Bible women, and the downfall is sure to come. But what patience, faith and trust are needed to work in this country. I am greatly impressed with the magnitude of the work in India, where everything seems to be numbered in thousands, orphans, pupils in schools and zenana; and workers by the hundreds, and they are all needed and many more where the forces of evil are legion.

It has been good to see the work here in India and will be an inspiration to me in our work in many ways, though in detail it has not been so suggestive, for we have such different people to deal with and our methods must be essentially different.



Woman's Board of the Interior

Mrs. S. E. HURLBUT, TREASURER

RECEIPTS FROM JUNE 10 TO JULY 10, 1905

ILLINOIS . . . . .	2,697 25	FOR DEBIT, 1904.
INDIANA . . . . .	68 40	
IOWA . . . . .	664 81	ILLINOIS . . . . .
KANSAS . . . . .	116 10	Previously acknowledged . . . . .
MICHIGAN . . . . .	239 31	
MISSOURI . . . . .	179 36	
NEBRASKA . . . . .	100 49	
OHIO . . . . .	461 16	
SOUTH DAKOTA . . . . .	69 90	
WISCONSIN . . . . .	415 46	
WYOMING . . . . .	13 00	
IDAHO . . . . .	1 00	
CHINA . . . . .	100 00	
MISCELLANEOUS . . . . .	36 56	
Receipts for the month . . . . .	\$5,162 80	ADDITIONAL DONATIONS FOR SPECIAL (
Previously acknowledged . . . . .	44,632 18	Receipts for the month . . . . .
Total since October, 1904 . . . . .	\$49,794 98	Previously acknowledged . . . . .
		Total since October, 1904 . . . . .

MISS FLORA STARR, Ass't Tre





# Life and Light

VOL. XXXV

OCTOBER, 1905

No. 10

**MISSIONARY PERSONALS.** Many months ago the delicate health of Miss Foreman, principal of the Girls' Seminary at Aintab, compelled her return to this country, a matter of keen regret to all friends of the school. The teachers left have since then struggled bravely under double loads, and now it is a great pleasure to announce the going out of Miss Isabella M.



MISS HARRIET C. NORTON



MISS ISABELLA M. BLAKE

Blake of New London, Conn., a graduate of Middlebury College, to take for the present Miss Foreman's place. It is doubly a satisfaction as she is accompanied by Miss Harriet C. Norton of Medway, Mass., who will be an efficient and sympathetic associate.

Miss Isabel Trowbridge, for five years a teacher in the school, was in July to Mr. John E. Merrill, a teacher in the Central Turkey (

We are grieved to learn that Miss Harriet G. Powers, long a the American College for Girls at Constantinople and latterly in School, fell recently, breaking her collar bone. Dr. and Mrs. Char taken her to their home in Bardezag, and we wish for her a speedy

It was a pleasure recently to receive a flying call from Miss Isabel of the American College for Girls at Constantinople, who declares her health now to be a walking advertisement of the hospital where she went through a serious operation last year. We were by a glimpse of Miss Minnie Mills, one of the missionaries of the Interior, who is now on her way back to her work in the Consulate at Smyrna.

**A BROKEN HOME.** For many years the two names of Riggs and Tracy loved and honored through the Turkish Empire, and in July, 1904, Rev. Henry H. Riggs, president of Euphrates College, Miss Annie Tracy, daughter of the president of Anatolia College, prospect promised a long and blessed life of work whose usefulness be doubled because so perfectly shared. But God's ways are not and the happy home is now only a precious memory. The little hope of whose coming they had rejoiced, never breathed, and the of the young mother seemed to slip softly but steadily away, till days she too went into the unseen. May the very God of comfort console the hearts that will miss her so sorely.

**OUR ANNUAL MEETING.** It is now five years since the annual meeting of the Women's Board has assembled in Boston; so to look forward to the gathering on Wednesday, November 8, in Street Church, it is with a warm outreaching of hospitality and hope of a large attendance. Old friends are always welcome; we your presence, your shrewd and kindly criticism, your cordial And we long also for the touch of many new friends. The work we trying to do is very great, beyond any human ability to accomplish need the strong enthusiasm that comes when many hearts are at the same unselfish purpose. The auxiliaries too, and the faithful workers, whose names do not appear in any report, need the of the great assembly. It helps to feel that we belong to the mighty are striving to make the Kingdom come. Missionaries and speakers will address the meeting, and the sense of fellowship in 'enterprise' will be a help to us all. A notice with all necessary information will be found on page 466.

**TEN MONTHS IN THE TREASURY.** The Treasurer's account of receipts from July 18 to August 18 shows contributions of \$9,818.46. Of this amount \$4,000 was designated by the donors to go to much needed buildings in Ahmednagar and Madura, thus leaving \$5,818.46 for the regular current expenses of the work, a gain of \$3,222 over the same month in 1904. On August 18 the total contributions for the regular pledged work were \$599.62 less than those for the first ten months of the previous year. This result is depressing, when we had hoped to raise \$120,000, as our delegates at Providence voted to be right and reasonable. We urge all local treasurers to send in all moneys promptly, that they may be reckoned in at the closing of the books on October 18; and we ask each woman to consider whether the gifts which she has made to the great work of the Master this year at all correspond to those which she has received from his surrounding, forethoughtful love.

**STILL AN OPPORTUNITY.** The gift of \$3,000 mentioned in our September number will build the bungalow which will add much to the comfort and so to the efficiency of the teachers in Capron Hall. But other gifts are still needed to supply minor necessities and to put the grounds in proper and sanitary condition.

**SUMMER SCHOOL AT WINONA LAKE.** Our New England Summer School at Northfield was followed by one at Chautauqua, described in another paragraph. It was preceded by one at Winona Lake, Indiana, July 11-17. Like the others this school was interdenominational, all the Woman's Boards sharing in the responsibility and the benefits, and each furnishing a leader for one day. The first hour of each morning session was given to the study of *Christus Liberator*, led by Mrs. Helen Barrett Montgomery. The second hour became a practical school of methods, in which valuable help was given in talks and papers on themes discussed at the round table in the afternoon, and addresses from missionaries filled the last hour of the forenoon. "The help received by missionary workers far surpassed their expectations, and it is a foregone conclusion that the missionary women of the Interior will have a school for study next year, and that the attendance will be greatly multiplied."

**UNITED STUDY AT CHAUTAUQUA.** Following the Northfield Summer School for Women's Foreign Missionary Societies, Miss Stanwood and Miss Dyes went to Chautauqua to inaugurate there, August 2, the study of the text-book issued by the Central Committee. Amid the opportunities and demands of that busy place it would almost seem that there was no room for anything new, but evidently Chautauqua always has room for an



additional good. Women from various denominations rallied for the study of Africa, representatives of twenty different states, the District of Columbia, Indian Territory, China, Japan and India. A preliminary talk upon the plan of United Study introduced *Christus Liberator*, and the introduction and chapters were taken up by Miss Dyer upon successive days. Map and pictures helped to make real the Dark Continent, and the various agencies which carry light into its borders. Discussion of topics connected with foreign mission work supplemented the lessons. The opportunity graciously given by Mrs. B. T. Vincent, President of the Woman's Club, to present the subject to the women of the club, was most valuable, and altogether the Chautauqua experience was another proof of the adaptability of the United Study plan, and an additional factor in its remarkable success.



## The Introduction to Christus Liberator

BY FRANCES J. DYER

**I**T looks rather formidable, does it not? More than one leader of a mission study class has frankly expressed a fear lest the amount of information packed into these forty-nine pages will frighten the average student.

Take courage, ladies. Just as Gladstone had a way of weaving dry statistics into an address that held the House of Commons spellbound for two hours at a stretch, so you may make these pages fairly luminous to the imagination. How? First of all, by treating this scholarly Introduction as an encyclopedia. One does not read books of reference as one reads biography or fiction. The difficulties vanish as soon as we settle upon this principle for a working basis. Sir Harry Johnston has opened a rich storehouse of knowledge, to which we shall have occasion to return again and again in studying the six chapters of *Christus Liberator*. At first let us select a few facts, only enough to form an outline of Africa that will be both picturesque and inspiring.

A map is indispensable. The colors alone tell a marvelous story. There is no other part of the world to-day where international relationships are so closely interwoven, or where such important issues are at stake, as in Africa. Victor Hugo years ago prophesied that it would be "the continent of the twentieth century." Fix clearly in mind the territory owned by Great Britain, France, Germany, and other European powers. The fact that only three states in this vast area are independent shows the political weakness of the native races.

The shape of Africa is something like an inverted saucer. It is rimmed on most of the seaboard by a narrow strip of low land, extending from fifty to two hundred miles from the coast. From this narrow strip the country rises rapidly from 2,000 to 3,000 feet, and in a few places to lofty mountain peaks. The whole interior is a vast tableland. In this hollow lie the great lakes from which flow the mighty rivers that drain the whole country. Notice how few the islands are. Locate the mountain ranges. Explain the importance of the Sahara Desert. What are the physical reasons, among others, that have made Africa a "dark" and a "belated" continent?

So much for land features. Treat the waterways in the same broad outline. Trace the course of the four giant rivers—the Nile, the Congo, the Niger, the Zambesi. See how wonderfully they are connected with the great lakes. Around these bodies of water cluster some of the most brilliant names and events in modern history. Mention a few of them. The Nile carries us back to the remote past. Let the imagination play for a moment around its delta. Think of Alexandria on the west and Port Said on the east, and what those two points stand for in the world's history! The finding of the sources of the Nile was perhaps the greatest geographical achievement since the discovery of America. To gain control of this mighty river has been the chief ambition of both France and Great Britain for many years. Why do they desire such supremacy? And suppose Christian institutions do not keep pace with the building of bridges and railroads! Suppose Africa, with its boundless resources, is developed only by the explorer, the engineer, the trader, the financier! Contrast the spirit of Cecil Rhodes, who laid his hand upon the map and said, "Call it empire and you cover the whole ground," with those who are striving to build up the kingdom of God in that part of the world.

What of the people and their characteristics? Instead of trying to remember all the divisions and subdivisions of the Negro races, let us get a general idea of a few. North Africa at an early date was settled by Caucasians. What arrested their advance south? Why is the Bantu race the most important factor in the development of Africa? What are the names and the habitat of other leading races and tribes? Why does the Negro lag behind his fellows in social and mental development? In answering questions such as these we shall gain facts enough about the people for our mission study. And that is what we are studying primarily, not ethnology, nor geography either physical or political, nor any other science. When Darwin wrote his *Descent of Man* so little was known of the Pygmies that he makes no mention of them. To-day they are among the converts in our

Christian schools in the heart of Africa. Is not this the divine purpose in bringing these and other strange, unknown peoples within the range of our knowledge?

It is inspiring to notice what Sir Harry Johnston and other scientists have said concerning the value of missionary work. He speaks highly of it on page 200 of *Christus Liberator*. In another book he says: "For missionary enterprise in the future I see a great sphere of usefulness. . . . I believe missionaries have done more good than armies, navies, conferences and treaties have yet done. They have prepared the way for the direct and just rule of European powers, and for the extension of sound and honest commerce." Another Englishman, author of *Exploration and Hunting in Central Africa*, says in that book: "Missionary enterprise has played an important part in the extension of the empire of which we English are so proud. Undue credit has been given me for having successfully traveled an unknown country alone and without armed escort. The credit is due first to the confidence the name of Livingstone inspires, and second to the missionary. Person and property are as safe as in London. Fair play is a jewel. We English boast that we love it. Why then deny the missionaries their due?" If the point of view of outsiders is so favorable, surely we who believe thoroughly in missions ought to show an equal faith in the value and ultimate triumph of our cause.

There is inspiration, too, in the thought that our study this year is in the line of what is attracting universal attention. We were impressed with the providential guidance which led us to study Japan at the very time when the eyes of the world were focused upon that island empire. Who can say what may transpire in Africa before the end of a twelvemonth? A recent editorial in *The World's Work* said: "The great subjects that now have most attention in five different quarters of the world are projects for the betterment of backward masses of mankind. The building up of less fortunate people in Ireland, in Russia, in South Africa, and our own Southern states, now engages the wisest men of three nations. It is significant that the work of some of the governments and of many of the foremost minds of our times is the developing of backward populations." Another editorial, in *The Review of Reviews*, said: "To assume that the African race has no large and useful future in the world is to exhibit stupidity. It is agreed on all hands that the center of future activities must be in Africa." It gives one a thrill to consider how God may be working through us, in this United Study, to bring salvation to his children of the Negro race on both continents.

The current magazines furnish an abundance of material concerning the commercial development of Africa. It is our privilege to keep posted on

the progress of Christ's kingdom there. Stanley said, shortly before his death: "The reading public during the last quarter of a century has been pampered with novelties of African discovery and the exploits of exploration. A new generation demands something else, and the surest way to its favor must be sought for in the quality of what is supplied to it rather than by the quantity." May not that "something else" be the information and enthusiasm which we gather in our mission study classes? Make the *Introduction to Christus Liberator* serve this end by adding to details that seem dry and unattractive the picturesque element. There is no country where such vivid contrasts abound. It is a land of dwarfs and of giants. Cannibalism is found in one corner, natives import canned fruits in another. In 1870 Livingstone complained that his last letter from home was three years old. In 1905 the telegraph and telephone traverse the country from end to end. The progress of the modern railroad is often impeded by big game. A distracted agent not long ago telegraphed to headquarters: "Lion dancing on track. Wire instructions." So from whatever standpoint we view the Dark Continent we shall find it full of interest.

But chiefly when we think of it as an enslaved land, and remember the share which the United States and other Christian nations had in forging the chains for our brother in black, does Africa appeal to us for help. The darkest spot on the face of the globe to-day is the Congo Free State. Deliverance there, as elsewhere, can come only through the Liberator. "The missionary is the mainspring of Africa's modern evolution, the creator of her future civilization and the chief human hope for the betterment of her hapless people."



## The Kindergarten in Trebizond

BY MRS. LYNDON S. CRAWFORD

(See frontispiece.)

**W**E have accomplished it. I well remember the time when it seemed as if there was no way through the difficulties that came in a heap at the beginning of the year, but there was a way, and our schools have been successfully carried on, seven well-trained kindergarten teachers have received their diplomas, and we have reached the summer vacation. Miss Halsey has been a real blessing to us, and we are very glad we are to have her another year. (She has already gone for her vacation.)

Our kindergarten has numbered seventy-one, and during the winter a good proportion of that number was in daily attendance. Numbers diminish somewhat toward the close of the year, for various reasons. With Miss Halsey in charge, and two teachers from her last year's class, and the assistance of the normal class pupils, the school has been perfectly charming. A visit to it was a sure cure for any tendency to be "careful and troubled about many things." I know, because I have tried it.

The girls have earned their diplomas, if hard work can do it, and I think no one could give them, in a single year, a more thorough training than they



KINDERGARTEN PUPILS FILLING CHRISTMAS STOCKINGS FOR THE POOR

have had. A part, or the whole, of the morning they spent in the kindergarten, watching and listening to Miss Halsey, joining in the games, and taking part in the teaching under Miss Halsey's careful supervision. I have been a very frequent visitor in the school, and I wish I could make you feel its atmosphere as I have felt it over and over again, with a deep, comfortable, thankful satisfaction that those children, whose home life is, in so many instances, pitiable to a degree hard to describe, are living for so many hours of so many days in the week under suitable conditions, and are not only made happy, but are receiving healthful and helpful teaching all the time. And the brightness is carried home. In a poor, comfortless room, one sees little bits of kindergarten work hung up, and learns that the father and

mother and grandmother, and the other children, and perhaps neighbors in the same house, are enjoying the kindergarten games and songs in the evening. Two or three days ago—since school closed—I heard from my room a chorus from the hillside, and soon recognized one of our songs.

The ideal kindergarten has only a morning session, but parents in this country do not send their children to school to be cared for only half a day, so we must keep them in the afternoon. The second session is left in charge of the Armenian teachers, and the *dandesouhi* (a woman who takes care of



MISS HALSEY AND GRADUATING CLASS OF KINDERGARTNERS AT TREBIZOND

the rooms and is a sort of nurse to the children). The smallest ones have a nap on comfortables spread on the floor, and the older ones are given some lessons that properly belong to a primary school. After the little ones wake up, and all have had a recess, time is given to memorizing songs, etc. In the afternoon the normal class have their lessons with Miss Halsey. The work included in the course keeps them very busy evenings and other leisure times. Besides the handiwork, reading and study, each pupil is required to write essays on the subjects taken up in the class, and to prepare programs for the daily work in the kindergarten room, all of which are subject to correction

and criticism. I think something like twelve essays and written exercises are required during the year from each pupil. To write such an essay means recalling and putting on paper all the points taken up in the class on a given subject, so these essays are very valuable to the girls for their teaching. One of these written exercises was an original story.

Our graduating exercises on June 19th attracted quite a crowd, not only of parents and friends, but also of foreign consuls and other rather prominent people. The kindergarten children had an important part, and an attractive feature of the exercises were the lessons given by members of the graduating class illustrating kindergarten teaching. The American consul presented the diplomas. The following day friends assembled again for the examinations of our grammar school of twenty-six pupils (taught by a Marsovan graduate), in which we have several scholars that will soon be fitted for the Marsovan schools.



## He Leadeth Me

BY MISS CAROLINE E. BUSH

"Led on,—not driven by mere outward force,  
Led on,—not drifting at my own weak will.  
For faltering footsteps, an appointed course;  
For nerveless grasp, a hand firm holding still."

**N**O one thing in life can make us feel safer, surer; more blest, than a firm conviction that the Lord, and not our own wisdom, is leading us. A beautiful story of such leading has just been told me, and with the consent of the narrator I wish to give it to you, that together with us you may give gratitude to God from a full heart, and be stirred to new effort in his work.

The wife of one of the pastors in Harpoot City, H—— Lady by name, is a truly gifted and earnest Christian woman. Born in Diarbekir, she was taken in early life to Constantinople for education in Miss West's school, where her future husband was also studying in Bebek Theological Seminary. Rev. Mardiros Shimavonian was ordained here in 1860, and became the first pastor in all this region. After this, women's meetings, visiting in Harpoot city and a few trips to near villages was the work which fell to the lot of H—— Lady, outside her household cares. Though the latter increased year by year, the women's meeting has still been faithfully cared for by her (the attendance often being between forty and fifty), and she has found the time to translate those helpful books, *The Cross Bearer*, *Dr. Goodell's*



*Sermons and Loving Counsels* by Miss West, into Armenian, and to take important classes, such as mental and moral philosophy and the Bible, in the female department of the College. Thirteen years have passed since she was able to leave the city for work in any distant place, but this summer, feeling greatly the need of a change and being cordially invited to go to E—— on a visit, she tore herself away from the home whose life and being would seem to stop without her, and went for what she thought was a mere visit,—a happy “outing.”

You remember E——, do you not? I have told you how it is built on a steep mountain side, with streets like stairs going down to the Euphrates and up to the sky, and another huge mountain on the other side of the river, shutting off all the view. You cannot fail to remember the very clean houses, the mass of green foliage, the hospitable yet aristocratic people, and my delightful visit there of seven weeks. In the midst of so much that was pleasant and congenial H—— Lady found herself in the beautiful summer days of July. Of course all the Protestant sisters came to see her and also the relatives of her hostess. Her genial, hearty manner captivated them, while such education and intelligence in a woman of their race was like a revelation,—a revelation of what the Lord could do in and by her, and it is her great desire to give him all the glory.

In the first place, there were the daily visits. She merely thought to go with her hostess to see friends here and there, and become acquainted with E—— People and customs. Yet, to her surprise the Bible was brought at every place and she was requested to read and talk and pray. And what listening! The neighbors were called in and meeting followed meeting as they went from house to house. She supposes that over one hundred houses were visited in this way. Everywhere there was a glad reception. She and her hostess used to say, “Shall we ever have a day at home?” and if they ever did try to stay neighbors and friends hearing of it would come to visit them there. One of their visits was to a woman very ill in the last stages of consumption. She had wasted away to mere skin and bones and breathed painfully. Probably all her life she had been a faithful attendant at the Gregorian church, where all the service is in the ancient Armenian, a tongue not understood by the common people, but she may never have heard the Word in the modern tongue.

H—— Lady talked much and tenderly with her. A grown son was sitting there, and the visitor, thinking of the wee Testament in her pocket, and the prayer she desired to offer, kept wishing he would go, but he did not, so she read from Romans viii., the last verses, and forgetting everything but the sick one explained the way of salvation. “It is so, I can die

now. Now let me die," exclaimed the sufferer. A new joy seemed to take possession of the sick one immediately, as if indeed the Holy Spirit had commenced his work in her heart. "Shall we pray?" questioned H—— Lady of her hostess. "As you choose," said the latter; and she could not have the heart to leave without asking God's saving mercy for the dying woman, whatever the silent man opposite might say. But this was not the only time they went to that house. The Spirit again drew their feet to the door. "Oh!" said the sick one, "every time you have passed I have watched for your coming in and longed to see you." When H—— Lady again read and prayed, the woman said, solemnly, "Oh! to keep this Word; to keep it."

When H—— Lady first arrived she had asked if the Protestant women had a weekly meeting. "Yes, every Thursday." "Well, I will invite myself to lead it," she said, whereat they all laughed approvingly; "only you must get many to come; I cannot speak to a few," she insisted. She planned a connected talk on the way of salvation, and went at the appointed time; but what was her dismay to find there only five or six. Her heart sank within her; and laying aside the talk she had planned, she told them how she wished them to gather others in that she might reach many women while at E——. After this often there were more Gregorian women present than Protestant, and all listened with intense interest. At the close of the meetings the husbands at home would ask their wives what they had talked about; and so her words would be repeated over the city many, many times, and the Protestant brethren would come and talk with her about her meetings and calls, showing the greatest interest.

One day she went to visit the girls' school belonging to the Gregorian church. Both the church and the schools for boys and girls are great, fine buildings, solidly built in commanding situations; and H—— Lady says that she wept as she looked around that handsome church, and thought of the poor, low house in which the Protestants worship, and said in her heart, "Oh! why cannot we have one like this." She was most cordially received at the school; the fame of her conversations and meetings have gone before her. Indeed, they had said in the city: "She is the Vartabed" (a notable bishop of their place); and others, "No, she is better than he; he sometimes stops to think what he will say, but she never hesitates in her speech." She examined the school, and spoke with the teachers and women who had come in. "Are you not going to give us some counsel?" they inquired as she rose to leave. "Yes, if you will bring the two classes together," she replied. This they did; and then and there, male teachers and all being present, was formed a plan far beyond any of hers for work for

Christ. It was soon proposed to her, *i. e.*, that she should have a meeting for women in the boys' part of the Gregorian school building. "Would she do it?" "Oh, yes," she replied, but in her heart she laughed at the idea of such a plan being carried out. "Could such a thing ever be as a meeting for women in the Gregorian school in the city of E——, with the approval of priests and teachers?" But one of the priests was friendly, and had been to call on her, having often visited at her house in Harpoot also. So not only was no opposition made, but teachers and pupils and male and female trustees of the schools vied with each other in the preparations, tearing down a partition to throw two rooms together, and make a place large enough, spreading down rugs; and finally, strangest of all, a notice was given out in the two big Gregorian churches in the city that the meeting would occur on Sunday morning.

I must tell you that in these same churches the Vartabed preached twice against Protestantism during my visit there, exhorting his people not to receive me into their houses. What a flutter among the Protestants! What anxious praying and talking of it all over, until at last the day dawned, bright and beautiful, as all summer days are in this Oriental land. When had this strong woman ever been afraid to speak in a meeting or feared to express her mind? but now a strange shrinking came over her, and she walked up and up that toilsome hill, trembling and praying all the way. "What if I should fail? What if I should not be able to express my thoughts connectedly to those who expect so much?" were some of the doubts that crossed her mind. For half an hour she watched the crowd assemble. She saw with some misgivings that the male teachers of the school had made up their minds to be present, and received an inkling that outside the door had gathered Protestant and Gregorian men, who were curious to hear. Ah! but the Lord will never leave one who has cried to him for help, but will still lead by a way we know not. She asked the girls of the school to sing, but said, "Do not sing national songs, for that would not be proper on Sunday; sing from the prayer book"; so they sang "Our Father who art in Heaven" very beautifully. This and the gentle influences of the Spirit in her heart soothed her, and when she rose to speak it was with an utter forgetfulness of self, of those critical listeners outside, and of the male part of her audience. All she was aware of was that God had given her a message; that here were deathless, ignorant souls before her longing for the truth and light; and she spoke on and on for a whole hour, while all listened in rapt attention, and the tears rolled down many up-turned faces. When she would stop for very weariness, "No, no," they cried; "we have just begun to listen!" She had thought it impossible to

read and pray before such an audience, but as she talked out came the little Testament with a story to illustrate a point, and then again with one so necessary to explain another point. When she had finished her talk the question sprang to her heart, "Why should not I pray? Why should not I pray?" and with a full heart she poured out her soul to the Lord, while heads were bowed and silence reigned all around.

At last she was able to close; but when she tried to leave one pulled her dress behind, another in front, a third seized her right arm, and a fourth her left; all seeking to spirit her off to their houses to have her for their very own for a little while. When they found she could not very well go four ways at once they placed a chair in the middle of the floor, and all seated themselves around her. For three hours she was in that building with that eager crowd. In the meantime the Protestants were gathered at different places in little groups, anxiously discussing how this would all end. "Would there be opposition, confusion, strife?" Rapidly the news spread of the success of the effort; and when, tired and overcome by her feelings at the scene, H— Lady reached home, one and another dropped in to congratulate her. "Do you know what you have done?" they exclaimed. "I? I have not done anything," she answered; "it was not I; I was 'led on,' I know not how."

With a sense of this loving leading it is so blessed a thing to be led, even in difficult paths, by One so infinitely wiser than ourselves, that it is like a miracle, like an inspiration. H— Lady now looks back and says, "What hath God wrought!" And to let you share in her and our gratitude, and to enlist your prayers, that with a new consecration she may be the means of leading many souls to Christ in the future, I have written this.

And may we all, obedient to the slightest monitions of the Spirit, experience the same blessed leading.



## Work in Kalgan

BY MRS. VIETTE I. SPRAGUE

**A**S a result of Mrs. Sprague's tour, four girls were secured for a girls' school, one of whom was in the school when it was broken up in 1900. Two more girls have come in from the city of Kalgan, giving us a school of six pupils. The school has been accommodated in part of the house out of which Mr. Roberts moved, when the new and larger missionary residences were completed in the fall. We were very fortunate

in securing Mrs. Sung, the former matron of the school, to again take charge of it. She is a veritable mother to the girls, governing and helping them in



THE KALGAN GIRLS' BOARDING SCHOOL AT THE AMERICAN BOARD MISSION COMPOUND



MRS. SPRAGUE, MRS. SUNG AND A SERVANT  
Coming down a mountain pass returning from the October tour

their studies and, with their help, makes their food and attends to their mending and washing. Her daughter, Mrs. Kao Yuch, lives in an adjoining room, and is a help to her in many ways. If her health permits and the school increases, she will probably become a teacher in the school. So far the girls have recited to Mrs. Roberts in their religious books; Mr. Roberts' personal teacher has instructed them in a book on etiquette, and Mr. Sprague's teacher has given them lessons in

writing. Mrs. Roberts has had charge of the school, in consultation with Mrs. Sprague, since it was fully organized in November. The girls, during these initiatory months of work, have done remarkably well, and are learning to be helpful and kind to each other. We are sorry to report that all have bound feet. The anti-foot-binding sentiment has made slow progress in our section of the country. There is still a strong feeling that there will be another uprising, and the people are slow in taking this step, which, as they



THE THREE KALGAN GIRLS IN THE BRIDGMAN SCHOOL  
AT PEKING

fear, would add to their danger, in case of further trouble. We have been interested to hear, however, that the prefect, a high official in Hsuan Hua Fu, a city twenty miles nearer Peking than this place, has emphasized the proclamation from those highest in authority favoring the unbinding of feet, and that a few women known to the Swedish missionaries there have taken heed and unbound their feet. In our Kalgan church parish we have seven or eight women who have large feet, six of them being former schoolgirls. We believe that the sentiment against foot-binding is increasing, and that the time will come when the cruel custom will not be practiced.

We are glad still to be able to report that we have three Kalgan girls in

the Bridgman School in Peking. This is their second year. Last year the father of Lu Te (Hsiao Mang), one of the girls, died just before she came home for her summer vacation. This year her mother and a baby sister have also died, and the home is broken up. It will be a rather sad homecoming for her.



## Girls' School in Tung-chou

BY MRS. CHAUNCEY GOODRICH

**L**AST year it was decided to admit no more girls to the Bridgman School without a few years of preparation. We have six day schools in Tung-chou, but this decision made it imperative to start a school for girls too far away to attend day school, and for country girls. It seemed very sweet, since one of my own girls is in America, and one in heaven, to be given some work especially for girls. We had some indemnity money, so we were able to build a schoolhouse and a dining room, kitchen and bathroom, with dormitories for twenty-four. We were wise enough to reserve space for many more dormitories, as China is beginning to want her girls educated. Don't picture to yourself bathrooms with tile floors and marble tubs, hot and cold "self-coming" water. It is nothing of the kind, but it is a nice place to get clean in. I would far rather help people to cleanliness than to found a hospital.

We could not wait for our new building, so I began with thirteen girls (don't say it is an unlucky number, it is all right in China). I wish you knew my teacher. One cruel day in 1900 her husband, her blind mother-in-law, and herself with her baby in her arms started out of Peking to find a retreat from the Boxers. They became separated and Mrs. Lee was taken before a Boxer altar and ordered to worship. She refused and the chief pointed to the men and women whose bodies cut into fragments were lying all about. The gateway of the city where the altar was, was full of people who begged her to recant for her baby's sake, but she told them she could not deny her Saviour. The fierce looking leader ordered the swords to be brought and there was a great crowding to see. Mrs. Lee doesn't know how it happened, but some of Tung Fu Hsiang's soldiers hustled her away into a side street. All the rest of the day she walked, with her baby in her arms, begging for water; but nowhere would they give her any, lest she poison the well. All night she either walked or crouched in some corner. Just before light she saw someone coming along looking in every direction. Her heart hardly dared beat; when the lantern was thrust in her face her



heart stood still. Suddenly she noticed something familiar. Could it be ? Oh yes, it was—thank God ! It was her husband searching for her and the child. They managed to get out of the city without detection with their faces turned toward their country home, but on the way the little child died. You need to see Mrs. Lee with children to guess what that must have meant to her. After several days they reached home, but the husband went back to Peking to find his mother. He reached there in the time of fiercest persecution and died a martyr's death, witnessing a good confession. Months after Mrs. Lee learned that not only her baby was gone, but her mother-in-law, her father and mother, and brother and sister. So unsettled were the times, so unprincipled the foreign soldiers, that her friends urged her to accept an offer of marriage from a Tung-chou helper. Her martyr husband had been a helper of the London Mission, her father also. Does she seem crushed by these sad experiences ? No indeed, only more earnest to work for God, more tender toward all little children. Her whole bearing is of a woman whose strength is only exceeded by her sweetness.

And now I must introduce you to my girls. I think they are lovely. There are the three sisters, Bright Pearl, True Pearl, and Precious Pearl, whose ages are fifteen, seventeen and nineteen. Their story is a story in itself too long for me to tell here. They lived in Manchuria for many years. Their father became a Christian, and all by himself trained them beautifully in Christian truth. Their mother, the daughter of a former official, is a lady, herself being an excellent Chinese scholar. The Boxers ruined their property, and a concubine of their mother's father, a former slave girl, through the wickedness of a brother of General Ta's, has gotten possession of all the mother's property. They are such bright girls. They knew nothing of arithmetic, geography, etc., and it is fun to teach them. Then there is May Dūh, who is eighteen—a pretty girl who loves to sew and work better than she likes to study. Her mother on her deathbed entrusted her to me, adding that she knew the Saviour who had done so much for her would look after her children. May Dūh hid in the fields all summer from the Boxers. She is dainty and sweet. I am asking God to help me help her to become a fine woman in a home. (Don't tell anybody, but a young man has proposed to her father and we don't think he is good enough.)

How I would like to tell you of my country girls, of sweet Shū I, and of smart little Shu Dgun, with her face all covered with pock marks ; but never mind that, her natural sweetness and intelligence are going to shine right through. The cook has a little child three years old. She runs to meet me, making such a cute little courtsy. I haven't a black sheep among my flock. Is it not beautiful to help these girls become fine happy women ? I can give time, but not all the money. Who can help wanting a share in such a beautiful work ?

## **The Cyclone in Micronesia**

BY MRS. GEORGE GARLAND

*(Concluded)*

a moment the air was black with flying objects of all descriptions, wreckage of the house, broken trees, everything. Mrs. Channon says as they huddled in their caved out place the sheets of iron roofing began to fall over their heads with a heavy b-r-r-r-r, and someone yelled, "The school must have gone." The girls and their teachers found refuge, that a refuge, under a little shoulder of the hill, where the path curves to go to Dr. Rife's house. Some of them were hurled there; some were taken off their feet by the wind. Miss Wilson was struck in the side by heavy timber, and fell helpless. Marshall Ruth was hit in the head by a flying stick, and fell as though dead. Jessie, who saw her fall, hardly be prevented by the boys from making some attempt to get to her but she says she thought "Well, she is dead anyway." Her skull was cracked, and there was some doubt as to her recovery, but she is doing well. Marshall was struck heavily on the head and thrown down, and says that she thought, "Well, that's the end for me," and then the thought came, "Why, I can't die. You must take care of the others," and then she struggled to her feet. She says the wind took her, and she felt as though she soared six feet into the air, but the boys caught hold of her and pulled her down. All threw themselves down into the little hollow, holding each other and the ground, while the deafening, crashing tumult went on. They were not till now realized that the danger would be from the flying debris, such deadly weapons as pieces of the stove, irons, iron tanks, beams, roofing, branches of trees, and all the other things so suddenly freed and hurled over their heads so that the air was black with debris. The wonder was that there were not more accidents. Limekto, one of the Marshalls, had his back hurt while trying to protect Miss Wilson from further harm. He is better, but was helpless for a time. I do not know what Dr. Rife thinks about him. Miss Wilson thought at first that some of her ribs were broken from the excruciating pain she was in, but now it is thought that three were splintered somewhat. She occupies a little corner at Mr. Channon's house where there is just room for her cot between medicine chests, and is having the best of care with hot compresses and other alleviations. She seems to be progressing finely, but must be slow about it. It seems to everyone little short of a miracle that we are still afloat. When the captain returned from the station that day he brought two of the

Marshall boys who are good divers to examine the hull, and they could find only one sheet of copper off and part of another. And there was another fortunate circumstance. When we returned from the Marshall tour the captain discovered a rotten plank on the starboard side just under the guard. He had immediately set about repairing it, and succeeded in getting from Dr. Rife the lumber which he needed. He had a good Kusaie boy to help him, and the very day before the cyclone he had completed the work, that is, he had the rotten plank out, and the new one fitted in place, and part of the spikes driven. Had this plank not been in place he says we should have filled up very quickly. It was eighteen feet long, so that the water would have rushed in, in volume. Jessie said she thought thankfully of the children with their father and mother. They had been at the school only the day before, and were to have gone down that day if it had been fair. She says she thinks that with the sense of separation from their own, and the awfulness of the destruction around them they would have died of fright.



WHERE MISS FOSS AND MISS PALMER CAMPED  
AFTER THE CYCLONE

But for the immediate present Kusaie is not a very desirable place to be in. Whenever the tide runs out we are surrounded by inky water flowing out from the river, and the stench is unbearable—organic matter and the strong odor from the destroyed mango trees.

Our white paint has turned brown, within and without, from the fumes, and it is useless to attempt to clean it; we found that we had it all to do over again every day. But it is marvelous to see how quickly Mother Nature goes to work to repair damages; the trees are beginning to leave out already, and some of the cocoanut trees which seemed hopelessly wrecked are reviving a little. Yet the loss

of cocoanut trees is very great, almost universal, while the breadfruit trees which are spared, and they are not many, must take a long time to revive. The people must suffer greatly for food unless some decided step is taken by Governor Berg, to whom the captain will present the case. The supply of bananas ready for use will soon be gone; the taro was almost all destroyed; some yams remain, but are not ready for use. They grow wild in the mountains, and will probably be found in more protected corners. Several of the smaller islands were completely devastated.

As neither shelter nor sufficient food was left on Kusaie the Morning Star gathered the missionaries with their families and the sixty girls of the boarding school, and carried them to Ponape, two hundred and fifty miles to the northwest, expecting to find hospitality with the mission station on that island. What must have been their dismay to find that the storm had been possibly more cruel there than at Kusaie. Twenty were killed, and four hundred seriously injured. The mission buildings were destroyed, and the missionaries were shelterless in the storm for several hours.



## Missionary Letters

### SPAIN

The delicate health of Miss Mary L. Page during the past year has been a grief and an anxiety, not only to her personal friends but to all lovers of the Girls' School Madrid in which she has been an efficient teacher for many years. Now we rejoice to learn that her months in Malaga and subsequent treatment at mineral springs seem to have quite restored her strength. She writes:—

I AM practically well, and hope to solidify in the next few weeks so as to begin work in September. It will be a blessing, I assure you, to be at work again.

I was much pleased with what one of the girls wrote me about the examinations. She was one of six in the physiology class, and they all received the highest possible mark. The professor was very amiable, and asked question after question, apparently to see how well they could do, till they lost all fear and shone. She says, "We know all about it in the writing examination and also in the oral, all our class we had the mark *sobre saliente*. I am so glad I cannot be more, thank God!" Her English is faulty, but her examination in Spanish is all right.

### CHINA

Miss M. E. Andrews writes:—

I am very glad to be able to report that we have put a new woman into the work with Chao Nainai the past spring. She is a Mrs. Lee (Li Nainai),

a widow woman, or at least she supposes herself to be such, for when she was quite a young woman her husband left home and went away—I think out beyond the pass into Mongolia in search of work, and never returned. So she supposes him to be dead. She has never had any teaching in school, and is not very well fitted for the work. She was matron of the Bridgman School for a time, and has been a member of the church for a long time. She is a very quiet woman, and we had never thought of her as a candidate for Bible woman's work. But last autumn in visiting homes in her neighborhood I found that she had been doing in a quiet way quite a little work for the Master among her neighbors, teaching them to read, and talking to them of Bible truth. She has also been a member of the Committee for Outside Work of the W. C. A., giving Sabbath afternoons to visiting homes, and she has several times been out in the country for a few days of work, when there was a special call for teaching at any of the villages around Tung-chou. When our station class for teachers and workers was opened last winter I invited her to join it, which she was very glad to do. After it was over I asked her if she would be willing to help Chao Nainai in her work for a month, and she responded very willingly, only saying, "You know I am stupid and do not know very much." When I began to talk with her about the wages she said at once that she did not want to be paid; she had a little money and could live, and she would be very glad to do that month of work for the Lord freely. Of course I was very glad she had that spirit. She did very faithful work all through the month, going out some days when a fearful dust storm was raging, or when the roads were so slippery that it seemed impossible for anyone to walk safely, giving as long hours to the work and taking as long walks as Chao Nainai herself. Chao Nainai was very much delighted with her help, and was anxious to have it permanently. So when the month was over I proposed that she should take up regular work as a Bible woman. At first she shrank from it, feeling herself unfitted for the work, for she has a very lowly opinion of her own powers. She thought, too, that she could not be away from her home constantly. But by Chao Nainai's help her objections were overruled, and arrangements made by which she could leave home, and much to Chao Nainai's joy she began regular work with her the middle of April. She begins work with a somewhat smaller salary than Chao Nainai's. It is not easy to report just what one's salary is here, for it is paid in *cash*, the value of which varies with the varying rate of exchange. This year and last the \$30 asked for a Bible reader does not quite cover Chao Nainai's expenses, but the same amount will rather more than cover Li Nainai's.

So the \$60 appropriated by the W. B. M. for two Bible readers will be

sufficient. I am very glad over this addition to our force of workers, and yet we are not satisfied. We do want some better educated Bible women; a higher class of workers. But our educated young women are all too young as yet for work which takes them outside their homes, and we must wait.

Dr. Ingram, of Tung-chou, tells us:—

An army officer came to the hospital for the relief of cataract. He had exhausted all the native remedies without avail. After the diseased lenses were removed he enumerated to us the various methods which he had tried. He had eaten the livers and galls of thirty sheep; he then took three hundred doses of heating medicine, and these were followed by a like number of cooling doses; a diet of live snails was tried, and finally thirty large, live, gray spiders were prescribed, but even these failed to absorb the cataracts. He was overjoyed when he left the hospital with good sight, and inquired if we had any line of diet which we would recommend for keeping his vision clear.

#### EASTERN TURKEY

Miss Mary A. C. Ely, for more than thirty years a missionary in Bitlis, tells of a recent tour and a little of her village work:—

We left home at about four o'clock April 18, going to a near village, and then to avail ourselves of the frozen crust of the snow set out from there by sled at eleven at night. A full moon shone brightly, and the surface of the plain sparkled as if strewn with countless diamonds. Quiet reigned on all sides, and the long line of sleds (merchandise was also being conveyed) moving along, easily drawn over the smooth path, presented a peaceful scene. Ere dawn we reached the village where we could take horses. Just before entering the hamlet we came to a swollen stream, and how could we cross this? There were a few great stones placed to step on, but it was a positive impossibility for me to use them. Before long, however, a stalwart man said to me, "I will carry you over." And he did. After some delay, waiting for the horses to come from a village ten or more miles distant, we set forth again. And, after meeting with the usual incidents of a trip at this season, we reached Moosh on the third day after starting. We found the pastor and family quite well, as were also the orphan boys and girls under their care. We were particularly glad and thankful for this, since there has been and still is much sickness at Moosh, largely typhoid fever, said to have broken out first among the soldiers. A dear former pupil of ours has been called to part with two adult sons; each left a wife and child. Since the sons were the chief bread winners for a large family their loss throws a heavy burden on the aged father.

I spent four and a half days at the mountain village of Havadoric. While I was there an aged woman died. Her last words were, "O Lord, take me from this world of thorns and thistles, and receive me into thy holy habitation." She lived with a widowed daughter, so very poor that the providing a winding sheet was a burden she did not feel able to meet. I need hardly add I was glad to give it.

Let me speak of an incident which occurred here many years ago. Mr — Knapp and I spent two months, having this village as a center. Prayer meetings were very fully attended. On one occasion a dear brother in his prayer offered thanks for God's great goodness, and said about as follows = "O Lord, we thank thee and praise thy name, that though when we go down to the plain our fellow mortals hardly recognize us as men, yet thou dost condescend to come to our hearts and dwell with us. For this we bless thee, great Jehovah." My time was very fully taken up while there. I had daily meetings with the women and girls, at which about a hundred (or Sunday more) were present. One meeting for girls only; found just fifty bright faces waiting what I should say to them. Here is a very pleasant thing noticeable at this village; namely, the extreme promptness with which the people gather at the chapel for services. When the "gochnag" (board is beaten with a wooden mallet in lieu of a bell) sounds with marvelous rapidity, a stream of people wend their way to the house of God. And I can add that the attention they give corresponds to their eager promptness in coming together.

After spending some time at two intermediate villages I returned to Moosh. Alas! Great coldness prevails here. In visiting the families of the brethren I was pained to note the spirit of complaint and finding fault with one another which I met. There was one interesting exception. One afternoon a man, the husband of one of our early pupils, called on me. He has for many years professed to be a Protestant, but alas! has wasted much time in wandering in wicked paths. But at last the efforts of a God-fearing wife have prevailed. Her prayers have been answered. I saw at a glance that a great change had come to the man. The lines of his face drawn by passion and wrong living were softened, and a peaceful and happy expression gave gratifying indication of his altered life. He spoke with deep humility and regret of wasted years, adding, "I am now rejoicing in the Lord whom I wish to serve henceforth faithfully." He gave beautiful testimony to the helpful influence of his devoted wife. He said, "Many wives are a burden and a snare to their husbands, but mine has never ceased to pray for and to council me." This man has asked to be admitted into church fellowship at Moosh.



You will recall the case of a teacher, Sosay by name, a faithful worker at Moosh, who was imprisoned about four years ago. Early in March of this year she received word that she had been pardoned, and soon after she and her beautiful little son, born in prison, were released. She came here *en route* for Harpoot, where her husband and his friends live at present. The dear young woman was unjustly imprisoned; we all rejoice that her sentence was somewhat shortened, but the fact that she is now treated as exiled seems to us very unreasonable.

# JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

## Helps for Leaders

### SOMETHING NEW

BY MRS. CHARLES H. DANIELS

THE leader of one mission band has met and overcome a difficulty which confronts many who have the girls and boys in charge. This plan\* concerns the children who would probably join the band and attend meetings were it not for duties which fill their time.

According to this leader's observation, the "mad rush of the age has touched the lives of the children, and those whose only hurry should be that known in their games of 'tag' and 'blind man's buff' are hastened from school to gymnasium and from gymnasium to music or language lessons, until many a modern child becomes a mere machine. Such children are in our city churches."

Then a case is supposed of a mission band whose leader writes to fifty young people, inviting them to become members. "Perhaps eighteen will join, six plainly do not want to, four cannot come alone and twenty-two have lessons that interfere. A similar situation prevailed in the band under consideration, and to get some hold of these busy children the leader, borrowing an idea of the Sunday school, organized a branch called the Home Department. This was especially for the lesson-burdened children, not for the 'don't cares.' Fifteen children were asked to join and ten did so. The conditions of membership were twofold: (1) The careful reading of missionary

\*See *Missionary Review*, January, 1905, "A New Plan for Junior Mission Bands," by Miss Ruth G. Winant.

letters and leaflets sent semi-monthly, and prayer for the country that was the subject of the letters and leaflets; and (2) the filling of a mite box for some specific missionary cause.

"The bi-monthly letters and leaflets were on the topic of the regular meeting, and from the first much interest was manifested. In more than one home whole families sat around the library table at night as a mother read of the neglected children in Dark Africa or of dear little Hindu girls, or of the cruel foot-binding in China."

A sample letter upon the Japanese people is charmingly written and well worth enjoying by a cozy home circle.

Have we, dear fellow leaders, such children, "lesson-burdened"? Perhaps burdened with some household cares by which to help mother after school and on Saturdays.

Yes, there is Jessie, who hurries from school to "mind the baby," though she wants to come to the meeting with her brother; George, who, on that particular day, has to go to headquarters to draw his father's pay because father works out of town; Margaret, who has a music lesson just then, but hopes to arrange a different hour next year; Rudolph, who must help in the daily stint from the factory; John, who has a sloyd lesson that day—and so on. I recall quite a company within my own experience. They have all kept the mite boxes with those who could attend and their names were enrolled as members.

Doubtless you recall similar instances. Will it help us to organize Home Departments? These points in favor of the plan occur to me: A definite branch organization with a name might bind these absentees more closely to the active members. Like the little boy of whom we are told, they would feel that they "belong to the concern." The requirement of reading the leaflets or letters [Does the writer mean semi- or bi-monthly?] insures some growth in missionary intelligence. The use of mite boxes, so fundamental, might be developed by these frequent messages. It is worth while to try experiments which hold a chance of cultivating prayer for missions among the children.

A pertinent question occurs to mind: How may a leader provide herself with sufficient letters and leaflets to keep six, ten, twelve Home Departmenters in even bi-monthly touch with the work? The Boards furnish some willing pens and hectographs or mimeographs are more or less available.

A second question: How carry the extra burden of such a distribution when the details of the regular work tax a leader? My answer comes to the—*the Lookout Committee*. As to the former question, if I could answer that to my entire satisfaction, I should feel ready to embrace the new plan with real Mexican salute. If anyone tries it, may we not hear results through these pages?

## OUR WORK AT HOME

### *Our Daily Prayer in October*

THE number of day schools in the Marathi district is 186 and the enrolment of pupils reaches 7,272. Many of the orphans who, five years ago, were under the care of missionaries have grown to self-support, yet 2,219 are still dependent upon them.

In the loneliness and weariness of recent widowhood Mrs. Winsor gives herself bravely to the work which has long depended on her oversight. She looks after the Bible women of the district, has charge of the Beverly School for girls—of which we gave an account with photographs in January, 1904—and makes a home for widows, those unfortunate ones whose lot in India is so pitiable. The last report of the Marathi Mission says of the Beverly School, "The honorable mentions in the government educational reports, the results of the annual examinations, the encomiums of visitors, would fully satisfy all the patrons of the school."

The girls' boarding school at Sholapur numbers more than 100 boarders, and while Miss Fowler, the principal, is in America for the furlough which she has sorely needed, Mrs. George Harding has oversight of the school. Miss Mary Harding, the beloved and successful kindergartner, is also on furlough and Miss Judson, still new to the work and the language, carries on the task valiantly in her absence.

The International Institute for Girls in Spain, the child of the love and faith and devotion of Mrs. Alice Gordon Gulick, of blessed memory, is now safely housed at Madrid and numbers about fifty boarding pupils. Miss Webb, who teaches Latin and history, stands at the head of the school, a position calling for endless tact and devotion. We rejoice that after months of invalidism Miss Page is now able to resume her important work. Miss Bushee and Miss Morrison are teachers in the school, and we will gladly remember, also, in our prayers the name of Miss Helen Winger who went out as teacher of science after our Calendar was printed. The Institute has, besides these five women from America, one or more Spanish ladies in its teaching force.

Turning now to Japan we find first three names from Miyazaki, the capi-

tal of the largest province of Kiushiu, the most southern island in Japan. The only missionary work in this province is done under the care of the American Board and that is far, far too little. Miss Gulick visits homes and tours to many villages; she works in the Sunday school and guides the Christian Endeavor Society for women and has a monthly meeting for old people. After an hour of Bible reading she gives them refreshments, and once, for a special treat, furnished sauce of dried apples. This the women found delicious and some put it into their paper napkins to take home. Mrs. Clark is now at Oberlin with her four children, but a great part of her heart and her thought is in Japan. Mrs. Olds, daughter of Dr. J. D. Davis, long a missionary in Japan, found herself quickly at home on going back to the land of her childhood, and besides the necessary study of the language and care of the household, she is able to do some work in the Junior Christian Endeavor Society.

An article by Mrs. Curtis in our July, 1905, number tells a little of her work for girls, in touring, in music. Added to the cares of home these different activities must crowd the days.

Mrs. Newell is now with her husband in Matsuyama, where the crying need for more workers is still most appealing.

Mrs. Pettee, active for good in a hundred ways, has, during the last twenty months, given much time and strength to work among the soldiers. She has shared some of her experiences with the readers of LIFE AND LIGHT as given in the numbers for June, 1904, and February and September, 1905. The article on page 344 in the LIFE AND LIGHT for August, 1905, tells something of Miss Adams' most Christian and engrossing work in the slums of Okayama. Miss Wainwright's work is mainly evangelistic, with results most important though not easily reckoned.



## The Power of Loyalty

BY MRS. EDWARD W. PEET

PERHAPS no one element of character accomplishes more for an individual or a cause than loyalty. A loyal friend loves unselfishly, is faithful and devoted, with a singleness of heart that never wavers. So loyalty in a Christian is a power for all good work. Let us, then, be loyal both to the local church and to our denomination, and certainly to our missionary organizations. In some cases loyalty to a missionary board may determine the denomination chosen on removal from one locality to another. We need

have no fear of narrowness in this singleness of heart and purpose in our missionary work; with the whole world and its needs to call upon our sympathy we are in far greater danger of so spreading out as to become too superficial to accomplish anything. Hence, we need not fear to urge loyalty to the work already begun by our Boards, and concentration upon it.

With loyalty to our denomination comes loyalty to its publications, which are necessary to an intelligent comprehension of our duties and privileges. How much like friendly faces seem the covers of the *Congregationalist* and LIFE AND LIGHT. Doubtless sentiment has something to do with this feeling of loyalty to our periodicals. Memory goes back to the little country town in Connecticut, where the white spire of the Congregational church is the central object to the eye, and to the blessing of the ministry of the Rev. Frederick D. Avery, pastor there for forty-five years. Such constancy inspires loyalty to the church and to all its work. The wife of this beloved pastor was a firm believer in the Woman's Board and a strenuous advocate of its magazine. Her constituency became subscribers in self-defense. Perhaps the New York State Branch can trace to this early training the importunate messages of their home secretary regarding the necessity of LIFE AND LIGHT. Memory also goes back to a certain attic where a Sunday school teacher, devoted and loyal in her service to missions, stored files of LIFE AND LIGHT. These, eagerly perused, opened visions of remote regions far beyond the horizon of the little hill town. It is a pain to know that many Congregational women care nothing for the magazine and seldom or never read its pages. Are they not lacking in loyalty, both to the denomination and to the great missionary enterprise, which is the enterprise of God?

We must not let the time given to the interdenominational study crowd out the up-to-date news of our own Board and Branch. Many societies hold extra meetings for the study of the text-books. Some have held evening meetings with the pastor's aid, and report unflagging interest throughout the four courses. In Brooklyn a class representing sixteen churches and six denominations has gone on successfully for several years. This is an ideal way in every city. When each denomination brings in papers on its own special work emulation and enthusiasm result. In smaller places with two or three denominations, they have united in securing Dr. Griffis and other lecturers. Union meetings and special meetings are heartily approved by those who have tried them.

Whatever we do let us plan to have LIFE AND LIGHT represented in our meetings, both as a part of our program, and as a candidate for our loyal support. The magazine, its editors, and the missionaries who so faithfully tell us of our work, deserve our loyal co-operation in securing the circulation

and perusal of **LIFE AND LIGHT**. Every officer of a Branch and of an auxiliary should consider it a duty to promote the interests of our beloved magazine.



## How One Auxiliary Grew

BY FRANCES B. LYON

"THE pleasantest room in town." So its fortunate occupant called it, and Miss Freeman always spoke accurately. The shelves of choice books, the rare framed photographs upon the walls, recalling favorite spots in foreign tours, the souvenirs of travel at home and abroad, the ferns and blooming plants in the broad window, the cozy corner nook in the tower with more books and a typewriter, all helped to give the room its attractive look. Yet the chief charm was not within, but lay rather in the superb outlook upon the snowy mountain peak in the far distance.

It was, however, of neither furnishings nor scenery that the women were thinking that winter afternoon. Miss Freeman had asked them, the executive committee of the missionary society and the minister's wife, to meet with her to discuss the problem of increasing the membership in the society. "For it's my ideal," she modestly announced, "to have every woman of our church a member of our auxiliary."

"Who will suggest a woman to be invited?" asked Miss Freeman. "I've been thinking myself of the new Mrs. Parker, who has just moved into town. She seems lonely, and would I know, enjoy the fellowship of the society." "Yes," answered the quiet little treasurer, "she's my neighbor, and she was telling me how much she misses her home friends."

"Had you thought of Mrs. Merrill?" asked the oldest woman of the little group. "She doesn't come out to anything besides morning service, and I think she'd like our meetings." "I am sure the social side of them, and our occasional afternoon teas, would appeal to her," said Miss Freeman. "You know she's French and takes to any sort of a coming together where people talk. Then there's Miss Wyatt," she went on, "she can write a capital paper, and we ought to get hold of her ability, for the common benefit." "And Mrs. McNair, with her beautiful voice," spoke up someone, "that would be of such service to us."

"Yes, they must surely be urged to come in," answered the minister's wife; "all the available talent ought to be pressed into service."

"What's the trouble with Mrs. Rice? I haven't seen her for months. She used to be interested in missions." "Oh, somebody asked her to give us a talk on the city slum work. You know she lived in New York City formerly; well, she somehow assumed that we were classing her among the residents of the slums, so she took offense and has not come near us since."

"Surely she must be helped out of any such nonsense. She can't afford to drop away from us, and we can't afford to have her." All the women looked surprised as the timid treasurer spoke so decidedly.



"Does Mrs. Rawlinson belong this year?" The question came from one who had brought her three-year-old to the conference, and who had thus far been intent on keeping him from trespassing in the pretty room. "No, her two boys have needed her at home with them. But now Charles is old enough to come with her, and baby Theo can be left with his father for an hour. So I think she will join us again."

Thus the thinking and talking went briskly on. Suddenly Miss Freeman turned toward her south window. "Look!" she cried. "The mountain wears a belt of gold!" For a little while the missionary society and its possible members were forgotten, as they all gazed in admiring wonder at the unfamiliar beauty enfolding the dear and familiar peak before them. The golden belt rose gradually, from base to top, clearly marked upon the pure white or the rosy pink of the mountain side. As it neared the top, it broadened and spread downward till the whole mountain was bathed in sunshine. "Let us take it as a good omen," said the little treasurer. "Our society is to spread, like the light on the mountain, till it includes all."

"It may mean still more to us," said the pastor's wife. "We are to see the Christ-light, too, spreading, even to cover the whole world."

So they sat quiet, in the gladness of the great hope the lovely vision had brought into their hearts, while Miss Freeman ran down her list of names. "Guess how many women you have named, who are to be asked to come in to work with us." Nobody ventured. "Just thirty," she exclaimed triumphantly. "Now here are five of us. That gives us the care of six apiece. Whom will you take, Mrs. Ferris?"

"I can see my two neighbors, and the assistant teachers, and the lame dressmaker," answered the principal's wife.

"And you, Mrs. Ross?" Miss Freeman turned toward the senior member. "Perhaps you will like to invite those whose names I have written on this slip. For Mrs. Peters confesses that she has special confidence in you, and Mrs. Hodges you helped when she was ill, she will do anything you ask. Then Mrs. Dana and her two daughters are relatives of yours, and Mrs. Lacy works with you in the club." "Yes, I'll try for them," said Mrs. Ross, good naturedly, "but I can't promise to get them all." In a few minutes each woman was provided with her own list, carefully selected so as to make every influence count.

"Now," Miss Freeman said, as they rose to go, "it is three weeks before our March meeting. How many of these people can we gain before that? It will take tact, and possibly a longer time for some, but I think we'll have most of them within this time."

As the last of her guests went down the long flight of steps to the street, Miss Freeman turned back to her pleasant study with a little sigh. A sad look came over her cheery face as she stood looking again at the majestic mountain, still sharp-cut against the evening sky.

"Why might not all these thirty Christian women," she mused, "come flocking to us of their own accord, without waiting to be led or drawn or pushed into our auxiliary? Why should not each one bring her own talent with the eager question, 'What wilt Thou have me to do?' For the present our plan seems the necessary way. But the other and better will come."



These thirty women are to be brought in by us. Then the next thirty, perhaps, dare I hope—they will come of themselves?"



## Books that Will Help in the Study of Africa

BY MRS. ALICE G. WEST

WHO would have thought, when the Paul Du Chaillu books were coming out, that they would find their way into the missionary bookcase? There is help even in tales of mere adventure for the thorough student of Africa. But to go higher, to travels of exploration, there is a score of famous books covering the four centuries between Henry, the royal navigator of Portugal, and Henry M. Stanley, the knight of the nineteenth century, who carried the Stars and Stripes across Africa. Every volume of explorations in Africa bears directly on the first of the three great divisions of the missionary theme, "The Need." In this class of books belong Stanley's thrilling tales in *Darkest Africa* and *Through the Dark Continent*. His first African story, *How I Found Livingstone*, has a double claim to attention, because the crowning chapters are purely and preëminently missionary literature.

There is another class of books on Africa that are full of interest to students who go beneath the surface of things, books that treat of the progress of civilization, such as *The History of Colonization in Africa*, by Sir Harry H. Johnston, and *Ismailia*, by Sir Samuel Baker, a story of the fight against the slave trade of the Upper Nile. Here belongs also Stanley's *Congo and the Founding of the Free State*.

Of books dealing with Africa that are distinctively missionary books, there are three classes, each class ranking first in interest to its admirers,—books written by missionaries themselves, books written by outsiders about missions, and biographies of missionaries. Prominent in the class first named, comes of course all that David Livingstone wrote. Here comes also *On the Threshold of Central Africa* by the noble French missionary Coillard. And here belongs the inspiring book published two years ago by Dr. Stewart of Lovedale, *Dawn in the Dark Continent*. In the lists given in the new text-book are many books of this class, but special attention must be called here to one of great attractiveness, both in form and matter, the splendid addition to the literature of the Congo country, from the pen and from the life of a prominent missionary of the Baptist Church, *Pioneering on the Congo*, by W. H. Bentley.

Biographies of missionaries are better known than any other class of African missionary literature. Perhaps no two books will be more read this winter, in connection with the study of *Christus Liberator*, than Blaikie's *Life of David Livingstone* and *Mackay of Uganda*, written by a sister of that heroic engineer-missionary. A somewhat larger book, richly rewarding the reader, is *The Life of Robert and Mary Moffatt*, the story of the lonely home in Bechuana-land in which Livingstone's wife grew to womanhood.

In the class of books about mission work in Africa written by outsiders, the first place belongs to F. P. Noble's masterly work, *The Redemption of Africa*, two volumes which ought to be not only read but owned by every student of missions whose privilege it is ever to buy books at all. The publisher's price is \$4, but the Pilgrim Press will give a generous discount to mission classes. Dennis' *Christian Missions and Social Progress*, while it covers a much wider field than our subject, yet belongs in the list of the best books on Africa. Two important books of reference furnish valuable data in regard to missions in Africa—Beach's *Geography of Protestant Missions*, and Dwight's revision of *Bliss's Encyclopedia of Missions*.



## Suggestions for Auxiliary Meetings

### TOPICS FOR AUXILIARY MEETINGS OF 1905-'06

October.—Introduction to *Christus Liberator*. Africa. Geography. Climate. Races. Coming in of Other Nations.

November.—Thank Offering Meeting.

December.—The Dark Continent. Religions of Africa. Position of Woman. The Liquor Traffic. The Slave Trade.

January.—The Nile Country. Abyssinia. North Africa. British Control in Egypt. What Missions Have Done in Egypt. The Coptic Church.

February.—West Africa. Sierra Leone. Liberia. The Gold Coast. Hausaland.

March.—East Africa. Uganda and Missions There. Martyrs. Madagascar, and the French Rule.

April.—The Congo State and Central Africa. Geography. History. Henry M. Stanley and His Work. Present Conditions. Livingstonia.

May.—South Africa. The Kaffirs, the Basuto, the Zulus. Dutch in South Africa. Conflict between British, Dutch and Native Interests.

June.—Congregational Missionary Work in South Africa.

July.—Congregational Missionary Work in West Africa.

August.—Congregational Missionary Work in East Africa.

September.—What Shall We Do for Africa? Practical Outcome of the Year's Study.

### TOPIC FOR OCTOBER

*Introduction to the Study of Africa. Geography, History and Races of Africa.* That we may get any good from this study a map is absolutely necessary. And while the map in our text-book is clear and helpful, a home-made map will be better still for our purpose. If one of your members can use the crayon well, let her draw the outline of Africa on a blackboard in the meeting. Or, if better, she may do it beforehand and on a large sheet of manilla paper. Now ask a second member to put in the rivers, a third to indicate the mountains, another to show which portions are desert, another to tell what parts are controlled by different European nations, and so on. Of course, each lady will enlarge somewhat on the theme that is her own care. All this can easily be done in "open meeting," and while such a map will perhaps be faulty and out of proportion, it will give a workable and lasting idea.

We must also get an idea of the different native races and their habitat, with the characteristics of each.

The history of Africa is so vast a subject that we shall hardly be able to take it up in auxiliary meetings, though some points will naturally come into view as we study the different sections by chapters.

## Sidelights from Periodicals

JAPAN.—War news is still more prominent than other topics. *The Independent* publishes three articles from Dr. De Forest in the issues for July 6, August 17 and August 31, entitled respectively, "Port Arthur Three Months after the Surrender," "203 Meter Hill," and "Dalny." George Kennan's articles in *The Outlook* for July 8, July 29 and August 12 include, "The Story of Port Arthur, XI," "The Destruction of the Baltic Fleet," and "Admiral Togo."

"The Battle of the Sea of Japan" is described by "two participating Japanese officers" in *The Independent* for July 27, while Rev. J. H. Pettee in *The Congregationalist* for July 29, reports "Stirring Days in Japan." "The Portsmouth Conference" is described in *The Outlook* for August 26 and September 2, the former issue giving several photographs of participants and places. *Scribner's* for September prints an article on "Financial Aspects of Japan." *The Independent* for August 3 gives a sketch of "The Imperial Family of Japan" with illustrations.

CHINA.—"Progress in China since 1900" is reported in *The Congregationalist* for August 12, while the issue for August 26 prints an article by Dr. Arthur H. Smith on "The Japanization of China."

MEXICO.—"Mexico's Pacific Conquest" is the title of an article in *The Outlook* for August 26, which describes the charm of life in that land.

FRANCE.—*The Contemporary Review* for August contains a study by Paul Sabatier of "The Evolution of Religion in France," which analyzes the "stream of new ideas and the ferments which are at work in the soil intellectual, moral, and social."

AFRICA.—Those who are to study Africa next season, indeed all who love their fellow men, should be sure to read the stirring articles on "The New Slave Trade" in *Harper's Monthly* for August and September.

E. E. P.



## Annual Meeting

THE thirty-eighth annual meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, Mass., on Wednesday and Thursday November 8 and 9, 1905. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday November 7.

Entertainment during the meeting is offered to regularly accredited delegates appointed by Branches and to lady missionaries. All such desiring entertainment are requested to send their names to Mrs. Henry D. Noyes 704 Congregational House, Boston, before October 9. For delegates at

who may wish to secure board, suitable places at reasonable rates will be recommended on application to the above address.

It is expected that the usual reduction of railroad rates, one and a third for the round trip, will be secured.



## Woman's Board of Missions

Receipts from July 18 to August 18, 1905.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

**Maine Branch.**—Miss Jean L. Dinsmoor, Treas., 79 State St., Portland. M. B., 20; Sixth Cong. Ch., L., 5; Bethel, Aux., 5; Brunswick, 2.50; Cumberland Centre, L. M., 1.10; Gardiner, Aux., 10; Gorham, 8.75; Hallowell, Aux., 24, C. E. Soc., 6; Harrison, L. M. Soc., 6; Hiram, Little Margaret, 40 cts.; Lewiston, C. Ch., Aux., 30; Litchfield Cong. Ch., 6; Phippsburg, Aux., 5.55; Portland, High St. Ch., Aux., 5, M. C., Mrs. Fenn's S. S. Class, 50; St. Anne Ch., Aux., 12, C. E. Soc., 8.06; Meeting Contrib. 19.31, State St. Ch., 7.50, Prim. and Intermed. S. S., 26.63, Williston Ch., Cov. 15, Prim. and Intermed. Depts., .06; Waterford, Aux., 6.60; Westport, 7.50; Woodfords, Aux., 50.26; Berwick, Aux., 25.40; South Freeport, 24; Standish, Jr. C. E. Soc., 18.28, expenses, 19.28, \$468 31

### NEW HAMPSHIRE.

**New Hampshire Branch.**—Miss Elizabeth C. Kett, Treas., 69 No. Spring St., Portland. Candia, Aux., 12.50, Candia, 6; Derry, Central Ch., May, M. B., 7; Durham, Aux., 22.80; Dover, Aux., 4; Greenland, Aux., 33; Manchester, C. E. Soc., 15; Laconia, Aux., Merrimack, Aux., 10; Milford, 34.21; Mont Vernon, Aux., 26; North Hampton, Aux., 50.05; Orford, 20; Webster, Aux., 6.73; Mrs. J. S., 5, 271 79

### VERMONT.

**Vermont Branch.**—Mrs. T. M. Howard, Treas., St. Johnsbury. Bellows Falls, Bertrude S. Hayes, 5; Bennington, Burden Bearers, 15; Brookfield, Ch., A Friend, 5; Burlington, First, 5; Cabot, 5; Chester, C. E. Soc., 5; Concord, Aux., 25; Light Bearers, 5; Montpelier, 20; Sharon, 8; St. Johnsbury, Ch., 24.70, South Ch., 7.57; Williston, 1.50. Less expenses, 1.50, 161 27

### LEGACY.

**Legacy.**—Miss Charlotte Moulton, by bequest of Vermont Branch, 400 66

### MASSACHUSETTS.

**and Woburn Branch.**—Mrs. G.

W. Dinsmoor, Treas., 8 Lenox St., Lawrence. North Reading, Mrs. J. H. Hoffman, 2 00  
**Boston.**—Mrs. Henry Woods, 3,000 00  
**Essex South Branch.**—Miss Nannie L. Odell, Treas., Beverly. Swampscott, Prim. Dept. S. S., 5 41  
**Franklin Co. Branch.**—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. South Deerfield, Aux., 10 00  
**Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Southampton, Dan. of Cov., 25 00  
**Middlesex Branch.**—Mrs. E. H. Bigelow, Treas., Framingham. Natick, Aux., 18.26, C. E., 5.24, 23 50  
**Norfolk and Pilgrim Branch.**—Miss Abbie L. Loud, Treas., Weymouth. Brockton, First Ch., Intermed. C. E. Soc., 5; Cohasset, A Friend, 50 cts.; Halifax, C. E. Soc., 2; Milton, Aux., 7.85; Plimpton, Aux., 5, 20 35  
**North Middlesex Branch.**—Mrs. Wayland Spaulding, Treas., Bedford Park, New York City, N. Y. Shirley Center, Miss Jennie M. Burr, 5 00  
**Springfield.**—L. E. S., 5 00  
**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Jr. C. E. Soc., 15, Second Ch., Agnes R. Allyn Memorial Fund, 20, The Airinsha M. C., 6, Prim. Dept. S. S., 7.82; Mittineague, Ladies' Benev. Soc., 50, The Gleaners, 5; Springfield, First Ch., Aux., 73.07, Opportunity Seekers, 45, The Gleaners, 20; Wilbraham, Aux., 8, 249 89  
**Suffolk Branch.**—Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cambridge. Boston, Shawmut Ch., Aux., 300; Brookline, Harvard Ch., Aux., 75; Chelsea, First Ch., Woman's For. Miss. Soc., 61.60, Memorial to Mrs. Mary J. Curtis, 50, Third Ch., C. E. Soc., 6; Dorchester, Pilgrim Ch., 3, Mrs. George E. James, 2; Everett, First Cong. Ch., C. E., 11.50; Newton, Eliot Ch., Aux., 249; Newton Centre, First Ch., 6.50; Somerville, Prospect Hill Ch., Woman's Union, 8, 772 60  
**Worcester Co. Branch.**—Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester. Barre, Aux., 30; Gardner, Aux., 110; Gilbertville, Aux., 52.30; Grafton, Y. L. Miss'n Study Class, 24.10; Lancaster, Y. L. Miss'n Study Class, 30; North Brookfield, First Ch., Aux., Len. Off., 6.50; Petersham, A. D. M., 100; Prince-

ton, Aux., Th. Off., 26.45; Southbridge, Aux., 32.81; Len. Off., 13.22; Sturbridge, Aux., 20; Ware, Aux. (with prev. contrib. to const. L. M.'s Mrs. F. Sharpe, Mrs. H. C. Taber, Mrs. R. E. Capron, Mrs. M. W. Pearson, Mrs. H. Gilmore, Miss Mary McKenzie), 134.50, Len. Off., 5; Warren, Aux., 13; Westboro, Aux., 14.80; West Brookfield, L. M. Soc., 2.75; Whitinsville, Aux. (200 of wh. to const. L. M.'s Miss Alice Seymour Browne, Miss Isabella M. Blake, Miss Harriet C. Norton, Miss Diantha L. Dewey, Miss Ida V. Hammond, Miss Sarah W. Orvis, Miss Margaret F. Wood, Mrs. Esther Bradley), 953.05, Extra-Cent-a-Day Band, 14.21; Winchendon, Aux., Th. Off. (25 of wh. to const. L. M. Miss Bertha Whittemore), 28; Worcester, Old South, Aux. (with prev. contri. to const. L. M. Mrs. Dana J. Pratt), 15, Park, Aux., 1.52, Extra-Cent-a-Day Band, 5.70, Piedmont, Aux., 100, Pilgrim, Aux. (75 of wh. to const. L. M.'s Mrs. Miriam G. Mix, Mrs. Susan H. Witherspoon, Mrs. Harriet E. Searles), 94.58, Plymouth, Aux., 20.44, C. R., 8, Union, Aux., 37.34,	1,893 36
Total,	6,012 11

LEGACIES.

Royalston.—Abigail L. Wood, by Frank W. Adams, Extr.,	50 00
Worcester.—Mary A. Minott, by the Treas. of Worcester County Branch,	500 00
Total,	550 00

RHODE ISLAND.

Providence.—Miss A. Frank Shumard,	2 00
Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas., 99 Summit St., Pawtucket. East Providence, Newman Ch., Jr. C. E. Soc., 10, Armington's Corners Miss. Study Class, 5; Newport, United Ch., S. S., 7.52; Peace Dale, Aux., 160, Y. L. M. C., 65, Miss'n Band, 5; Riverpoint, Miss Emma E. Greene (as a birthday offering to the late Rev. Frederick Adams), 5; Saylesville, Mem. Ch., Aux., 40; Woonsocket, Globe Ch., C. E. Soc., 8.50, C. R., 7.56; Providence, Beneficent Ch., Beneficent Dau., 138, Central Ch., Prim. Dept. S. S., 10, Miss Alice Kimball's Class, 7.50, Pilgrim Ch., Aux., 42.80, Little Pilgrims, 30, Little Pilgrims C. R., 6.50, Plymouth Ch., Aux., 20, Morning Stars, 60,	628 38
Total,	630 38

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Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Farmington, Aux., 20; Hartford, First Ch., C. R., 10.85, Prim. S. S., 5; Newington, Y. W. F. M. S., 3.25; South Manchester, Sunbeam M. C., 21.26, Jr. C. E. Soc., 5,	68 36

New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. East Hampton, C. R., 2.20; Litchfield, M. B., 194.50, Dau. Cov. 92.80; Meriden, First Ch., C. G., 20, C. R., 20, Center Ch., C. R., 8; Middletown, First Ch., Gleaners, 50, C. R., 12; Mount Carmel, C. E. Soc., 5; New Haven, Davenport Ch., S. S., 40, Humphrey St. Ch., 30; New Milford, Y. L., 66.50; North Branford, Aux., 24, C. E. Soc., 9.55, S. S., 5; North Stamford, Aux., 7; Ridgefield, Aux., 5; Sharon, C. E. Soc., 20; Shelton, Prim. S. S., 3.20; Stratford, Aux., 48, Alpha, 1.10; Torrington Center, C. E. Soc., 15; Westport, Aux., 14; Westville, C. E. Soc., 10; Whitneyville, C. E. Soc., 13.50; Woodbridge, Dau. of Cov., 5,	721 63
Total,	937 56

LEGACY.

Thomaston.—Mrs. R. Annie Warner Smith, by George M. Carrington, Winsted, Extr.,	50 00
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NEW YORK.

Bridgewater.—Mrs. Maria M. Bostwick,	25 00
New York.—A Friend, 165; Mr. J. W. Cook, 5,	170 00
Riverdale.—Miss Grace E. Dodge,	1,000 00
Saratoga Springs.—New England Cong. Ch.,	18 36
Total,	1,213 36

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. N. J., Jersey City, Happy Workers for Jesus M. B., 20; Newark, First Ch., Aux., 10, Belleville Ave., M. B., 25, Jr. C. E. Soc., 10; Orange Valley, Y. W. M. S., 7.03; Passaic, C. R., 4.36; Westfield, Ministering Children's League, 35,	121 30
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MARYLAND.

Baltimore.—Associate Cong. Ch., C. E. Soc.,	37 50
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MEXICO.

Guadalajara.—Instituto Corono,	2 00
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TURKEY.

Harpoot.—Girls' School, C. E. Soc.,	22 00
Marsovan.—Jr. C. E. Soc.,	1 00
Total,	23 00

Donations,	9,818 46
Specials,	61 00
Legacies,	1,000 00
Total,	10,880 46

TOTAL FROM OCT. 18, 1904 TO AUGUST 18, 1905.

Donations,	85,296 67
Specials	2,771 50
Legacies,	17,769 51
Total,	\$105,927 68

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## Letter from Dr. Perkins, India

I WAS delighted and so relieved to receive through the American Board your appropriation for the scholarships and educational work in the Arupukottai station. At the beginning of the year, as the rains had failed, the prices of everything went up and it became quite a serious question whether I should allow so many children to come to the school this year, or at least until prices went down, but I told Miss Quickenden, who is looking out for that part of the work, that I expected W. B. P. money and that she need turn away no worthy child. The result of that remark was that there are the same number of children in the school as last year. A number of very nice new children have come, whose parents under ordinary circumstances and in good times would not send or allow the children to come. Now, because they cannot feed them properly at home, they permit them to come.

But your money did not come in February as last year and I commenced to be uneasy and said to myself, "Is it possible that it is not coming? What shall I do if it does not?" When it did not come in March I became actually frightened, and we commenced to pray most earnestly that the money might come and disaster be averted. In April the appropriation came and all is well.

You know that some of these children come from purely heathen homes and it is interesting and encouraging to hear them tell their experiences when they return to school after vacation. Some of them have some rather hot times. One boy is of the shepherd caste, rather a high caste, and his people are so particular that they will not eat even with Brahmins. When he went home his parents said, "You have been eating with Christians and you are a Christian at heart, so you cannot eat with us." So his mother puts his

curry and rice in a piece of broken earthen vessel, places it out of the room where the others eat, and tells him to go and eat and then throw away the vessel. He laughs and goes away to eat alone in the best of spirits and with not the slightest thought of either denying the statement that he is a Christian or of being sulky or disrespectful to his father or mother any more than I laugh and say, "You would be Christians too if you knew about the truth. Perumal (supported by the First Church, San Diego) and Ramiswami (supported by Tacoma friends) both come from high caste heathen homes, and when they returned after vacation this year said that in last year's vacation they did not do anything for Christ because they were afraid of their relatives and the village people, but during this vacation just passed they did have strength given to speak for Christ both in their homes and in the village.

Now I can tell you it takes a lot of nerve for these little boys and girls to go back to a home and a village where parents, brothers, sisters, and all the villagers are idolaters and tell them that Christ is the only true God, and they want to be saved they must believe in him. It is seemingly hard enough at home in the United States for boys and girls to speak and work for Christ when the only possible thing to endure is ridicule, but out here is first ridicule, then contempt, then isolation, then blows. Yet sometime the seed sown by these little people yields a fine harvest. I know of a little girl who once attended the boarding school and was the means of her grandmother being converted, and the grandmother was the means of a number of people being converted and the formation of a congregation which has never seen a missionary or native pastor or other Christian worker save the grandmother and the little girl.

Mrs. Perkins has written to a number of the societies supporting children. This is to thank you all for your great help in carrying on our Master's work.

### Letter from Turkey

This pleasant letter from Miss Nina E. Rice, Sivas, was written February 15, 1905:

Our roads have been blocked with snow, and to-day it is falling thick and fast. This winter has been colder than last; eighteen degrees below zero at the coldest. The winters are long and the summers cool, owing to our altitude of 5,000 feet. We are shut in by mountains rising from the plateau and for some reason have very little wind in winter and cool breezes in summer. I think the location would be very healthful if the sanitary conditions of the city were good. There is very little rain in summer, and



the country being poorly cultivated looks bleak and barren like the newer parts of Southern California. ' It is not safe to live on isolated farms, so people huddle together in miserable little villages and "go forth to sow." When one rides for hours without seeing houses, one has something of a desolate feeling. You ask about our safety here. The late troubles happened far to the east of us. We feel comparatively secure, as we have considerable confidence in the Turkish governor of this province. He lives in this city, has always treated us kindly, and seems to be an honest man. The Armenians here are less turbulent than those of the Van region. You doubtless know the massacres are generally precipitated by the rash actions of Armenian revolutionists. Things seem to be at peace here and we hope they are so really.

Our mission buildings are made of mud bricks after the style of the Mexican adobe, and plastered inside and out. The woodwork is generally guiltless of paint or varnish, for it is the native style to wash everything, even in cold weather when our halls might serve for skating rinks. In our own houses we try to teach "dry cleaning," but Mrs. Perry's old housemaid, Esther, is never happy unless she is scrubbing, and disobeys whenever she can smuggle in a pail of water. We call her the "mermaid."

The boarding school is somewhat crowded with only twenty-four girls and their teachers. They spread their mattresses on the floor native fashion, but it would be much more hygienic and cleanly if they could have more room and sleep on bedsteads.

Dr. and Mrs. Clark will not set up independent housekeeping till spring and Miss Graffam and I also board at the Partridge table. It makes a large and cheerful family, especially with two two-year old babies, little Edward Partridge and the son of one of our Armenian teachers, whose wife died last year. The two babies speak almost no English, but being quite fluent in Armenian afford us considerable practice.

I spend most of my time in school or in my room where the girls drop in frequently for help in their lessons, advice or friendly talks. The girls are very interesting and dear to me, and I get more enjoyment out of their society than at first thought might seem possible when our common vocabularies and experiences are both so limited. They are shy, but naturally thoughtful and kind hearted, and I am pleased to see them acquiring some ease of manners due to their native teachers and their opportunities for social life with the missionaries.

Every Friday evening they play games or devise some special amusement in which we are often invited to join. Besides ordinary games which American girls like, even the large girls are very fond of kindergarten

games. Some of them are very clever at impersonations and puppet shows. It would be rather difficult to entertain callers if one were not willing to do the lion's share of the talking. Pictures of places and people are a great help to me, and I treasure carefully any suitable stories and retail them to many different auditors. They know very little of the outer world and like to hear of other lands, so it is easy to interest them in missions. It is always considered appropriate to talk about the Bible, and being so much people of one book, they know it well.

The boarding school girls this year generally show a loving, helpful spirit and the older girls are kind to the little ones and feel a responsibility for their doing right. Among our day scholars we have many problems, but some just as unpromising material has been transformed into our best girls.

Our Christian Endeavor Society is working well and a number of associate members have become active besides some wholly new members. A junior society has been organized and some of the older girls are working in mission Sunday schools. The last few weeks I have felt much the need of prayer and I ask for yours.



### Letter from Mrs. Baldwin, of Brousa

WE have come back to our own home and there is no place where I would rather live than here. Of course it was delightful to be with the dear brothers and sisters once more. I cannot tell anyone how much it meant to me after the separation of sixteen years. But I did not feel we were needed in America; there are so many Christian workers, so many helpers and helpers that no one may feel burdened. But here it does seem while we have strength to work we are needed; we can do something as long as the dear Lord spares us and gives us health and strength.

It may seem at first thought we are far from the school. It is not really so. As I have no daily classes we can get there, walking or riding, any time we are needed, and for any occasion when our presence is desirable, and from this healthy location and comfortable, convenient house as a center we may work out in many directions. Now that I am rid of the mysterious and severe pain in my left side which troubled me for some months I seem to be well, and sleep, sweet sleep has come again at night to rest and refresh me. When once the plastering and whitewashing and cleaning and settling of the house is completed I shall set about some sort of a working campaign for myself, but just now I have to do whatever duty presents itself at the moment.

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## Story of the Life of Mrs. Hung (Bible Woman in Peking Out-station)

BY MISS RUSSELL

"His Grace is Sufficient"

THESE precious words of comfort fell from the lips of a Christian Chinese Bible woman upon the ears of a group of twenty-three women who had been talking over their joyless life. The speaker had such a pleasant, happy face, and in dress and manner was so unmistakably a lady who had been used to the comforts of life that one of the women said, "What does she know of sorrow?" "Shall I tell you the story of my life, and how I came to know the dear Heavenly Father, and so to experience his comfort?" It was the twilight hour, when all children, old and young, love a story, and they said, "Yes, tell us, we love to hear you talk." The writer of this sat near, and this is what she said.

"I was born near the city of Hu Chien Fu; my father was an official and I an only child. When I was four years old he was appointed magistrate of the city of Tai Yuan Fu, in the province of Shansi, and there we lived till I was eighteen; at that time my father was taken ill with consumption and he resigned his office and we moved to Peking; the next year I was betrothed to a young man by the name of Hung, and when soon after my father died, my mother and I took his body back to the old home. Later on we returned to Peking and when I was twenty-one we were

married. My husband's family were merchants, owning three shops; he was the third and youngest son, and the only good one. The other two constantly quarreled with their father, especially the second son, who was a great gambler and everything else that was bad. One day after he had had a serious quarrel with his father he told his wife that he was going to run away, and when he got something to do he would write, but the letter was to be shown to no one but his youngest brother. After eight months a letter came; she brought it to my husband, who read it to her. It said, 'Do not let my father or brother know,' and so the letter was kept a secret. At that time my husband was a teacher in the French Legation and was most kind to me and all the family. After two years the second brother returned, and when reproached by his father for not sending him any word, he said, 'I have written; ask my youngest brother, he knows and has written to me.' The old man was furious, saying, 'I have night after night wet my pillow with my tears for you.' The second son put it all on the younger brother, saying, 'When the letters reached him, I supposed of course, he would tell you.' The furious man said, 'I will have his life for this,' and rushed into the court, hunting for the youngest son. He could not find him but found his oldest son and told him to get ropes and find and bind him, while he got a knife. The brother knew where he was and ran and gave him warning; he ran out of the back court, got over a low wall just as the old man, blind with rage, came out. He hunted everywhere saying he would kill him when he found him. My husband was the support of the family; the other two brothers gambled and the father took opium, so that nearly all the care of the women and children came on him; he was most kind as a son and brother.

"When he had been gone three days, I quietly sent a servant to my mother's home to see if he was there, but he was not, and my mother in great anxiety came to me. I told her all and she went out to the homes of some of his friends and at last found him. He refused to go home again but said he was going to Tientsin to get teaching, as he did not dare stay in Peking. Later he would send for me and sent me word not to worry. After he was gone it was terrible in the home, quarreling all day and night; as they did not have his extra money, the father at last told the other two sons to take their families away and support them. I went to spend a few days with my mother, and when I returned found that not only had they taken all their own things but mine also. When I asked what they were going to do with me they said I could live with either of them. I sought my father-in-law in the store, but he only said, 'You can come and live in the store with me.' This I could not do, as I was only twenty-six years old and had

the boy about two. I took what little they had left me and went to my father's and a few months later my husband joined me, as he had been able to get a satisfactory position.

After a time we moved to the West City and he got teaching to do in a large family. I embroidered shoes and so helped to meet our daily expenses. We had to live very closely, but were happy and after a short time a letter came from Tientsin telling him of a fine place and good pay for teaching foreigners. I had my mother come and live with me and he went, promising to send for me when he could get a little ahead. My mother looked after the baby and cooked the meals while I embroidered shoes and did some sewing for a living. After a time a message came to me from him saying all was well, and before long he would send for me. How happy I was that day; so much so I forgot everything and when my mother came and asked me where the little boy was, I said he went out to buy some things from a man at the gate. She waited a little and said, "Why does he not come?" and after a few moments went to the gate to call him, but he was not in sight and not in the court. She called to me and we went to ask the neighbors, but could not find him. No one had seen him. Up and down the streets we looked and for three days and nights I did not close my eyes. I then sought my father-in-law. He said he did not know where the child was; wrote posters and sent men out with them. I went home and found a neighbor's child who told me an old man had taken my baby. I asked how he was dressed and he described my father-in-law. Back I went and demanded my child or I would then and there take my life. A crowd of people gathered about and I told them my trouble. While I was standing a cart drove up to the door and a girl came in and said something to my old father. I caught just a word or two and rushed out and there was my precious one in the arms of my sister-in-law. I nearly died of joy. It was the old grandfather had heard in some way that I was going to join him in Tientsin and he vowed he would have the boy and had come and found him. Some days later we went to Tientsin, my mother with me, and from that time on for ten or twelve years I was so happy and we were very prosperous. The old father died later on and the other two brothers had all their property, and in a few years all was gone. The oldest brother died, the second brother brought his three children to us after his wife died and we cared for them. Later on he came to see us, was taken ill with a fever and died and we laid him to rest; married off his daughter and his two sons up in business, but, alas! they were sons of their father in name of all kinds. Meantime a little girl came to our home and my son was born; then for the first time I heard of Jesus. One of my neighbors was

a Christian woman and had just lost her son, and when she heard of my sorrow came to see me and tried to comfort me. I loved to listen to her talk but did not get much comfort then. My mother lived with me and we were rich in happiness and this world's goods. Then came the terrible Boxer year. We had to leave Tientsin when the foreign armies came, so my husband hired a boat and we put all we could carry on this. He took my mother on his back and carried her to the river, and we reached Tungchou in safety. Then we found we could not come into Peking and we rented some rooms in a friend's court. A few days later my mother died of fright and we were glad she was at rest as the city was in an uproar. Later on the foreign armies came and as the soldiers, especially the Russians and French, were free in entering homes, and it was known that Mr. Hung could speak French, the neighbor women all rushed to our home. All went well for a few days and then one day the Russian soldiers came in, opened all our boxes and took all our money and clothing. Then they tried to get into the back court that was full of young women. Mr. Hung placed himself in the doorway and said something to them in French. The next thing I knew he fell at my feet shot through the heart. The women were taken out and I was left alone with my dead.

“ My little eleven-year-old daughter said, ‘ I am going to die now with him. I cannot live without my father.’ I said, ‘ No, wait a little till I can get your father in the house and we will all die together.’ We managed, how I do not know, to get him into the house. I put clean clothes on him and prepared him for the grave. He was a large, strong man; how I did it I know not, but I seemed to have the strength of ten. Then I told my daughter to put on anything she wanted to that was left, and I did the same, and then I began to plan how I could get some opium or some way for us to die. While doing this, a young man came in, a neighbor, who said, ‘ What are you doing?’ I said nothing, but he guessed and got down on his hands and knees and said, ‘ I shall not get up until you promise to give up your plan.’ He said: ‘ My uncle died to save my mother, wife and others. Now if you die, I must die too.’ At last I promised, and he said, ‘ I will take you to a place where the Japanese have put a guard and we will see what can be done.’ After locking the door carefully, we went to this place and the soldiers let us in. The captain said all the women could come there and be protected and there I lived for nearly three months, cooking and sewing for them. When the city was quiet so a woman could go about alone, I went to the rooms where I had left my husband's body. All that was left was a few bones; the clothing had all been removed, stolen, the body left without care, and dogs had done the rest. I put these



n a bag and kept them with me. Later I heard there were foreign ladies in Peking who were looking after the poor and distressed, and hearing my story from a Chinese Christian who knew me, they sent for me, and with deep gratitude in my heart I went to them. It was indeed the opening of the door of heaven. That winter I came to know the Lord Jesus as my comforter and I know that there is no sorrow that he cannot help."

As the gentle voice died away, quietness settled down in the winter twilight, and heart answered heart, and came into touch with the great loving heart of the Father. Then a voice started the beautiful hymn, "He leadeth me, oh, blessed thought."



## To the Friends of the Armenian Orphans

BY MISS CORINNA SHATTUCK, OORFA, TURKEY

LIFE here is never monotonous. We share in the school work for over five hundred pupils and in Bible classes and Mothers' Endeavor Society; have supervision of Bible women and Sunday school with forty-five teachers; carry responsibility, pecuniary and otherwise, for the Blind School with its boarding department for pupils from outside; have charge of industrial work employing fifteen hundred women and girls, and orphanage care.

In the more than eight years we have had charge of orphans, death had not entered our Homes till this year. Three have been taken from us—in June Sara, and in December, Little Marie. Both were very sweet little girls who loved Jesus, and both had weeks of suffering and most devoted care by the house mothers. The other was a college boy, who had been permitted to go for the summer vacation to his brothers in Adayaman, and had just returned in September to Aintab. His call came very suddenly, having abscess in the abdomen, but he met the change bravely, and smilingly said, as one asked if he feared death, "Why should I fear? My Jesus is with me." He was in every way a most interesting and beloved son and pupil, and his opportunities were not given him in vain. He had very decidedly consecrated himself to the Lord, and the desire to go to Adayaman was twofold. "I want to try to help my relatives as I have been helped," he modestly said to me; and later, "I wish to earn and pay government dues to secure my registration papers (his parents had failed to have him recorded at birth), without which I shall always be in difficulty and temptation to sin through evading the laws." Such was our boy, Kivorc Demirjuyan, and he lives in blessed influence among those who knew him.

In August the house mother of our boys during all these years had an offer of a home in Aintab, where as wife of a very earnest and influential Christian man she could expect joy and comfort and opportunity for great good, and we could but participate in her joy as we said good-by to her and the party of friends who had come to take her. We have been fortunate in securing a new mother of good spirit, who has won the boys,



also the former assistant to the mother, who has herself carried extra responsibility for continuance of systematic work in the matron's department.

In September, by the leaving of Miss Chambers, our only American associate, for work in the Aintab Seminary, another vacancy was made, and her absence is peculiarly felt in the Girls' Home, where she roomed and had supervision. In both Homes we have faithful native helpers of experience, for which we constantly thank God. The system is continued by which all cooking, including bread-making, is done in the Girls' Home, also stocking knitting done for all. A few girls, after being in school for several years, are kept at home and give their entire time to housework and sewing, while others clever at books are continued in school to become teachers. With the exception of one, engaged to be married, those in the Girls' Home are not over sixteen years of age, and of the boys all but about a dozen are thirteen years and under. It is noticeable in case of some that they seem to have been put back at least two years by the stunning effect of their experience nine years ago, together with the readjustment to new circumstances.

Seven girls and eight boys have left us during the year, and since our income for support is yearly much decreased, we have tried to cut down all expenses possible, and one helper has been discharged for this consideration.

It is hard to make the people see that what we say is reality, namely, we are not to continue taking in new orphans. During the past year we have received none. Last week the mother of one of our boys of thirteen died, and only his twin sister is left in care of the two younger ones, with no visible means of support for the household. This is but one of many similar cases often appealing to us.

The long desired superintendent for the manual training department came to us last April, Mr. George F. Gracey, from Belfast, Ireland. Coming in true missionary spirit, he spent no time in being homesick or feeling the heat, but set about getting our shops into better state. All summer our boys were hard at work during the day, and while the extreme heat continued, accompanied by Mr. Gracey, they went to sleep in a near vineyard and returned before sunrise. Later, by relays, the boys and girls also had a complete change by a week or more in our own vineyard, an hour distant, and in making raisins. The tailor we had sent away to better prepare for our work came to us in November, and his, with a shoe shop quite our own, are the two new departments opened this year. We have for cabinet and carpentry work, also for iron work, a shop each in the city and in our own establishment. Our large dining and study room made a fine cabinet shop during the heat of summer, and the boys were comfortable, eating in the open court. Later, we spared ourselves expense of building by combining a small hall and a storeroom for dining room and keeping the larger rooms as a shop. When recently we wanted a big room for Christmas dinner for our children, we had to ask that benches and tools be put aside and the room loaned us. It is needless to say that it was decorated and heated for the purpose in manner children appreciate.

To accommodate Mr. Gracey, we had to give up what was used as

sleeping room for some twenty boys, and were obliged to plaster and make comfortable as dormitory our attic storeroom. We seem now to have no place for boxes and irregular stuff, but are compactly fitted up for work. We have all our shops fairly equipped with material for work, and some tools for cabinet and iron shop have been recently obtained from Great Britain, and thus far this year we have had plenty of work. We trustingly wait the blessing of God upon our efforts to train our boys that they shall be prepared for best work with hands as well as brains. Of our boys, nine are at work all day in our shops, and twenty-five schoolboys give an hour and three quarters each day, and half day Saturdays. One weaver is in school half day and at work half day. It is hard getting dish washers, table waiters, etc., these days, but we make the program carry this sort of household work also, and a few little ones are yet found for wood bringing, sweeping and errand running. We are a busy hive and no lack of merriment either. Two young unmarried overseers are orphans helping to support mother and young children, and four other orphans besides our own are employed in our shops.

We have four college boys, two in Aintab and two in Harpoot. One partially earned his money for first year by teaching, and showed very clearly his worthiness for further training. We have another boy this year in same process of testing. He says his "pretty little school" has been nearly upset, eighteen recently being down with measles or smallpox.

We have much cheer in seeing five orphans previously with us now doing good work as teachers in day schools here. Nine also are Sunday school teachers. The boys who have left us are becoming widely scattered, one is in the United States, one in Cairo, two in Smyrna, one in medical course at Beirut College and others in towns nearer. It is with much eagerness we wait letters from all. Some are doing better than we feared, and for some we are burdened in prayer, and ask you also to remember them, pleading that they may not fail to yield themselves to the teaching of the truth received. We have yet more than eighty children to support, some in college with extra expense. We are helping ourselves somewhat through farming interests and woman's industrial gains. Our manual training department for the boys is yet to establish itself pecuniarily.

Thanking all who have helped us in the past, we believe you will be interested in hearing from us, even if some are unable to continue aid, and as we yet require help from abroad we ask the Lord to give us it by whomsoever he will. The sum required for yearly support of an orphan is £6, or \$30.



## The Peking Church

BY MISS LUELLA MINER

**THIS** has been a great day with us and I have wished that you could have been present for the dedication of our church. The walls inside and out are of beautiful gray brick, and the trimmings and pillars are of fine lime-

stone, some of it a very pale gray. The church is built on the good old English plan, with nave and transept, and steeple pointing heavenward. The central part of the nave with pillars on both sides supporting graceful arches, rises high above the roof of the side portions, and supports a second tier of windows. Solidity and genuineness are the qualities that strike one. There is no plaster or paper, and there are no ceilings, unless the straw-woven mats barred off and supported by wood, high up against the roof, are called ceilings.

The gray brick walls, rubbed and quite smooth, look cool and clean, and the stone work beautifully carved, and a little bright glass in the windows, relieve the plainness. The immense beams and rafters all show, in fact everything shows just for what it is. The long pews are plain and substantial too, and the whole effect is harmonious and solemnizing. The acoustic properties are perfect, and it is very easily ventilated. The pews seat eight hundred or more, and when the aisles are filled with chairs we can crowd in about a thousand. The only drawback to our happiness is that it does not seat three hundred more. It is lighted with acetylene, which gives a softer light than electricity, and is to be heated by a hot air furnace.

The largest contributors outside of our own circle were Sir Robert Hart of the Chinese customs, and Mr. Squires, formerly Secretary of the American Legation, now our Minister to Cuba. In the tower hangs the bell with its inscription to the memory of Jeremiah Porter, the gift of two of his children, and it seems to sound out the words on its margin, "Peace and good will, good will and peace. Peace and good will to all mankind." And there is another inscription,—

"Rise happy morn, rise holy morn,  
Draw forth the cheerful day from night.  
O Father, touch the East, and light  
The Light that shone when Hope was born."



## Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JULY 10 TO AUGUST 10, 1905

COLORADO . . . . .	\$505 14	MISCELLANEOUS . . . . .	212 98
ILLINOIS . . . . .	1,022 51	Receipts for the month . . . . .	6,697
INDIANA . . . . .	44 26	Previously acknowledged . . . . .	49,794
IOWA . . . . .	3,214 48	Total since October, 1904 . . . . .	\$56,492
KANSAS . . . . .	221 47		
MICHIGAN . . . . .	183 20	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS	
MISSOURI . . . . .	285 17	Receipts for the month . . . . .	\$46
NEBRASKA . . . . .	50 37	Previously acknowledged . . . . .	2,098
NORTH DAKOTA . . . . .	40 10	Total since October, 1904 . . . . .	\$2,144
OHIO . . . . .	461 54		
SOUTH DAKOTA . . . . .	67 00		
WISCONSIN . . . . .	262 50		
MASSACHUSETTS . . . . .	126 81		
VERMONT . . . . .	10		

MISS FLORA STARR, Ass't Treas.

11



CHIEF AND ONE OF HIS WIVES.

itch doctor with tiger's skin over her head at left. See page 488.

# Life and Light

VOL. XXXV

NOVEMBER, 1905

No. 11

**COME TO OUR** Every Congregational woman who lives in Greater Boston or within easy reach of it, not providentially detained, should plan to attend one or all of the sessions of the annual meeting of the Woman's Board, to be held in Park Street Church, November 8 and 9. The assembling ourselves together in the name of the Master to learn about the progress of his work and our own share therein is always a privilege and a stimulus, a privilege which we cannot afford to miss, a stimulus that will go far to make the work of the next year a joy and a success.

Missionaries from several countries will tell of their work and favorite speakers of our own country have promised to give words of counsel and cheer. A meeting for delegates occupies Tuesday, and Wednesday afternoon is given to the session for young women and girls. Information as to details is given on page 514.

**MISSIONARY PERSONALS.** A group of missionaries for Eastern Turkey sailed from Boston September 16: Mrs. Willis C. Dewey returning to Mardin, where with her husband she has spent many useful years, is accompanied by her daughter, Miss Diantha L. Dewey, who hopes to share her mother's work among women and children; Rev. Richard S. M. Emrich with his wife, both new recruits to the service, also go to Mardin. Miss Caroline E. Bush goes gladly back to her beloved people in Harpoot, to whom she has already given thirty-five years of devotion. In most of this work she has been closely associated with Miss Harriet Seymour, who must now remain in America. But Miss Bush has found a new companion in Miss Maria Poole of New York City, who goes with her, expecting to share with her the hardships and the joys of touring among remote villages, and of telling the gospel to ignorant and unsatisfied women. In the party were also Miss Mary Christie, going to join her parents at Tarsus, and Mrs. Clarke and her little son *en route* for Monastir, the home of her father-in-law.

A postal just received from Miss Dewey, mailed at the Azores, tells of a pleasant voyage thus far.

Miss Susan R. Howland sailed from New York on September 26 to resume her work of teaching in Uduvil, Ceylon.

The great steamer *Dakota*, perhaps the largest afloat, built by the Great Northern Railroad to carry its Asiatic freight, sailed on her maiden voyage

September 20. In her immense hold was stored grain and merchandise equal in bulk to the load of one hundred trains of twenty-five box cars each. But the infinitely more precious and influential part of her cargo was the band of missionaries returning to the land of the Rising Sun: Rev. Cyrus A. Clark, Rev. S. C. Bartlett with Mrs. Bartlett and their four little sons, Mrs. M. L. Gordon, who is Mrs. Bartlett's mother, Rev. and Mrs. Henry J. Bennett, and Miss Cornelia Judson, all going back to a people whom they know and love and who will give them a warm welcome. Three young women sailed from San Francisco September 27: Miss Alice S. Browne, for



MISS MARIA B. POOLE

two years secretary of Young People's Work of the Woman's Board, who goes to Tung-chou, and Miss Lucia E. Lyons of Michigan to the work in Pang-chuang, both stations in North China, and Mrs. Amanda A. Walker, who expects to teach languages in Kobe College, Japan.

Miss Cora F. Keith returned to Japan in September after a few months furlough with home friends. Arriving on the 18th she was married at noon on the 23d in the home of her uncle, Dr. Otis Cary, in Kyoto, Dr. J. H. Pettee assisting in the ceremony, to Rev. Charles McL. Warren, formerly of Collinsville, Conn. Mr. Warren has been for several years a teacher in the Doshisha, but now he goes with Mrs. Warren to take up important work in Matsuyama. We rejoice to welcome home Mrs. Marion M. Webster just on furlough from her work in Bailundu, West Africa.

**THE AMERICAN BOARD** The annual meeting of the American Board really  
**AT SEATTLE.** began when the special train, which carried almost two hundred across the continent, pulled out of Boston. From the very



use of purpose and of unity in that purpose pervaded the air. At the close of the day little groups gathered in various sections manifestly discussing matters of moment. At ten each morning the occupants of every room gathered at its center for "family prayers," and surely our missionaries would have felt an influx of new strength from the petitions presented on their behalf. Each afternoon after the Chicago contingent joined the others, most of the men assembled in one of the dining cars, where for many hours they debated earnestly the pressing problems of the day. When the Board turned aside from the direct route to visit Whitman College at Walla Walla, Washington, the Board for the first time in its history assembled on ground which was once mission ground.

The Congregationalists of Seattle exemplified perfectly the hospitality for which the West is famed, and from first arrival to last farewell nothing could add to the comfort or efficiency of the meeting was left undone. As guests not been so intent on the one purpose, the lovely situation of the city with its wonderful views of forest, mountain ranges and the snowy Rainier, all embraced by its inland sea, would have stolen their time away.

At Board meetings the missionary addresses were stirring, and all proud of the men and women who represent us and the gospel in foreign fields. As they told us of the work in China, Japan, Micronesia, we all felt with them that to-day is a time of unparalleled opportunity, and that already the seed sown is springing up in abundance. And as we heard how inadequate are the workers and the need to meet the call, the crying need of to-day, even to carry on the work already in hand, then we wished that every member of Congregational churches could hear the appealing story. If men and women could only realize the facts, surely they could not be indifferent.

The Northwest is a great country, with limitless energy and with resources in all material things hardly to be reckoned. Her wheat fields feed the world. When West and East shall join together to do each other good, then truly the bread of life will go to every starving soul.

**STUDY** We have every reason to hope for an enthusiastic and profitable study of Africa during the coming season, and more than two thousand copies of *Christus Liberator*, the text-book, have gone out from our rooms. It is a great thing to feel that we are a host of Christian women, of many denominations, who are thinking and studying on the same great subject, and it must be that we shall be quickened to a deeper love for that poor enslaved continent and its people, and

that we shall be moved to more generous gifts and more earnest prayer in their behalf. All this cannot be to us merely an academic question.

And with all the study, geography, history, ethnology, comparative religions, the leaders of auxiliary meetings must make sure to keep in vital touch with present missionary news and problems. Great is the opportunity, therefore great is the responsibility of the leaders.

**THE PRAYER CALENDAR** is now ready and friends can obtain it from Miss A. FOR 1906 R. Hartshorn for 25 cents, or 30 cents if sent by mail. Our missionaries depend much on our prayers in their behalf, and to follow through the year with this calendar makes sure that each one is remembered. The accompanying article in each current number of **LIFE AND LIGHT** brings the latest attainable news of each worker, and so we may know a little of her special need.

**WORD FROM TURKEY.** Most interesting letters come from various fields in Turkey, bringing news that stirs our hearts to thanksgiving and sympathy. Evidently it is not wise to print these letters, that would bring peril both to our workers and to the people among whom they labor; we may well give thanks with them for many encouraging facts, and for some souls brought into the light. We must remember also that sometimes they are in perils, perils like those which St. Paul enumerates when he says, "In perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness, in weariness and painfulness, in watchings often," and all kinds of trying experiences. In some places the political condition is unsettled, and the people, like children, are easily excited, and so religious work is hindered. In some of the higher altitudes the winters are very severe, and the buildings for schools and homes are not adequate protection against inclement weather; and everywhere, though many are eager for gospel truth, the people are so benighted that they hardly know how to take it when offered them. Let us take these brave workers and their need into our heart's affection and remembering prayer.



"If we at home expect missionaries, as our representatives in missionary fields, to conduct their warfare with heroism, surely they may reasonably expect us, as their representatives at home, to support them with generosity! Let us not allow all the holy chivalry and self-sacrifice to be on their side! We hope to participate in the triumph, let us therefore take an honorable part in the burden!"

## A Helper of Many

BY MISS HARRIET SEYMOUR

For Thirty-Seven Years a Missionary in Harpoot

I read in the August number of the *Missionary Herald* of the gift of \$250 from K., an Armenian, my thoughts went back at once to my early days in the boarding school at Harpoot when she was the matron there. She had been the pupil of Miss Pond and Miss Maria and afterwards, as the matron, was a strong stay to them. Later she trusted helper of Miss Warfield and myself.



HARRIET  
SEYMOUR

The girls, both boarding and day pupils, under the spiritual influence of the Misses Pond and West, with K's more immediate care, almost invariably became Christians.

When I was a young girl, and longed to be a Christian, I thought if I could only go to Mt. Holyoke Seminary I should surely become one; the influences there would be so strong that there would be no resisting them. And the young girls in the cities and villages around Harpoot had the same feeling—that if they could come to our school their salvation would, as a matter of course, be secured. And it was a rare thing for a girl to leave our school unconverted.

Egin is a city on the Euphrates River, not far from Harpoot. The inhabitants of that city are the most refined in all our large field, and indeed of all Armenians I have met in Turkey. It is said that they were descendants of Jewish families in Persia, who accepted Christianity in the olden times, and came to this retired spot on the Euphrates to escape persecution. They are very intelligent; they used to go to Constantinople, Aleppo, or Smyrna, and there became merchant princes, returning when they had gained wealth, to spend the remainder of their days in their homes on the banks of the "ancient river."

None of these, as noble-hearted men as I ever met, accepted evangelical Christianity through our missionaries. But a great persecution from their families came, and these three men wrote to the missionaries, begging that a woman might come and teach their wives. I shall never forget how glad we were to find such an opening in Egin. We began at once to look for a worker, and no one seemed available but K. "But," I said,

"how can we let her go; it would be perfectly impossible to keep school without K." But there was no one else to go and stay for a time, and she went. She wrote at first of insults and reproaches, of filth thrown upon her as the women stood upon the roofs, and of doors shut in her face.

But her quiet, patient persistence, her love for souls, prevailed, and at last the doors were opened, and the women invited her to come in. Not many years passed before eleven women were received into the church, and of late years, when Miss Bush and I have visited Egin, we always had a large, intelligent audience of women. But not only in Egin but in other places many will arise and call her "blessed."

In one very large village where K. was spending the winter, teaching the women, the chief Armenian in the place told me that she was held in the greatest reverence by all the villagers. One day when a large crowd had gathered in the street, so that there was no room to pass, someone gave the word that K. was on the outside of the crowd, waiting to get a passage through. Immediately the men fell back, giving her a pathway.

K. came to this country, and was married to an Armenian, and she has been a blessing to her countrymen here. She has taken many of them as boarders into her home, and her influence over them is decidedly helpful.

A woman in Harpoot, whose husband had deserted her for years, told me one day that she had heard that he was boarding with K. in America. I told her she might be sure that he would become a changed man, and that she would hear from him. And later letters did come from him, asking his wife to rejoin him in America, which she would have done had not the Turkish government withheld permission.

Do not think I unduly praise or flatter K. She was not, is not, perfect, but I think many Christian women in America, of education and culture, would gladly have her record as a winner of souls.



## Money for Missions

BY MISS HELEN I. ROOT

**W**HEN it came time for the annual thank-offering meeting in our church, the girls said they were very thankful indeed to God for his goodness all the year, but they had only a little money to give and they wanted to earn some more. Some of them said: "We don't know what to do. Will you pay us for sweeping the school compound?" I reflected. No, the big school yard was in good shape and I

could not pay them money without getting its equivalent in honest, hard work. But across the road was the mission cemetery, a very old one and in a sad condition of neglect. One end was grown up thick with weeds and matted grass, and was piled with stones and the roots of the trees that were taken out of the old hedge when a new one was built last year. The ground was pretty well covered with some particularly sharp and ugly thorns. I certainly never saw a place in more urgent need of cleaning up. So I told my girls they might do it if they liked.



GIRLS AT UDUVIL SCHOOL IN OUTDOOR WORK

Well, that took reflection—two days of it. This was hard, manual labor, never popular in the East. It was work usually done by the poorest, lowest, dirtiest women, never, I suppose, by such pretty, well-dressed girls as these. It was right out next the public road where everybody could (and nearly all passers did) make remarks. But they wanted very much to have the money to give for the church and they made up their minds to do it for Christ's sake.

They worked a week, about twenty of the older girls and teachers, out at 6 A. M. and again after school in the afternoon until dark. They had two rakes and two hoes, a pruning knife, a rude little grass cutter, and a few brooms made by tying bunches of tiny twigs. These they used to good effect, but really the hardest work was done with their hands. Then there

was a glorious bonfire at the end to burn up all the dead leaves and sticks and grass.

Now this sacred spot is at least clean and clear, and the girls are happy enough in having done what was really hard for them. The picture shows not those girls, but some of the others doing the sweeping work in the school compound. These girls all belong to the old Uduvil Girls' School in Ceylon.



## What is Heathenism?

BY MR. CHARLES BOND, OF LOLANGA, UPPER CONGO

(See frontispiece.)

**U**NDoubtedly the number of missionary enthusiasts is larger to-day than it ever was before. More missionary literature is published than in any other age, and greater numbers contribute to the various agencies for carrying the gospel to the heathen. But in spite of these outward signs of prosperity we have to admit that zeal and passion on behalf of missionary work is the possession of only the few. This is probably partly due to the fact that in the midst of records of work done the sad and sombre realities of heathen life are lost sight of—men do not feel because they do not know.

Under the blessed teaching of the Holy Spirit nothing can so stir the heart of the believer to labor, to suffer and to feel for the heathen world as the sight of heathenism itself. Many can never share in this opportunity, but by the aid of meditation and prayer a man may obtain such a secondhand knowledge of heathenism as shall change his whole life. Let me give some pen pictures of life as I have seen it in dark Congoland.

It is towards dusk, and we are taking a few minutes' rest on the veranda in the cool of the evening. A feeble voice startles one, "White man, white man." "Yes; what is it?" "I am without a friend. I have great hunger. My master has driven me away. I have no strength. I cannot work. Let me stay with you the remainder of my days."

Look at the old woman leaning on two sticks—a mere skeleton. Large sores gaping at you from every part of her body. She is possibly not more than forty-five years of age, but is utterly worn out—a helpless, hopeless soul. But she does not represent an extraordinary case; we see and hear the same story almost daily. In numberless instances in Congoland such women and men are driven out to die. That is heathenism!

is this hideous looking man? He seems very much offended at our h. He is the witch doctor or wizard of the town; dreaded by old and young alike. By means of a few shells and bits of wood and bone—his magic in trade—which he keeps hidden in his bag, he frightens all the neighborhood. He is sought out by all classes. His devotees believe him to inflict or remove disease, and he is equal to all kinds of divination and fortune-telling. It never troubles him to find the cause of bad crops or empty granaries, and if words would do it in every case of theft the culprit would



AS THE MISSIONARIES FOUND THEM IN SOUTH AFRICA

ought to justice. Large sums are paid to him that he may utter his curses over certain towns, houses or persons; that he may place a ban on a place, or cause certain individuals to die. The most awful part of the superstition is that the victims believe in this wizard's power, and in consequence suffer agonies of mind. That is heathenism!

It is a revolting sight: A menacing, naked man, with rolling, distorted eyes, uttering most unearthly noises, the laughing stock of a troop of children, the target of all kinds of missiles—mad! How shall we relieve or punish him? We cannot. He can be bound by no other bonds than pain-



home about the work in Talas. The young men of the Protestant congregation stirred by these letters said, "Let us get together and pray that we too may receive a blessing." On his arrival he found nightly meetings in progress, and an earnest, prayerful spirit which ripened at once into a wonderful reviving—a wonderful exhibition of the power of the Holy Spirit. Beginning with the young men and women, it soon spread to the older ones. Old men and women who seemed too dulled and stupid to take in Christian truths were changed—set on fire. It spread to the Armenian church, and the young men came in crowds to the prayer meetings.

The question of ways and means for a new church building soon came up, for the little old one used by the Protestants, always too small, soon overflowed. How wonderfully God can work in the hearts of men, for the little struggling village that could hardly have found fifteen pounds for a church building, gathered together one evening to raise money for a new building. A lengthy discussion was not necessary, for amid cries of "Write my name! Write my name!" seventy-five Turkish pounds were subscribed in less than half an hour. Boys and girls of ten and twelve subscribed one dollar or two dollars to be given in work—carrying stones or water for mixing the mortar. About this time, taking my Bible woman and Haig, a boy in the drug store, with a goodly box of medicines, we left Talas to join our worker in Eilenje. I wish I had the power to put in words all that we saw and heard in the two weeks we were gone. Salvation was the theme, in the houses and on the streets. The question was not "Have you sown your grain?" but "Have you received the Lord Jesus, have you accepted him as your Saviour?"

We lodged in the village guest room and kept open house. Each morning for several hours I would see patients, people sick not only bodily but with a soul sickness as well. These I would turn over to my Bible woman, and by the time I had finished with the others we would have a roomful of those seeking salvation.

The afternoon would be spent in talking, singing, praying and listening to testimonies of repentance and joy in a new-found Saviour. It was most inspiring to hear them, women who could neither read nor write, who knew nothing of the Bible or of the theology of conversion. They only knew they had found a new joy and peace. While we were thus holding meetings with the women, Hagop and Haig, our two young men, would be working with a roomful of men. Many times we did not stop for dinner and there was hardly time for supper before the evening meeting began. These were held in the church and they would last for hours. We did not seem to be able to find a place to stop. It was not what we did—there was no sermon—

has wealth enough to buy off his accuser he drinks the draught eventually. Very frequently the man expels the poison, and so delivers himself of the accusation, but sometimes serious illness, and not infrequently death, is the sequel to the fiasco. That is heathenism.

How can one describe the horrors of polygamy? Is it necessary to do more than state the fact in order to rouse your whole being against a state of society which permits it? What can one write of child marriage with all its unspeakable pains and penalties? Think of a woman who came to me only last spring, saying she had been the purchased property of seven different men in seven days. Read into and between these few lines all the blackness and darkness your imagination is capable of, and only then will you be at the beginning of the horrors of polygamy. That is heathenism!

One could write of domestic slavery, of cannibalism, of extreme licentiousness, of cruel beatings, envyings, warfares. These and many other abominations are all included in heathenism, which is but another term for devilry.

Why do I write these things? They have been written often before. It is that you may fill up the short outline into a loathsome picture, which shall remain in your mind until the state of these hell-bound, devil-deluded, godless souls becomes a nightmare; until the faces of these wretched heathen compel you to remember their needs; until you can do no other than pray for them, scheme for them, work for them, sacrifice for them. For these—these heathen—Christ left heaven; for these he lived his life of sacrifice; for these he bled on the cross. If we dare to live utterly regardless of them, as though they were nothing to us, nothing to him whom we call Master and Lord, shall we be greatly surprised to hear him say, "Inasmuch as ye did it not unto one of these least, ye did it not unto me"?—*From Regions Beyond.*



## A Tour in Turkey

BY MISS EMMA D. CUSHMAN

**W**ORK being slack in the hospital, in February we sent Hagop, one of our young men nurses, to tour in the villages. He (Hagop), is a very earnest Christiau, his chief desire being to preach the gospel to his fellow townsmen. He went almost directly to Eilenje. The awakening had preceded him. A girl from Eilenje employed by Mrs. Dodd, herself being revived and quickened, had written

made us judge it unwise to send a woman to Mashgadag, but early in December came a great snow, leaving two or three feet on a level. This made massacre and raiding improbable, if not impossible. Roads of the hills and mountains are made in this way—the villagers come over on foot and so tread down a narrow path from six inches to a foot wide and by and by it is hard enough for donkeys to come over, and next horses pass over it. While a man or animal keeps on the narrow path he can come with tolerable comfort, but the minute a foot slips off from that path, down, down he goes, and it is very, very hard for a loaded animal. The cry from Mashgadag for



DR. AND MRS. RAYNOLDS STARTING FOR VACATION

someone to work among the women came longer and louder. In the first place, we had no money. Second, the only available woman was lame and not strong and it would be impossible for her to walk eight miles of the fifteen, as she would probably have to do.

We have several orphan girls who enjoy working among the women and the thought came to us, "Why not send one of these orphan girls over there to work; we feed and clothe them here, why not feed and clothe one there? Can we so arrange for her until Easter that she shall be safe and inviolate?" Two days were spent in considering these questions, affirmative answers being given to all.

Active preparations began. We thought it best and necessary, because of the great destitution in the village, to send the girls' food supply with them.

Saturday morning, with a horse to carry their bedding and the two trustworthy men beside the colporter and the ex-preacher, they set out. You will know my heart went with those girls. I plead Paul's assurance. "He is able to keep that which I have committed Him." I told the Lord I had sent those girls out to work for immortal souls and that I committed them to Him and entreated he would keep them as I knew he could do. Continual letters from them and calls from the villagers have assured us that they are doing a good work and are much respected by the people of the village. They have a school with the girls every day until noon. Twice a week besides Sunday they have meetings with the women and spend the remainder



VILLAGE HOUSE IN EASTERN TURKEY

the time in house to house visitation and in private conversations with individuals and with their scholars.

Some weeks ago I purposed, if possible, to go over carnival week and spend a few days with them, thinking there might be more liability to danger and irregularity, but I had to marry off two girls just the days I had set for starting, so I was obliged to delay until the next week. The question of getting over and back was a good deal more difficult one than when the girls went because the weather was not so cold, the sun is hotter, and so more danger the road breaking up and becoming impassable. One of our German workers went with me. The Lord gave us a cold freezing night, and we began the ascent of the low mountain at 7 A. M. to take advantage of the frozen road. We went over very comfortably. Sister Christiana's horse

went very quietly and was used to such roads, but mine was more nervous and not accustomed to such travel. Half an hour before reaching Mashga the road became narrower and softer and after my horse had slumped three or four times in as many yards, he lost his patience and made one great bound out into the snow. To his own dismay he found himself buried in snow nearly to the top of his back, and keeling over on his side, I was laid out flat on the top of the snow. The servant who was near by on foot soon managed to get to us, and after some struggling the horse regained footing on the road while I crawled out and back to the road on my hands and knees and went the rest of the way on foot.



INTERIOR OF A WELL-TO-DO VILLAGE HOME, BIZMASHEN, TURKEY,  
HARPOOT FIELD

We spent four very busy and pleasant days with the girls, looking over their work, and also the boys' school taught by one of our orphan boys who had graduated. Saturday we went to a near village twenty minutes away taking a horse to carry our wraps, books, etc., but going ourselves on foot. There we had a meeting with forty women and I visited a home where one of our orphan girls is soon to go a bride. I had planned to start home Tuesday morning. Sunday, in the night, a warm south wind set in and Monday morning it was snowing and raining and as I did not care to do mountain traveling in that kind of weather, I decided to carry out our plan and start for Tuesday. The general opinion was that we could get over the mountain but would probably have to walk some. Tuesday morning we arrived

to find a fog, but there were some signs of the sun breaking through and clearing, and knowing that if we did not get over that day we should be shut in for two weeks or more, we set out. In half an hour we were above the fog, but found the road bad. We had put half our load on a man's back and had two extra men who knew the mountain perfectly with us. Our horses slumped so badly I was on the point of turning back, but my servant and the men insisted the snow was not so deep further on. We were all fresh and could go through. We did find the road better on the mountain top and by walking down the descent we were safely over the dangerous part at 10 A. M. There, on the edge of Van plain with only five inches of mud or slush to be gone through, we gathered our little caravan together and gave thanks to God for bringing us safely through. As there was a village near by and we were all of us wet more or less to our knees from slumping in the snow, we stopped for two hours, allowing our horses to rest while we hung our feet down on the hot ground ovens to dry. At four o'clock we were safe in our own homes again, glad we had made the trip.

We saw great growth in the work among the women since the visit Miss McLaren and I made there two years ago. Half of the Sunday audience is now made up of women and girls. So much prayer is being offered for us we have large confidence the Lord will ward off trouble.



## Missionary Letters

### CHINA

Mrs. J. H. Ingram, whose husband is the physician at Tung-chou station, shows us a little of their work in a letter written June 5, 1905:—

We depend on the yearly reports to keep you informed. I am sure it is not enough; letters should be sent between, but the work is all absorbing. Every person we meet is a patient, and we need to be prepared to apply the healing balm to the suffering body and sin-sick souls of the multitudes that surround us every moment. It is easier to work than it is to write; when work is finished there is no more time.

The women were slow to return to us after the uprising, but each year they are increasing, having doubled the number of last year. The city has been reduced to one third its former population, so we have reason to believe that the number of patients from rural districts are greatly on the increase. Men, women, carts and donkeys swarm the court yard, reminding me of a market place. One woman said, "We have come to be cured;

we have heard that for everyone that comes one is cured." We assured him that we were human beings, that our ability to do "wonderful things" was the help of the living God, which help they could have for the asking and believing. Oh, that the fame of Him who is the power, and not of the human vessel, may be scattered throughout this great land!

I attend the clinics daily, and with one native assistant take charge of the women. All new patients are reported to the physician, and prescribed



DR. AND MRS. INGRAM AND ASSISTANTS

for; thus the women need not come in direct contact with the male physician, a thing which, in some cases, they would rather die than do.

About fifty women have been taught during this year while in the hospital for treatment. Each patient is given a catechism, and urged to study; the assistant does the teaching, giving a large part of her time outside clinic hours to this work, and I hear their lessons. Those who are with for some time gain quite a knowledge of the character and Bible truth. Two women went through three of the books—primer, catechism and text book—and one learned nearly a dozen hymns. The latter, who is here for treatment for tuberculosis, while attending the meetings during Passion Week, was greatly moved to accept and love the Saviour; the lesson *Mary at the feet of Jesus* so stirred her heart that she exclaimed, "I want



myself at his feet and touch his garment." While we are not able to help up these women after they leave us, we are persuaded that fully half of them have the determination to serve the true God. To quote their words, "what we have heard and seen here, we cannot go back and worship idols made with men's hands."

A committee from the Christian Endeavor hold meetings daily in the waiting room of the hospital for one hour before the doors are open for patients. Thus hundreds during the year hear for the first time the gospel from the lips of their own countrymen. This has a twofold benefit. This responsibility for work places upon them a responsibility for the salvation of their own people, with the result that we have a live Christian Endeavor in the hospital.

We are now treating about forty women a day, with an occasional call to the out-patient, for which we always make a charge. And here let me say that the hospital has put forth special effort this year in raising money for its support. One hundred and eighty gold dollars have been realized from patients, a much larger sum than has ever before been contributed. Appropriation from the American Board was less than fifty per cent of the amount asked, but with this additional sum we were able to keep up our supply of drugs and carry on the work as formerly. I sincerely hope next winter we can open a dispensary in one of our important out-patient departments, where work is done for the men but nothing done for the women. Country work for women has greatly suffered in the absence of Miss Andrews. Miss Andrews, our only other single worker, has had her hands more than full with seminary teaching, day schools and station classes. We are in the hope of having Miss Chapin back in the autumn, and possibly another worker. With my four children I am only able to do the little which I can get to my door, but I hope by next winter to leave my baby and spend more days in the country seeking out those "who would hear if they had a chance." Many doors are open to us in the villages round about through the medium of the hospital.

Aiken, of Pao-ting-fu, tells a little of their surroundings and experiences:—

If your friends could make us a visit you certainly would have chances to see some very queer sights and hear sounds which you can't imagine. You would look into the corners and crevices of our own compound, which is about two blocks—yes, three—in length, and more than one in width.

Here are the tombstones marking the graves of the martyrs of 1900; every ground is where those dreadful Boxers acted their worst in every respect. Then you would like to call at the west suburb, where the

American Presbyterian Mission is situated. There they have a fine hospital and a well arranged place, generally speaking. On the way you might hear the children say, "Oh, there is a foreign devil!" This they often say because in the very heathen homes we are spoken of in that way, and many times they say it not meaning it insultingly. Remarks would be made about the ladies' hats (*maotzu*), and they might say to you as they did to Mr. Aiken once; when looking at his tight fitting clothes they said, "Cloth must be very expensive in America." Their clothes are so very full and flowing, we appear very scantily dressed.

Before I close I should like to ask you all to write more frequently. Every letter from the home friends adds so much pleasure!

#### MEXICO

Mrs. John Howland lets us see something of the joys and perplexities of her work in Guadalajara:—

When I am having some especially delightful time, when someone wants my help very much and I am able to give it, which is the sweetest experience in life to me, I often think, "This time and opportunity has been given to me by the dear home friends." I am so glad that the Lord and the ladies let me go on some of these errands and be "in" these good times.

This past year has been one of large opportunity, and I should feel more satisfaction if I could know that the selection of "things to do" had been always those of the most vital importance.

Shall one spend the mornings in calling? It is a beautiful work and it pays, but so does it pay to write articles and letters. Shall one entertain the college students and get to know them better? Shall one invite the members of our Mexican church to meet us in our home? Nothing seems more useful than this. Shall one respond cordially to letters brought by American travelers and strangers in the city and try to interest them in our work? That pays wonderfully. I have before me three beautiful letters from three quarters of the globe. One gentleman is to support a student in our college; another family has gone home to interest a wide circle of friends in our work; a third tells of never to be forgotten impressions gained at the meeting of our Mexican women. All these people would enjoy a correspondence, and my heart prompts to answer them at length, but in the meantime the world goes on, more strangers come, people are sick and die and are buried, and experiences follow one another rapidly.

There is always a best thing to do at the moment, and this is what I want you to ask for me in prayer, that I may choose that which is most needed, judging by the measure of God. That is what the Prayer Calendar is for,

is it not? I never felt so much help as this year. My day was a beautiful one. I did not think of it all day long, but I had a very delicate matter to arrange and some hard things to say, and the right words seemed to come. And again, I went on an almost hopeless errand to find a wandering boy, who was always gone from home when one wanted to find him. The door was locked and barred, but something prompted me to knock and wait. He was there, sorry, and wanting work and a new start. He promised me to be faithful if I could get work. I went at once to some Americans and found they needed a boy that very moment. Word at once was sent; he came, and is still at work, doing well. Another boy was visited who was comforted in his sickness, and so it went on all day, and I was so happy and glad, and in the evening I "remembered" that people had prayed for me that day.

The *Colegio Internacional* occupies a great deal of the time and thought of both Mr. Wright and Mr. Howland. The new year began in January with as many students as can be accommodated. There is an excellent spirit manifested among the pupils, and there are very few boarders who do not at once respond to the influence and become anxious to unite with the church. There is a prayer meeting every Saturday night, which is always earnest and inspiring. One of the next year's graduating class was called to return to his home in Fuerte, Sinaloa, on account of circumstances in his family, but he has opened a school which is flourishing, and besides this he preaches in several neighboring villages. People are delighted with him, and we hear many favorable testimonies from the missionaries he met on his return journey. He is one of the two who came the thousand mile journey when the school opened, three years ago, walking a large part of the way.

We are almost as much pleased with the success of the commercial department, as several of our boys have made a fine record here in the city. To-day one enters an insurance office, with a good salary, Sundays free, and a prospect of advancement. He is a brother of the young pastor in Chihuahua, also a graduate of the college, and is a young man of fine character. These business men will do more to build up our native churches than anything else, for they will help pay the salaries of pastors and aid in the matter of self-support.

The Union American Church is now rejoicing because of great denominational unity. Recently the Methodist Church decided to suspend or abandon their services and to recommend that all unite with the Union Church. The two Sunday schools have been united, the two Aid Societies merged in one, and now we have a beautiful congregation. It seems ideal that all the religious bands, Methodist, Baptist, Congregationalist, Presbyterian, and

Episcopal, have united in one, and it ought to do great good. Mr. Howland is still the pastor, though he expects to ask the other resident missionaries to help often in preaching. The money they pay for the preaching goes into the fund of the *Colegio*, to pay for teachers. The moral effect of such unity is very great in such a city as this, and indeed it is the right way to work in any place where there are a few members of many denominations.

#### SOUTH AFRICA

Miss Martha E. Price, of Inanda, writes from Hill Crest, Natal, South Africa:—

I came here yesterday to visit a school that is taught by one of our girls. I am very pleased with her work. The school has seldom been visited, as it is difficult to reach. The place is an outpost of Jwili, one of our good native pastors, only fifteen miles, perhaps, from Inanda as the crow flies or by the native footpaths, but it is fifty by the way I came; only five hours, to be sure, but the trains are inconvenient as to time, so that it really takes me three days. An acquaintance kindly asked me to spend the two nights with her, also sent her carriage with me part way to the school; thence I walked with a guide for forty minutes over a rough path up and down hill. When we came to a river my guide picked me up and carried me safely over. I had two and a half hours at the school, then the two big boys accompanied me back over the forty-minute walk to the house to which the carriage had taken me in the morning. I was glad to rest on getting back here. I shall take an early train to-morrow for Durban, do some errands there for the school, and hope to get back to Inanda by the middle of the afternoon, just in time to help welcome our girls, as they will be arriving in little groups from the different places for the new term.

I have spent considerable time in visiting the outside schools, of which Mrs. Edwards has charge—six besides this one; five of them from one to four hours distant by ox carriage. I would like to tell you of my trip to the farthest one, of the road winding through valleys, around steep hillsides, up and up among groups of high hills, some table topped, others with queer round tops, nearly all with sheer rock precipices for sides. Part of the way we looked down upon the great valley of the Umgeni River below us, and saw on a little eminence the iron chapel which is Jwili's home church. At last we climbed a longer and steeper hill, looking down on a dozen or more tree ferns, and came out abruptly at the top upon a broad, level table land. We saw before us the little chapel used as schoolhouse, also the preacher's house and one or two others. I took us half an hour, however, to reach them.

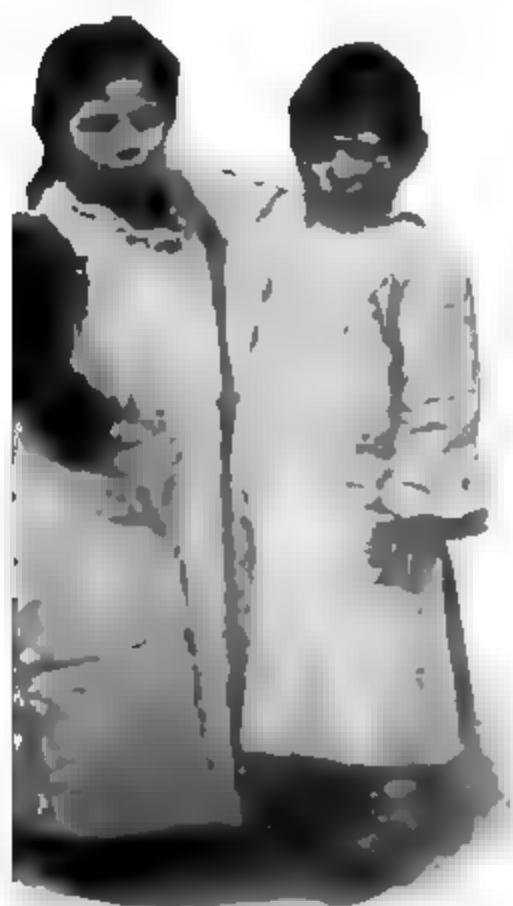
*I found thirty-two children sitting quietly on the long benches. The*

name is Job; I fear he sadly lacks the patience of his namesake. On the whole, I was much pleased with the school and told him saying that I hoped he would try to be gentle with them when they upid. Some of them are really very bright. It is very interesting to see the little tots briskly calling off from their slates the answers to their questions, and to hear them reading now from their English reader, then from their Zulu. As I sat there, seeing those children neatly dressed for part, and heard them singing an English hymn, I thought of my first visit to this place. It was years ago, one Sunday, with Mr. Pixley. We went on horseback, and then had to get off and walk in some place. It was only the second time of holding a service there; there was no audience either when we arrived about noon. Only a few children appeared in their scanty beaded attire. I took them out where the service was to be held, and began telling them as much as I could something of the story of Jesus. Presently Mr. Pixley, who remained outside to greet the few older ones as they arrived, came in. One of my class looked up, saying, eagerly, "Is that he; is that Jesus?" The contrast between then and now seems very great. I spoke to the children, urging them to make the most of those blessings they are enjoying, and especially to love Him of whom they have now heard so much.

**EASTERN TURKEY.**

Miss Miriam Platt, who teaches kindergarten in Harpoot, writes in her vacation:—

It is so good to have time to do little odd things which have waited many weeks. We have been having a regular house cleaning. It is astonishing how quickly things accumulate and we feel we must save everything for we are so far from the source of supply. The little shop in connection with the orphanage industrial department is a great convenience, for we can buy many little necessities there. One day when I was there



IN THE HARPOOT KINDERGARTEN

I saw a most interesting group of villagers; two older men and a very green looking youth, who were buying wedding garments for both this youth and his bride elect. For the young man they chose a very bright blue figured outing flannel. It seemed very funny for a man to be married in a dress like that.

Last week Tuesday we had a little entertainment for the mothers of the children. The program was very simple of songs and games. The four girls who are studying with me each read a short paper explaining to the mothers the purpose of the kindergarten and showing how mothers and teachers can work together. The children had prepared Easter cards beforehand which they gave to their mothers. After we had sent the children home we passed tea and wafers. It is astonishing how pleased the people are when we serve tea. They feel that we are honoring them. One afternoon in every week I try to spend in making calls. I enjoy it very much and I feel so much nearer to the people. I feel, too, less like a stranger in a strange land when I can look out of my windows and see so many houses where I have friends. I shall be very glad when I know Armenian better and can say all that I wish. I take a lesson every day.



## Bible Women at Pagoda Anchorage

BY MRS. GEORGE H. HUBBARD

**M**RS. DIONG is a preacher's wife, having a salary of \$2 per month. She is a wholesome, good natured woman, without a great deal of education, yet she can read her Bible and hymn book in Romanized system, and she is a thorough convert to the western mode of learning how to read. The couple have recently been moved into a new place, where the Christians and inquirers are having a good deal of persecution. She sends me word she has good opportunities, for many women come daily to see the house and get acquainted with her. They seem eager to learn and want her to visit them, which she is doing as chance offers.

MRS. UONG has also gone to a new place, a bookseller's wife, with salary of \$3. She is a bright, energetic woman, willing to go about and walk good distances, but is somewhat hampered by family cares, as her husband is away from home much of the time. (I saw her to-day and she seemed discouraged; thinks this is the hardest place she ever got into, begged me to

Someone to go out with her to places further off, where people are willing to hear, for the work does not seem so hard when two are there.) Our Lord set us a good example when he sent them out "two by two." Oh! if only we could do so more fully.

MA is a quiet, ladylike little woman, highly educated, with eight years of training in the girls' seminary of the M. E. Mission. Her husband is in charge of our mission theological school and this place, Kang-Cheng, is under his charge. Her salary is \$3. The people seem to like her, and I think she will get used to their country ways, and be able to help them in many ways.

NGNOI is a woman of strong character and attractive personality. She has been through hard experiences in life, and there was a time when she was indeed a backslider. But through earnest, patient effort on the part of Hartwell and myself, she is reclaimed, and has developed into a good worker. Although her education is not as full as some, she is able to do what she does know and is a good teacher. Miss Osborne likes her so much that she wants her as matron over at the new school next year. Her salary is \$4.

DIONG (Sien-King) is one of the best workers I have ever known. She and her husband, a preacher, are greatly beloved in the small fishing village where they are stationed, and are doing a fine work. She had her early training under Misses Newton and Garretson, and is an exceptionally good worker. And now her interests are broadened, and her desire for doing more is increased, so that she acts as Bible woman part of the time, and as class teacher the other part. Her salary is \$3.

SONG is our youngest woman on the list. Her salary is \$2.50 per month.

I regret that I have not been able to visit with her recently in the village, seemingly gospel-hardened, and "hearten her up a bit." They all need frequent visits from the foreign lady to cheer and strengthen them.

Here I wish to say a word about the salaries. They are too small. If you halve the given sums it gives you the price in gold. Can you imagine how a family of four can live on \$2 a month, as in the case of Mrs. Ma?

This does not include her rent, which I must pay besides, and piece together her clothing as I can from our own old clothes. And she is by no means the only one I piece out in this way—so many of our poor people asking till I beggar myself and inquire of others if they have old clothes to give.

It might be suggested that we cut down on the number employed, but the needs of the work demand more workers rather than less. The amount of salary depends somewhat on the amount of education and training



she has had, and yet it must be modified greatly by the number dependent on her for support. This last is written for a bit of information and to give you a peep into one phase of our knotty problems out here. Pray for us constantly and earnestly, dear sisters across the waters, for we are all such weak women in this heathen land to do such a mighty work.

# JUNIOR WORK

EVANGELISTIC
MEDICAL
EDUCATIONAL

## Helps for Leaders

### THE APPRENTICE IN OUR SUNDAY SCHOOLS

BY MISS HELEN BARNETSON CALDER

“GIVE diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.” The first business of the Christian Church is the extension of the kingdom of God in the world; every Christian, whether minister, missionary, or member of the rank and file, being directly responsible for his share in the business. But back of the efficient workman is the apprentice, who must learn the trade by studying the work as it is done by experts that he, too, may become “a workman that needeth not to be ashamed.”

These apprentices we find in the junior departments of our Sunday schools, boys and girls who can easily be interested and trained, if the teachers themselves have passed the apprentice stage. Here are the future workmen of the kingdom, whose business in the years to come, whatever they may do to make “running expenses,” will be “serving the Lord,” and it rests with those who direct them in their apprentice days whether this service shall be what it ought to be.

Realizing the strategic importance of the Sunday school teacher's opportunity, the editorial committee at the International Sunday School Convention in Toronto made several recommendations concerning the missionary education of children. A few of these may be of interest to our leaders, who will wish a share in this forward movement. The committee recommends:

“That the question of missions in the Sunday school be given a place on the programs of all missionary institute conventions and summer schools wherever possible throughout the country.”

“That the aid of the Sunday school boards and the societies of the various

enominations be enlisted in a systematic effort to bring before every Sunday school superintendent in the country the possibility, practicability, and necessity of the study of missions in the Sunday schools."

"That missionary instruction be made a part of the regular supplemental work in every school, unless otherwise adequately provided for."

Leaders in missionary work for children, with the authority given by these recommendations, may do much to push the work in their own schools. Many children are giving nothing to foreign missions, because the Sunday schools are neglecting this part of their training. Let the leader see that the *Dayspring* is taken by every child in the school, and his apprenticeship is begun. Let this first effort be followed by definite and systematic instruction in the class, and the skilled workman will be the final result.

The Woman's Board hope to furnish soon a simple course of study, especially adapted for Sunday schools, but in the meantime an enthusiastic teacher can secure from LIFE AND LIGHT, from the *Dayspring*, from the studies arranged for children's societies, and from missionary books sufficient material to open the eyes of her scholars to the needs of the great "world in which God lives and loves."

Let no Bible lesson be completed without finding some missionary truths therein, supplementing the study of the missionary work of the prophets and apostles of Bible times with the study of the "modern acts of the apostles." If, along with this study, the children are taught to pray for the needs of the work, so far as they know them, and to sacrifice in order that they may have share in meeting the needs, the workmen of the coming generation will not be ashamed when their Master inspects their work.

## OUR WORK AT HOME

### Thankfulness

BY MRS. J. C. LABAREE

Few bits of religious poetry are more exquisite than the lines on "Gratefulness," by the poet-pastor of Bemerton, the saintly George Herbert, the poem beginning,—

"Thou hast given so much to me,  
Give one thing more,—a grateful heart."

Most Christians are thankful at times. When all goes well the heart leaps up in gratitude to the Giver of every good and perfect gift. But how is it when things go wrong, as go they will? Are we not then much like Herbert's Christian of whom he says,—

"If he in this be crost,  
All Thou hast given him heretofore  
Is lost."

We are so prone to set our hearts on one dear thing and let it so fill the horizon of our thoughts that we can see nothing else, and it becomes literally "*Le diable d'une idée*," as Weir Mitchell calls it.

Very different is the Scripture model of thankfulness. Life was as full of sin and sorrow, perplexity and pain, as it is to-day when the Psalmist wrote, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy loving kindness in the morning and thy faithfulness every night."

It is interesting to note that at the time of his greatest danger and suspense Daniel not only prayed—we should all do that—but "his windows being opened in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and gave thanks before his God as he did aforetime." What inspiration we find just here in the experiences of St. Paul, who "glories in" (gives thanks for) "infirmities" that the power of Christ may rest upon him, and enjoins upon his fellow Christians, "In everything give thanks," adding in Ephesians, "always for all things." Moreover, we have set before us the perfect example of our blessed Lord, who not only gave thanks in service, and communion, but in the hour of supreme sacrifice. No obstruction came between his soul and the heavenly vision. Not so with us. The present and near, though small, often shuts it out. Of this I learned a lesson years ago. I visited in summer friends in their charming home on the east bank of the Hudson. The house was surrounded by a dense grove of maples which completely shut them in. Visiting them again in winter I was charmed to see the beauty and the grandeur of the scene spread out before my astonished eyes, as the leafless trees no longer hid from view the beautiful outlines of the Catskills. Again and again it recurs to me as obstacles and anxieties of life loom up before us, shutting out the glorious peaks of God's providence, and often the vision of God himself with his Father's heart of love.

The one hundred and seventh Psalm is a good glass through which to look if we desire a thankful heart. I always feel a debt of gratitude to Miss Yonge, because years ago in one of her books she introduced me to its beauties. Ever since, through the varied experiences of life, that appeal of the Psalmist four times reiterated, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men," has sung itself in my heart. It is a helpful thing to dwell, as the Psalmist does, on the deliverances of the past. They were wanderers, they were hungry, they were thirsty, they sat in darkness and the shadow of death, they rebelled, they (even) contemned God and his counsels.

Yet, when they cried, he delivered. "O that men would praise him for his goodness, and for his wonderful works to the children of men."

Hast thou a thankful heart? O my heart, art thou thankful?

If not, well may we make our own the closing prayer of Herbert's inimitable poem:—

"Wherefore I cry, and cry again;  
And in no quiet canst thou be,  
'Til I a thankful heart obtain  
Of thee.

Not thankful when it pleaseth me,—  
As if thy blessings had spare days,—  
But such a heart, whose pulse may be  
Thy praise."



## The Unused Talent

Matt. xxii, 21; Ps. cxliv, 1-15

BY MRS. SARAH PROCTOR JOSLIN

As the summer days were drawing to a close and thoughts of the winter's work were rising on my mental vision the desire grew upon me to bring some word of quickening to the women of our church on the use of the talents God has given them. The place where we live is the place where our work should be done, and our church is our vineyard to cultivate for Christ.

The quality of definiteness is one of the most important when we come to survey the task which is given us to do. Regularly, systematically, in cold and heat, in season and out of season, our work should be performed if we expect it to be effective.

One great lack in our church life is the scarcity of leaders. Whenever a president of one of our societies resigns, her successor is hard to find and still harder to persuade to take the vacant place. But why should this be so? There are many women of exceptional ability among us who are fully equal to the demands of these positions. Do they refuse to take them because they do not have faith that God will give them strength and wisdom? A spirit of humility and willingness to serve in any capacity would make this refusal impossible during our generation. It is a noticeable fact that when any woman has assumed with hesitancy a leading position in any of our societies, that under the pressure of her new responsibilities she has developed a power entirely adequate to the demands upon her. We have seen this happen so often that it has ceased to surprise us.

Again, we need to cultivate the faculty of imparting to others. We have grown so accustomed to absorb we need to be trained to give out. It was once said to me of an excellent man, "He was a splendid type of a receiver, but he was in every sense an exhausted receiver, because he never gave out

to others of the riches he had received." We do not realize that we impoverish our own growth in the spiritual life by persistently refusing to impart to others that of which we have so abundantly received. There is nothing more humiliating to an earnest preacher than to speak words of vigor and stimulating energy on Sunday, and see no vital results on his hearers during the week.

We are responsible not only for the evil that we do but for the good we fail to do, the good that might have flowed from our lives. We bury our God-given talents when we are too tired, or too selfish, or too busy with worldly cares to use them for his glory. Do you dare to say that you have no talent? Know, then, that nothing is so capable of improvement as the human soul, and freely as you have received, begin at once freely to give.

It is a wonderful endowment to discover the gifts of others and to bring them into notice and action. Shall we not begin to look for these signs of promise in the younger women of the church, and urge them to use their powers for the common good? Each member of the human body supplements the others, and our body is the temple of the Holy Ghost. We are all builded together into this spiritual temple, and each one is needed to perfect the building. Read the description of the tabernacle of old, and note the office of every bar and socket and ring and pillar, and find the lesson that you and I are to know our place, and knowing it, to fill it.

I have noted the wonderful way that faithful souls have filled so large a place in the church's work. One has drawn from God's great storehouse of truth the knowledge and the power to impart it to hundreds of young women who have gone out to fulfill their mission in the world and to scatter again abroad the seed sown.

But, you object, I cannot offer distinguished work like this, so owned and blessed of God. But can you not teach at all? Our powers are like the human hand, that grows by using. Wider fields and larger opportunities come to those who teach with all their might. "The only way to enlarge our sphere," said a wise teacher, "is to fill to overflowing the sphere we are in."

Some write words of sympathy and helpfulness to our missionaries at home and abroad. Why cannot more of these letters be written? "I never wrote to a missionary," you say; "it is impossible." Why is it impossible? Can you never do anything that you never did before? Sympathy and helpfulness are the two things needed for these letters; no good woman is without these gifts. Do not withhold them from your distant missionary sister, who feels her loneliness and isolation just as keenly as you would if you were in her place. It is the pleasure of some to keep abreast of the progress and needs of our missions, and to bring facts of interest into our missionary meetings. Who would be willing to share in the privileges of a church and yet give no act of service in return? How sad is the case of the one who says, "I have hid Thy talent in the earth: lo, there thou hast that is thine." The person with one talent, however insignificant, may put that talent to such use that he will count more in the service of God and humanity than the ten-talented person who fails to improve what he has, and therefore by the law of reversion to the original type, loses what he had at the start.

asis in the parable is not laid on the five talents, or two talents, or , but on faithfulness in the use of all. The careful use of any talent its power as is the case with the athlete's strength, the artist's skill, musician's art. Why cannot we prove this natural law in ourselves r?

at our annual meetings the question arises as to who shall fill the responsibility on the committees and the executive boards, be sure is a place somewhere that you can and ought to fill without excess- g. Not that you should always hold office, but you should give ously at least a term of service on some of the church's committees. decline this task that rather than the work should fail, the faithful on additional burden after burden until their strength is overtaxed mental energies are relaxed. Then comes the so common com- ut the lack of sparkle and brilliancy and variety about our meetings. ld they be sparkling and brilliant when the workers are so few aden? Instead of standing critically aloof, will you not put your lder to the wheel this winter and bring into our meetings the ualities they need?

ten we long to hear a new voice in prayer. Some souls who have ed experiences with your own need your prayers and can be helped

If you feel that more extended prayer is not for you to offer, can ffer a sentence prayer quietly sitting in your seat? "Lord, give us be faithful," and kindred supplications would bring a blessing to , listen, and to her who offers the petition.

only told you an old, old story? I wish I could impress it with your lives. All eternal truths are truisms and commonplace, and been nothing new and striking in my words. But duties conscient- filled bring a light and a radiance into life that time spent in idle an never give. "God calls us to account," said a great preacher boring church, "not so much for the results of our lives, but for se and faithfulness in them." Probation has a limit and an end.



## *Our Daily Prayer in November*

ange in the constitution of the W. B. M. the annual meeting will begin on the second Wednesday in November. So that we ask follow the prayer calendar topics to transfer the subjects for peti- for November 7, 8 and 9, to October 31 and November 1 and 2. Forest, like the wife of a pastor at home, finds endless opportunity with the women near at hand. To this she adds much evangel- ous work in ways costly of time and strength. Miss Bradshaw cient and successful worker, who gives much directly religious l also spends much time in touring. Mrs. Pedley, while caring n family, finds continually ways to help the Japanese mothers in ty, and is in all her living truly missionary. Miss Parmelee is



carrying the greatly needed and most useful work among the thousands of factory girls in Matsuyama. Miss Keith, who has been a teacher in Kobe College, has become Mrs. C. McL. Warren and will work in Matsuyama.

Miss Griswold, who has done difficult and blessed evangelistic work, is now in this country for her furlough.

Miss Daughaday is the only unmarried missionary lady at Sapporo. She finds companionship in ardent devotion to an engrossing and never ending work of evangelism. Mrs. Rowland, always enthusiastic, shares with Miss Daughaday the work among Japanese women. The delicate health of Mrs. Bell has compelled her return with her husband to this country.

Mrs. White, whose home in Tsuyama is remote from educational opportunities, has spent much of the past year in Tokyo, that she may make there a home for her children studying in the Doshisha. Mrs. Gulick, whose husband, the author of the brilliant books, the *Evolution of the Japanese* and *The White Peril*, has accepted a professorship in the Theological School at Kyoto, is now with him for a few months of study in Germany. Miss Judson has gone joyfully back to her beloved work in the night school for the poor in Matsuyama. The girls' school at Matsuyama, with about seventy pupils, exerts a marked Christian influence, though all the teachers are Japanese. The auxiliary of the South Church in Brooklyn, N. Y., has recently adopted this school.

The North China Mission has 38 common schools, with 720 pupils, 325 of them girls. Mrs. Roberts gives much time to personal work with the women, and has charge of the newly founded girls' school. At last report there were only six pupils, and the small number gives opportunity for close personal work. In the lack of a resident physician she also dispenses medicines, and she hears classes in the boys' school, teaches in the Sunday school, and sometimes shares her husband's tours. Mrs. Sprague shares in this work, and has done some valuable touring, besides holding station classes and regular meetings for women. Mrs. Stanley is motherly to many a perplexed worker, both native and foreign, and her many years of service have given her invaluable wisdom in answering hard, practical questions. In the midst of a great movement toward Christianity Mrs. Chapin must feel the burden of all the mission of the work far too great for the present force of workers.

Dr. and Mrs. Atwood, whose work in the Shansi field was broken off by the Boxers in 1900, are now stationed at Fen-cho-fu, where the reopening of the churches is most encouraging. Mrs. Atwood shares in the tours and the school work, and could the force there be strengthened abundant fruit would soon follow.

Mrs. Perkins joins to the care of her little ones much medical service to the poor and suffering who abound in her vicinity. Mrs. Aiken, rejoicing in a new little daughter, yet takes time from home duties and joys to help the needy in her neighborhood. Though Miss Jones has been so short a time in China, yet with the help of a Bible woman she does effective work in touring and in station classes.

What shall I render unto the Lord for all his benefits? If I would declare and speak of them they are more than can be numbered.



## Suggestions for Auxiliary Meetings

### TOPICS FOR 1905-1906

ember.—Thank Offering Meeting.

ember.—Chapter I of *Christus Liberator*: The Dark Continent, Religions of Position of Woman, The Liquor Traffic, The Slave Trade.

ary.—Chapter II: The Nile Country, Abyssinia, North Africa, British Control of it, What Missions Have Done in Egypt, The Coptic Church.

uary.—Chapter III: West Africa, Sierra Leone, Liberia, The Gold Coast, Land.

h.—Chapter IV: East Africa, Uganda and Missions There, Martyrs, Madagascar and the French Rule.

l.—Chapter V: The Congo State and Central Africa, Geography, History, M. Stanley and His Work, Present Conditions, Livingstonia.

—Chapter VI: The Kaffirs, the Basutos, the Zulus, Dutch in South Africa, between British Native and Dutch Interests.

—Congregational Missionary Work in South Africa.

—Congregational Missionary Work in West Africa.

ist.—Congregational Missionary Work in East Africa.

ember.—What shall we do for Africa? Practical Outcome of the Year's Study.

### TOPIC FOR DECEMBER

Dark Continent. Every leader will find much help in the little pamphlet *Outlines of Lectures*, which gives many of the points brought out in the Summer School at Northfield, where the successive chapters of *Christus Liberator* were prepared by different speakers.

Parsons, the author, says of this first chapter that its aim is to show the conditions which preceded modern missions in Africa, and how the way was opened for modern missions.

Some one show on the map, if possible by coloring it green, the color sacred to the prophet, that part of Africa which is Mohammedan. Let her put in black all that area which is still in the depths of paganism, while the little that is left will show where Christianity is partly known. Explain the fear and worship of spirits and magic among the native tribes. Show the condition of woman as the mission-aries find it. The article on page 488 of this number gives an idea of the way in which they live to-day, and in the number for September, 1900, Mrs. Goodenough gives a picture of Africa's Darkness, while Miss Martha Price shows the way in which Christianity has found an entrance to parts of the Dark Continent.



## Sidelights from Periodicals

Article in *The Outlook* for September 9, entitled "Foreign Missions and Settlements" by Dr. Sidney L. Gulick, gives a fine outline of the work, and quotes tributes to the worth of mission work from high authorities. It should be read by all who wish another argument on the value of missions, and may well be used to interest the uninterested.

N.—The above mentioned article refers especially to Japan, giving an interesting account of one line of work there. "Japan's Elder Statesmen and the Peace" in the *Review of Reviews* for October shows where patriotic Japanese place responsibility for the peace.

**E. E. P**



## Annual Meeting

It is asserted that the main reduction of railroad rates, one and a third per cent, will be secured.



# Woman's Board of Missions

**Wm. S. L. Jones, D.D., Treasurer.**

**PLATE**

22

**SECRET**

M. B., 10; Concord, West, Aux., 7; Dunbarton, Aux., 10.50; Francestown, Aux., 10; Goffstown, Aux., 21.75; Hampton, C. E., 10; Hanover, Aux., 6, Wide Awake M. B., 9; Haverhill, C. E. Soc., 10; Hinsdale, Aux., 30; Hollis, Aux., 17.45; Hudson, Aux., 4.45, C. E. Soc., 3.90, Happy Workers M. B., 3.15; Jaffrey, Aux., 14.00; Keene, Court St. Ch., Aux. (with prev. contrib. to const. L. M. Mrs. William Hadley), 23; First Ch., Aux. (25 of wh. to const. L. M. Mrs. Frederick B. Pierce), 34; C. E., 15.52; Lancaster, Aux. (C. E., 6.25), to const. L. M. Mrs. Ellen Cobleigh), 25; Lebanon, Aux., 41; Lisbon, Aux., 30; Littleton, Aux., 42.51; Manchester, First Ch., Aux., 121, Franklin St. Ch., Aux., 300, C. E., 7; Mason, Aux., 8.43; Meriden, Aux., 25, Frances Clays C. E., 2.75; Merrimack, Aux., 21.51; Milford, Aux., 6.29; Nashua, Pilgrim Ch.,

, 10; New Boston, Aux., 10;  
 , Aux., 10; Northwood, Aux.  
 M. Mrs. Mary A. Woolson),  
 ke, Aux., 1; Penacook, Aux.  
 L. M. Miss M. Annie Fiske),  
 ont, Homeland Circle, 3;  
 Plaistow and North Haverhill,  
 g's Messengers, 2; Plymouth,  
 C. E. Soc., 5; Portsmouth,  
 Raymond, Aux., 10; Rindge,  
 of wh. to const. L. M. Miss  
 rton), 35.04, Happy Helpers,  
 ster, Aux. (to const. L. M.  
 l F. Wendell), 25, Y. L. M. S.,  
 k and Hampton Falls, Aux.,  
 tham, Aux., 10.50; Walpole,  
 Warner, Aux., 4.50; Webster,  
 Wilton, Aux., 22. Less ex-  
 3, 1,225 32

LEGACY.

Louise H. Horton, by Dr. J.  
 Extr., West Medford, Mass., 905 00

VERMONT.

Branch.—Mrs. T. M. Howard,  
 Johnsbury. Ascutneyville,  
 eld, 3.68; Barnet, 28.75; Barre,  
 t. S. S., 10; Barton, 12.40;  
 nding (25 of wh. to const. L.  
 E. Gay), 28; Bellows Falls,  
 Kilburn Jr. Aux., 35, Miss  
 sgood, 5; Bennington, 7, Sec-  
 0; Bennington, North, 19.50;  
 4; Berkshire, East, 5, C. E.  
 Bradford, 25; Brandon, 13;  
 o, 50; Brattleboro, West (with  
 ri. to const. L. M. Mrs. F. R.  
 52; Brookfield, First Ch., 12.25;  
 1, First Ch., 84.25, College St.  
 Cabot, 11.50; Cambridge, 16;  
 report, 5.30; Castleton, 12.70;  
 1, C. E. Soc., 8, Jr. Benevolent  
 uester, 14; Colchester, 6.97, C.  
 Cornwall, 35; Coventry, 12;  
 r, North, 9.50; Danville, 24.20;  
 Dummerston, East, 6.50; Enos-  
 t (to const. L. M. Mrs. Elvira  
 ), 25, S. S., 12.15; Essex Junc-  
 Fair Haven, 17; Ferrisburg,  
 nklm, 60 cts., Jr. C. E. Soc.,  
 rgia, 15; Glover, West, 17;  
 o, 10.65, C. R., 4.35, Guildhall,  
 Soc., 4.50; Hardwick, East, 18;  
 31.80; Irasburgh, 5; Jericho,  
 Centre, 32; Johnson (with  
 ri. to const. L. M. Mrs. J. H.  
 1.45, Mrs. Hill's S. S. Class,  
 ow (25 of wh. to const. L. M.  
 N. Bryant), 28; Lyndon, 32,  
 promise, 10; Lyndonville, 5.25,  
 1, 11; Manchester, 22.77; Mc-  
 7; Middletown Springs (25 of  
 st. L. M. Miss Susan E. Coy),  
 , 16; Montpelier, 17.50; Mor-  
 Newbury, 74; Newport, 4.10;  
 , 34.50, Jr. C. E. Soc., 2.50;  
 19.50; Orwell, 44.02, Jr. C. E.  
 eacham (with prev. contri. to  
 M's Mrs. Renwick Wilson,  
 ter Blanchard, Mrs. Nelson  
 lass Mary Bickford), 52.08;  
 104; Post Mills (with prev.  
 const. L. M's Miss Eva Ben-  
 Blanche Colton), 40; Poultney,  
 ; Randolph Centre, 14; Ro-

chester, 7.44; Royalton, 10; Rupert,  
 13.60; St. Albans, 87.65; St. Johnsbury,  
 North Ch. (25 of wh. by "H" to const.  
 L. M. Elinor Fairbanks Stone), 116.87,  
 South Ch., 26.42, Search Light Club,  
 41.47, C. E. Soc., 5; St. Johnsbury, East  
 (25 of wh. to const. L. M. Mrs. E. C.  
 Grant), 22.50; Sheldon, 4, C. E. Soc., 2.50;  
 South Hero, 10; Springfield, 70.60;  
 Stowe (25 of wh. to const. L. M. Mrs. H.  
 A. G. Abbe), 78; Strafford, 14, C. E. Soc.,  
 5; Thetford, 27, C. E. Soc., 19; Under-  
 hill, 30.41; Vergennes, 28.25; Waterford,  
 Lower, 5; Waterbury (with prev. contri.  
 to const. L. M. Mrs. E. F. Palmer, Jr.),  
 16; Waterville, 5; Wells River, 9; West-  
 ford, 9; West Rutland, 10; Williams-  
 town, 16; Williston, 4; Wilmington,  
 11.60; Windham, 5; Windsor, 26.55;  
 Woodstock, 122. Less expenses, 11.50, 2,418 73

MASSACHUSETTS.

A Friend, 20 00  
 A Friend, 20 00  
 Mrs. E. D. Smith and family, 1 20  
 Andover and Woburn Branch.—Mrs. G.  
 W. Dinsmoor, Treas., 8 Lenox St., Law-  
 rence. Billerica, Aux., 20; Lowell,  
 Kirk St. Ch., 30; Methuen, C. R., 10.32;  
 Wakefield, Aux., 37, 97 32  
 Barnstable Co. Branch.—Miss Amelia  
 Snow, Treas., Orleans. Centreville, La-  
 dies' Miss. Soc., 16.75, 16 75  
 Berkshire Branch.—Mrs. Charles E. West,  
 Treas., 123 South St., Pittsfield. Dalton,  
 A Friend, 100; Hinsdale, Aux., 16.52;  
 Housatonic, Aux., 13.79; Lee, Aux.,  
 221.25, S. S., 5; North Adams, Aux., 35;  
 Richmond, Aux., 7.70; Stockbridge,  
 Aux., 19.90, 398 26  
 Cambridge.—Friends, through Mrs. E. C.  
 Moore, 220 00  
 Concord.—Cong. Ch., C. E. Soc., 25 00  
 Essex South Branch.—Miss Nannie L.  
 Odell, Treas., Beverly. Danvers, Maple  
 St. Ch., Aux., 56.70; Gloucester, Aux.,  
 88; Salem, Tabernacle Ch., Aux. (with  
 prev. contri. to const. L. M. Emma N.  
 Entwistle), 20, 164 70  
 Franklin Co. Branch.—Miss Lucy A. Spar-  
 hawk, Treas., 18 Congress St., Greenfield.  
 Northfield, Aux., 17.95; Orange, Aux.,  
 6.50, Jr. C. E. Soc., 3; Shelburne, Jr. C.  
 E. Soc., 4.50, 31 95  
 Hampshire Co. Branch.—Miss Harriet  
 J. Kneeland, Treas., 8 Paradise Road,  
 Northampton. Greenwich, Aux., 10.10;  
 South Hadley, Jr. Aux., 5, A Friend, 1;  
 Westhampton, Aux., 105; Williamsburg,  
 Aux., 50, 171 10  
 Interlaken.—Mrs. E. P. Seymour, 6 00  
 Norfolk and Pilgrim Branch.—Miss Abbie  
 L. Loud, Treas., Weymouth. Easton,  
 Aux., 26; South Weymouth, Union Ch.,  
 Aux., 10, 36 00  
 North Middlesex Branch.—Mrs. Wayland  
 Spaulding, Treas., Bedford Park, New  
 York City. Acton Centre, Cong. Ch.,  
 Aux., 12; Ashby, Aux., 26.61; Ayer,  
 Aux., 34; Roxboro, Aux., 17.30, C. E.  
 Soc., 5; Concord, Aux., 20; Dunstable,  
 Aux., 20; Lunenburg, Aux., 11; Pepper-  
 ell, Aux., 30, 175 91  
 Old Colony Branch.—Miss Frances J.  
 Runnels, Treas., 166 Highland Ave., Fall  
 River. Attleboro Falls, Aux., 8, Girls'

M. B., 5.25; Fall River, Willing Helpers, 1.80; New Bedford, Trinitarian Ch., 12.42; South Attleboro, Aux., 3,	168 87
<b>Springfield Branch.</b> —Mrs. Mary H. Mitchell, Treas., 1678 Worthington St., Springfield. Longmeadow, M. C., 20, C. E. Soc., 10; Springfield, First Ch., Aux. (25 of wh. to const. L. M. Mrs. George Pirnie), 25.25, The Gleaners, 5; Three Rivers, Ladies' Aid Soc., 10, Go-to-Church Band, 7, C. E., 5,	88 25
<b>Suffolk Branch.</b> —Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cambridge, Boston, Berkeley Temple, Sunshine Club, 10, Union Ch., Aux., 50; Cambridge, Prospect St. Ch., Jr. C. E. Soc., 20; Franklin, Mary Warfield Miss. Soc., 17; Jamaica Plain, Central Ch., Aux., 35; Medfield, Aux., A Friend, 25, Newtonville, Central Cong. Ch., C. E., 24.54; Norwood, W. F. M. S., 66; Somerville, Highland Ch., Aux., 5.50; South Boston, Phillips Ch., Aux., 25,	280 14
<b>Correction.</b> —In JULY LIFE AND LIGHT, Mansfield, Len. Off., 21.51, Jr. C. E. Soc., 5, should read Mansfield, Len. Off., 21.51; Medfield, Aux., Len. Off., 18.25, Jr. C. E. Soc., 5.	
<b>Worcester Co. Branch.</b> —Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester. Milbury, Second, Aux., 60; Petersham, Mrs. Elizabeth B. Dawes, 100; Rutland, Girls' Miss. Club, 2.50; Shrewsbury, Aux., 38; Whitinsville, Aux., 1; Worcester, Central, Aux., 2, Union, Aux., 22, Mrs. N. F. Pike, 40 cts.,	253 98
<b>Total,</b>	2,109 35

## LEGACY.

<b>Eddyville.</b> —Mrs. Charlotte E. Pratt, by Samuel Breck, Admr.,	2,000 00
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## CONNECTICUT.

A Friend,	15 00
<b>Darien.</b> —Jr. C. E. Soc.,	10 00
<b>Eastern Conn. Branch.</b> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Goshen, Band of Workers, 12.42; Hampton, Aux., 13.85, New London, First Ch., Aux., 27; Stonington, Second Ch., Aux., 10.50, Thompson, Aux., 9; West Woodstock, Aux., 15,	85 77
<b>Hartford Branch.</b> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. East Windsor, C. E., 6.14; Glastonbury, Aux., 242; Hartford, Fourth Ch., Dat. of Cov., 21, Park Ch., Aux., 3; Newington, Aux., 40; Somers, C. E. Soc., 20; Southington, Aux., 28.79, Tolland, Aux., 57.68,	418 51
<b>New Haven Branch.</b> —Miss Julia Twining, Treas., 314 Prospect St., New Haven. A Friend C., 40; Bridgeport, West End Ch., Aux., 15, King's Dau., 5, C. E. Soc., 6; Bridgewater, Aux., 20; Cheshire, Aux., 10; Darien, Aux., 8, Deep River, Aux., 5; Ellsworth, Jr. C. E. Soc., 2; Falls Village, C. E. Soc., 3; Greenwich, Aux., 45; Ivoryton, C. E. Soc., 1.50; Litchfield, Aux., 54.50, C. E. Soc., 10.70; Marlboro, C. E. Soc., 10; Middletown, First Ch., Aux., 44.90; Long Hill, C. E. Soc., 8, Jr. C. E. Soc., 2, Milford, Plymouth Ch., Aux., Mrs. Owen T. Clarke (to const. L. M. Mrs. Annie Hawkins	

Ford), 25; Millington, C. E. Soc., 3; Naugatuck, C. E. Soc., 8; New Canaan, Jr. C. E. Soc., 5; New Haven, Centre Ch., Aux., 50, Miss Ogden, 25; North Kent, C. E. Soc., 4; North Woodbury, C. E. Soc., 15; Salisbury, Aux., 27.54, South Canaan, C. E. Soc., 3.30; Stamford, Aux., 25; Stanwich, Aux., 15; Stratford, Aux., 45; Warren, Aux., 18, Washington, C. E. Soc., 9; Watertown, C. E. Soc., 10; West Cornwall, C. E. Soc., 20; Westport, Aux., 10; Winchester, C. E. Soc., 5.75; Winsted, First Ch., Aux., 12.60, C. E. Soc., 9, Second Ch., C. E. Soc., 10,	628 00
<b>New London.</b> —Mrs. J. N. Harris,	100 00
<b>Total,</b>	1,898 00

## NEW YORK.

<b>New York State Branch.</b> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Angola, Miss A. H. Ames, 5; Blooming Grove, Aux., 70; Brooklyn, Plymouth Ch., Aux., 100, Willoughby Ave. Chapel, Aux., 4.24, C. E. Soc., 5, Buffalo, First Ch., Aux., 42.50; Cambria, C. E. Soc., 2; Crown Point, Aux., 12; Deansboro, Dat. of Cov., 5; Elmira, Park Ch., Aux., 15; Fairport, Aux. (25 of wh. to const. L. M. Gladys Elizabeth Schummers), 40; Gasport, Aux., 4; Harford, Pa., Aux., 10; Ithaca, S. S., 15.15; New York, Bethany Chapel, C. E. Soc., 27, C. R., 1, Pilgrim Ch., Prim. Dept. S. S., 10; Oswego, Aux. (with prev. contri. to const. L. M. Mrs. S. H. Burchard), 15; Orwell, Aux., 30; Patchogue, Aux., 6.00; Port Leyden, Aux., 2.10; Poughkeepsie, Aux. (25 of wh. to const. L. M. Miranda Beards), 45; Rensselaer Falls, C. E. Soc., 4; Rocky Point, Mrs. M. S. Hallock, 10; Saratoga Springs, Aux., 206; South Hartford, Aux., 50. Less expenses, 30.97, 70 00	
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## PHILADELPHIA BRANCH.

<b>Philadelphia Branch.</b> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux., 27, Fifth Ch., Aux., 3.54, Prim. Dept. C. R., 4.40; N. J., Bound Brook, Aux., 45, Pilgrim Workers, 47; Nutley, Sunshine Club, M. R., 5; Orange Valley, C. E. Soc., 25; Plainfield, Aux., 20; Westfield, The Covenanters, 34.10,	201 00
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## NEBRASKA.

<b>Omaha.</b> —Mrs. M. J. Henderson,	1 00
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## CHINA.

<b>Poochow.</b> —Ponasing Girls' School, C. E. Soc.,	20 75
Donations,	0,300 0
Specials,	172 1
Legacies,	2,000 0
<b>Total,</b>	11,300 1

## TOTAL FROM OCT. 15, 1904 TO SEPT. 15, 1905.

Donations,	10,000 7
Specials,	2,000 1
Legacies,	20,000 0
<b>Total,</b>	\$117,008 8

# BOARD OF THE PACIFIC

**President.**

Miss LAURA M. RICHARDS,  
Saratoga, Cal.

**Foreign Secretary**

MRS. C. W. FARNAM,  
Fruitvale, Cal.

**Treasurer.**

Miss MARY McCLEES,  
Adams Street, Oakland, Cal.



## Extracts from Annual Report of W. B. M. P.

### JAPAN

NOTWITHSTANDING the many new problems which the year brought, the vexed questions, the unrest and the anxiety, yet there has been a gradual and gratifying growth in the Doshisha Girls' School. Sixteen girls have been baptized during the year. The boarding pupils assist in two Sabbath schools and carry on two of their own with an average attendance of over one hundred pupils. It is a pretty sight to see the girls start off on Sunday afternoons so earnest and interested. The girls follow their Sunday school work with calling at the homes of the children. Miss Legge was obliged to leave on account of her own health and the illness of her sister, in addition to some editorial work she had to do to complete the memoirs of her honored father. It was a trial to her to give up this work she loved so well in Japan. Her place has not yet been filled.

Miss Denton writes: "In January I hardly knew how we could get through the year, but the help always comes. I am glad to tell you how splendidly the girls have come forward this term and how well the teaching has been done, thanks to Miss Carey and Miss Phelps, who have both helped us much and greatly to the satisfaction of the girls.

"Music is an important factor in this school. Too much cannot be said in emphasis of this. It opens boundless opportunities to the girls who go out to teach if they can play the organs now found in all the common schools. It is an entering wedge. People will always listen to singing so that the most prejudiced in this way hear the truth. It has been a power among the soldiers and in the hospitals. An American nurse says that no songs please as do the hymns, so you see we cannot neglect this—the psychological moment for Christianity to sing itself into Japan.

“Kyoto is the Rome of Japan. Here center the art, the poetry, the history, the politics, the literature of the nation. The school grounds face the great Imperial Park with the palace occupied for eleven hundred years by the emperors of Japan, so that the health and quiet of the location are unsurpassed. There are government and private schools for girls in Japan but none with a course of study approaching the Doshisha, so that the need of this school is a very true one. The outlook for its future depends very largely on its reinforcement and improvement in equipment. A new recitation building and a dormitory must be had with an income that will keep them in repair. How to house the girls is a problem with which they are now struggling. In most of the rooms the beds, that is, the thick comfortables, which are spread on the floor every night, folded and put away every morning, just fill the rooms so they must be rolled up at one end while the unrobing and hair dressing and brushing are in progress, for two bodies cannot occupy the same space at the same time.”

In addition to the two buildings mentioned above, this school needs at once three young college graduates, one of whom must be a superior teacher of music, vocal and instrumental. It needs one piano and two organs. So long they have been calling for these. How will they get them? And pianos so cheap now.

The new conditions and possibilities resulting from the war cannot be overstated or overestimated. Miss Denton says: “I so long for a gift that will enable us to fittingly meet the times—more money for running expenses of the school and an endowment fund, the interest of which can be used each year for bringing to Christ the young women of Japan. It needs united prayer for the school that it may be perfected and helped in all ways to become more and more a blessing to the millions of Japan who cannot hear unless they are taught.

“I cannot believe that anywhere else in the world was there ever a grander opportunity for Christian work than in Japan. This Doshisha has a unique place and possibilities limited only by lack of workers and equipment, and now is the time, for if Christian schools do not take and hold the field, the chance of leadership will be lost.” “Pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest.”

#### SUMMARY

What then are some of the things needed at once and asked of us as a Missionary Board?

For Japan: two buildings and equipments; three teachers; one piano; two organs; an endowment fund—and prayer.

For Southern China: two buildings for the kindergarten and its teachers;

for enlargement of the station classes and Bible women work—and

Brousa: enlargement; a lengthening of cords and a strengthening of  
and prayer.

India: money to help Mr. Perkins to house and feed the large number  
school, and to add to its numbers that his mind may be relieved of  
l cares—and prayer.

onesia, torn by the whirlwind and destroyed by the tempest: every-  
and specially prayer.

a: prayer, prayer, prayer—the prayer that believes that we receive  
gs asked for.

en thousand dollars to-day would not cover the cost of the buildings  
at are asked for. Are we equal to it? I think I hear you say “no.”  
en is equal to it? “With God all things are possible and we can do  
gs through Christ who strengtheneth us.”

had faith enough to dare to attempt great things for God, realizing  
d is a partner in the concern, a factor in the corporation, and that  
no limit to his resources, like the Israelites of old we should see the  
waves of seeming impossibilities divide at  
our approach and we should pass through  
them with victory on our banners and a  
song of triumph on our lips.

CHINA.

PAO-TING-FU, May 30, 1905.

Report of Women's Work in the Pao-  
ting-fu District: The work for women  
has been carried on much as last year and  
with growing interest. Summer classes  
for Bible study conducted by the native  
teachers and pastor were held as in the  
year previous. In November a station  
class was held especially for country  
women and girls. Average attendance,  
twenty-three for the month.

Girls' Union Memorial School is the  
name decided upon as appropriate for the  
educational work in which we are united  
with the Presbyterian Mission, Miss Grace  
Newton, principal. In this school we



WOMAN IN NORTH CHINA  
EIGHTY-EIGHT YEARS OLD



have twenty-four pupils, most of them healthy, happy and doing well in their lessons. Two of these girls were in the country station class and others hope to come.

We still have three Bible women on the roll this year, and two helpers have their wives with them in the country where they do good work for the women of the villages in which their husbands preach.

The work of touring has been carried on more extensively this year than last. Mrs. Perkins and Miss Jones have spent seventy odd days in the country, held one class, visited and taught those interested in the truth, making in all some forty odd visits.

The primary school is still in charge of Mrs. Yang and doing very nicely. Average attendance, about twenty. Some of the rote work is being replaced by arithmetic, geography, and nature study. The children, boys and girls together, in this school, are little people from five to ten years of age.

The village schools are closed. Roman Catholic persecutions stopped some pupils from attending, while other children have come to Pao-ting-fu to school. Classes are still held in these places from time to time, for a week or twenty days, so that though the schools are closed the work is not.

On reading this report one can easily see the need of another single lady worker. When the city and school work is done the country work has to be neglected and *vice versa*. Must it be so much longer?

Miss Jones adds:—

I was in the country so much this year that the regular work in which I have to be examined was left till this summer and I find it a bit hard to put in long hours in such hot weather. Being thrown into the work as I have I have progressed in the spoken language much in advance of the written, so that is my work this summer, writing and reading. I, in company with Mrs. Perkins and the children, start for our summer vacation in about ten days. Annual meeting is the 7th of August, at which time I take my examinations.

I am not very strong this summer, but am so much better than I was last that I have everything for which to be thankful. I think a few weeks' rest and change of air will make me ready for anything that the fall may bring forth.

I hope to spend the most of the fall in the country, there are so many places that are inviting us to come. Nearly every place I visited this spring is calling for a station class, so that will mean, if I give them even a week or ten days, almost the entire time up to cold weather in the country.

I think I wrote you from our most southern station in February. I hope never to be out in February again. It is too cruelly cold a climate and too miserably poor accommodations to be able to keep well. We have very nice falls and springs so I hope to get my out-station work done then and be at home for the intense cold and heat.

The new church is coming on very nicely. It is a gray brick and will seat five hundred or six hundred persons.

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## A Turkish Wedding

BY MISS ORVIS, TALAS

I WROTE in my last letter about the wedding to which I had been invited and promised to give a report of it later.

Miss Burrage and I were the only Americans who could arrange to go, though all were invited. On Monday evening Miss Cushman and I walked down to Talas from the camp. The people along the way were very much shocked to see us walking and all took it for granted that it must be because Dr. Dodd's horse had been stolen. (By the way, the horse was brought back in less than a week. It was found loose in a drove of horses near a village not far from here. Because the rope was cut and because the horse was a pet, we know he did not go away of his own accord. Probably the thieves were afraid to keep him when the government began to look for him and therefore they turned him loose.)

Well, we were quite tired by the time we reached home and were glad to have a hot Turkish bath at the hospital. The next day I spent at the school preparing six rooms for the whitewasher and having all the windows taken out and washed. I had to leave at six A.M. the next day, so everything was left in a torn-up state until I returned.

We had our own wagon, but our regular driver has been away all summer taking his military drill. By paying a large sum of money he was

excused from taking the full six years which is required of nearly every Turk. The Armenians and Greeks are never taken into the army, but have to pay an extra tax instead. Our driver's brother has been taking his place this summer, but he knows very little about the business. We were glad, therefore, on the way over to Monjoorsoon, to have one of the young men teachers go along with us and show us the way as well as to help the man drive. We reached the village about nine A.M. and were received with a warm welcome at the bride's home. There we had time to wash our faces and put on our wedding garments (silk gowns, etc.) and to eat a second breakfast before the party coming with the bridegroom appeared before the gate. We heard the singing of hymns as they came down the street. Soon the room was crowded with people. I was asked to go out to another room and assist in the ceremony of putting the veil on the bride. As I had never been taught that peculiar art I had to be instructed then and there. I was told that I must pin the front part of the veil back across the arms so that she could not move them. A wreath of flowers was put on her head and with the white tulle veil and pretty pink dress, she was as sweet a bride as you could wish. I told you that she was one of our graduates this year. I had many things to learn about the proper customs and practices at a wedding. After the veil was finally arranged to our satisfaction we led the bride into the room where the company was waiting. She was put on the corner of the broad seat, which always is built around three sides of a Turkish guest room, in the corner opposite the one in which the groom was seated. But the bride must not sit, Oh no! She remained standing there in the corner while everyone else was seated. Then refreshments were passed (they were never passed to her). It was very funny indeed to see them bring in the honey, watermelon, thick cream, chicken and sweet cakes and pass them around with a fork, one mouthful to each person, and all with the one fork, mind you. On the strength of the fact that we had just eaten our second breakfast before this part of the program, we begged to be excused from a part of the bill of fare. Rose water was passed, as it always is at weddings. After a time the procession was formed to go to the church for the wedding ceremony. All the men with the bridegroom (who is the new pastor) in their midst went ahead and the women with the bride followed behind. We climbed up a long dusty hill and the people sang hymns as well as they could on the way. It was really quite an impressive occasion. When we had reached the church, we were given seats at one side near the front. All the other women and most of the men sat on the floor. The bridal party had chairs near the center. Here, in place of a bridesmaid being a young, *unmarried* lady, a married woman is always chosen to attend the bride. A

man and his wife, on this occasion, were the best man and best maid(?). The very venerable and fine old man who has been pastor of this church for many years and has recently resigned was the man who performed the ceremony. It was very touching, he was so fatherly and so kind in his remarks.

During the sermon, which came first, I was almost led to believe that it was very improper indeed for me to be an unmarried person. He took for his text, "It is not good for man to live alone." I consoled myself by thinking that women were not men. It was very pleasant after the ceremony to go to the new home, which is a cozy house of four rooms, and no one will live there with the newly married couple. This is almost an unheard of arrangement in Turkey. The usual custom is for the young man to take his bride home to live with his father and mother and all the other brothers and their wives. The newest bride is the servant of the household and never is allowed to speak or eat when one of the others is in the room. This must continue until there is a newer bride, or until there is a son born. At this home even the women and the men were separated and the bride went with the women into one room while the men and the groom were in the best room. Here, also, the bride remained standing and, as before, was not offered anything to eat or drink when refreshments were served to the others. Finally, though, they gave her a chair and a sip of rose water at our suggestion. She was rather embarrassed to have us notice her and never dared to speak even when we spoke to her. Usually the bride is required to go around the room and kiss the hands of everyone present. In addition to this, she must go and kiss the hand of every member of the husband's household as often as one enters the room. This kissing part was entirely omitted in this particular case.

By three o'clock we were permitted to depart and we went then with some friends to a vineyard, where we sat and ate cucumbers and green grapes. They brought us tiny cups of black coffee, also. I always enjoy that. Afterwards we went to call at the homes of a few of the girls who have been pupils at our school. Everywhere we went we were given warm, sweetened water flavored with some kind of fruit, or without flavoring, as the case might be. This is a most trying custom, for if we drink we are likely to have typhoid fever, and if we do not drink we are quite likely to offend the hostess.

About dark we were returning to the home of the bride's parents when we met a long line of horses, buffaloes, and cattle coming from the pasture to their respective homes along the narrow streets. The horses were excited by something, perhaps by our hats; I don't know. At any rate, they rushed past us up the street in one direction and a minute or two later a cry of

alarm caused us to look back and see them coming down upon us. We hugged the stone wall and, by waving our umbrellas frantically, we kept a safe spot for our feet until they were past. And then they turned around once more and raced past us. By this time I was about as much excited as they were. You cannot appreciate how narrow and crooked these streets are until you have a few experiences like this. I was trembling by the time I got to the house.

The next morning I went with about twenty others to the wedding breakfast given at the new home. We sat around two round tables and *à la Turke*, i. e., in Turkish fashion, we ate a great feast. First, soup in four bowls—we each had our own individual spoon here; then eggs and meat cooked together, then rice, then sour milk (clabber-like), then a lamb roasted whole and carved without the use of a knife—"fingers were made before forks." Later, honey and thick cream, then watermelon and sweet, lardy cakes. There were other things, too, but I cannot remember all of them. I said the cakes were lardy, but of course they had tallow or "tail fat" in them, not lard. The people here, like the Jews, never taste of pork or anything of that sort. I have not seen a pig since I came here. They keep sheep with great fat tails and the fat from these tails is used as we use lard or butter at home. When the chicken was served the man at the head of the table carefully cut off the choicest piece, the tail piece, and presented it to Miss Burrage; then he pulled off the skin from the back and gave it to me. They consider these the best parts of the chicken. I was sorry that I was the one to be honored on this occasion, but of course I thanked him and ate what I could of it. He gave me nothing more than the skin. As soon as I could get away from the breakfast table—a little after ten, I think it was—I hurried away to see some girls and to arrange with them about where they are to go to teach this year. I buttonholed the bridegroom and carried him off outside the door where I could talk business with him for a few minutes.

We did not have the young man with us on the way back and our driver lost the road twice, once landing us in the midst of a wheat field and the other time bringing us to a standstill beside a pretty flour mill under some willow trees. Finally we reached the main road and proceeded on our way without further adventures, only the seats in the wagon kept falling down at one end and then at the other, till we finally put them down along the side of the wagon. Another thing that was very much like Nebraska on that ride, too, was the dust and wind. Once we had to stop the wagon and cover our heads with big capes till the dust storm had passed by. Even as I am writing this to-day I look from my window and see the air full of dust and the wind is blowing hard. One can see but a short distance.

## Letter from Miss Ella J. Newton

KULIANG, August 5, 1905.

I AM glad to tell you that I am better than last year, a little stronger, and I seldom have a sick headache now, but I still have to be careful, for I am not young any more, and it takes longer to get rested than it used to. I truly think Miss Hall's coming has had much to do with my improvement in health. She is such a sensible, quiet, helpful body, and we do enjoy our new little home more than I can tell you. She is getting on well in the language, but takes a little school work already. I want her to have the best opportunity possible to master the language, for it will mean so much to her in all the years to come. She is with her friend, Dr. Stryker, this summer, here at the mountain, and Miss Garretson, as usual, is with me in our own little cottage. Thus far it is an ideal summer, though it was very hot before we left Foochow. Miss Garretson has been down again, and only came up this morning, starting long before daylight to avoid the heat. I expected to go down for a few days to look after some work, but it has been delayed somewhat, and the workmen have not sent for me yet.

I am unusually busy this summer, as some important translation work has fallen to my share, with a good many other things, but we do take time to be out of doors a good deal in this beautiful fresh air, and have nice walks over these lovely hills. This mountain means years of added service for the missionaries of the province, and the spiritual uplift we get here means much for the work. Perhaps you know of the Fokien Prayer Union which was formed two years ago, the special purpose being united prayer for the work throughout the province. During the past year there has been great encouragement in many places. We have had two meetings here to hear some of these reports, and they are really wonderful, and there is a spirit of expectancy such as I have never seen before among missionaries and Chinese workers.

I made a flying trip to Ing Hok in the spring, and saw the land for Miss Chittenden's new building. It is a fine site, already walled in, and the plans for school and home are nearly ready for the contractor. Mr. Smith puts a great deal of time and thought into it, and I hope the work can be pushed as fast as possible. You can imagine how happy Miss Chittenden is, and we are all glad for her. I spent a night at Gah Liang on the way down, and saw the school in the chapel. If the W. B. M. I. workers could see some of the children climb the ladders to their mats spread on the floor under the roof, and, especially, spend a night in Miss Chittenden's close,

unhealthy bedroom, they would not only see the need of the new building but boom the project till all the money is in hand. Miss Chittenden developed into a grand country missionary, but she does not know how to take care of herself.

I also saw the proposed site for the hospital, but the owners are holding back. I think it will come soon, however. The Ing Hog work is very encouraging, and there has been much blessing there the last year. Mr. Beard was delighted with a trip through the field shortly after his return.

The ill treatment of Chinese in America is coming to be much better known here than formerly, and there has been considerable excitement regarding the proposed new treaty, and strong threatening of an American boycott which would make sad havoc with the work under the care of American missionaries. We do not think the threats will be carried into execution, but if America pays no attention to the protests made there will be serious trouble of some kind. Patriotism is beginning to grow, but poor people do not know exactly how to express it. In several of the colleges, if great wisdom had not been used by those in charge, much mischief would have been done.



Miss E. S. Webb writes of a trip taken by her:—

ADANA, March 7, 1905

STARTING from Adana just after noon, we rode six hours to Missis. An old, fat, white-turbaned Turk happened to be going the same way. He was much interested in news from the war, etc., which he got from Mr. Chambers. Finally my horse distinguished himself by falling down on the smooth road. I was not hurt, and immediately remounted, whereupon he said: "Oh she is a Japanese! she is a Japanese! If it had been one of our women they would have sat down and cried."

For many years there has been no Protestant work at Missis. We have, however, four girls from there in our school, as well as the daughter of a Gregorian priest who was there last year, but has now moved to another village. We were guests at the only Protestant house in the place—the mother of one of our girls. In the evening the parents of the girls and other friends came in. Among others a woman who twelve or fourteen years ago was taken by force from our school by her parents and married—our poor little Mariam. The man proved to be utterly worthless, and the parents have repented of it many times. Just now he is somewhat reformed. He came with their three children. Some "Little Pilgrim" lesson picture gave an opportunity for reading and explaining several passages from the Bible.

We spent the next morning in calling, and everywhere were received most cordially. They beg for a girls' school. The Gregorians have a fairly good one for boys, but there is nothing for girls. Besides the money we would need government permission, and it is not easy to find a pro-



woman to send to such a village. But they were so eager, I wish we could do something.

At noon we went on four hours farther to Hamidiah. We had supposed there was only one Protestant family in the place, so you can judge of our surprise to find that thirteen families had just signed a petition saying they are Protestants. They ask for a man who can teach and preach, and promise more than a third of his support. We have one girl from there this year, and others living there who have been with us in previous years. We were kept busy calling and talking until late that evening.

At 7.30 next morning we started for Chockmerzimen, nine hours distant. About nine o'clock it began to rain. We had good rubbers and could keep dry. But the poor muleteers had to walk in the rain all day. For noon we stopped at a little restaurant, which being full of men, the owner scraped out the rubbish from a little back storeroom with a hoe and allowed us to go in there. We reached our destination that night at seven o'clock, while the loads were two hours later. But we were given such a hearty welcome that all the discomforts of the road were quickly forgotten.

The pastor here is old and feeble, and at the end of the year will give his place to a younger man. The teacher of the boys' school, a young man from Tarsus, is doing good work, and helps a good deal with the preaching and work among the young men. Turfanda, our Bible woman here, is doing most excellent work. Chockmerzimen is a large village—five or six thousand, and all Armenians. The girls' school, taught by Turfanda's daughter, is fair, numbering about thirty. The day after we reached there being Sunday, Mr. Chambers preached in the morning. At noon I had a meeting for the women, after which we walked over to Enzerli, about twenty minutes, where Mr. Chambers preached again. We walked back to Chockmerzimen, and in the evening there was a prayer meeting in another part of the village. Mr. Chambers and the others went to it, but I went to bed instead. Monday was given to visiting the schools and the homes of the people.

The Bible woman is having a widespread interest, and the priest of the Gregorian church complains that she is working among the women of his congregation. They urge her to come and read the Bible to them, and the priest is afraid of the influence.

Monday afternoon we moved over to Enzerli. There we found the preacher's family (four persons) and the girl teacher (a relative of the preacher) all living in the same room with another family of seven. The people seem to think that no better place in the village can be found for them. This is one of the few stone houses in the place; most of the houses being simply reed huts with a mud floor and no windows. There are so many cracks in their houses, however, that there is no lack of fresh air. There is a fire in the middle of the room and the smoke escapes where it can. Usually the cow and donkey live in one end of the room and the family in the other. Each house is in the midst of a small orange grove, and this is the only source of income to the people. Our preacher here, Man-ooshakhian Effendi, is a noble man, and is very much loved by the people.

Mr. Chambers and I were guests in this one room with the two families

and the teacher. A cloth curtain to cut off a corner in front of a bed is a very necessary part of the outfit for a journey of this kind. They were able to give me a little corner just large enough for my bed. What more could even a queen wish? But poor Mr. Chambers did not fare so well. He had no curtain, and finally set up his bed in the open space left as a border line between the two households.

The work here is most helpful. The reed hut used as the church also serves as the school. This is well organized and in good condition. The Bible woman who was here till Christmas time has now gone to Aintab to study midwifery with Dr. Hamilton. She hopes to return here after two years. The people are working hard to collect money for a church and parsonage, and I am sure they need it.

Our next visit was to Osmania, six hours' ride from Enzerli. Here the preacher's wife teaches the school while a Bible woman is also at work. The work among the women would develop faster were the school for girls only, but there is no better opportunity for the boys, so we allow the mixed school.

The second Sunday of our trip was spent in Kars, a village about seven hours from Osmania. A preacher and girl teacher are working here, but we were rather disappointed in the reports we heard of the latter. She seems to have plenty of ability, but I fear is not a very earnest Christian.

Our last visit was to Sis. Here there is a good church building and a parsonage with room for the girls' school. A separate school for boys was started this year, with the result that the girls' school is now larger than the mixed one was last year.

It was most pleasant to find so many earnest Christians among the girls who had been in our school from this village. I am more than ever impressed with the needs of our villages, as well as with the amount of work that has already been done in them.



## Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM AUGUST 10 TO SEPTEMBER 10, 1905

COLORADO . . . . .	\$129 25	TENNESSEE . . . . .	7 50
ILLINOIS . . . . .	1,997 10	CHINA . . . . .	15 00
INDIANA . . . . .	23 15	TURKEY . . . . .	15 00
IOWA . . . . .	382 89	MISCELLANEOUS . . . . .	7,241 00
KANSAS . . . . .	301 15		
MICHIGAN . . . . .	300 45	Receipts for the month . . . . .	12,029 50
MINNESOTA . . . . .	419 82	Previously acknowledged . . . . .	56,431 31
NEBRASKA . . . . .	104 47		
NORTH DAKOTA . . . . .	40 82	Total since October, 1905 . . . . .	\$68,460 80
OHIO . . . . .	359 47		
OKLAHOMA . . . . .	31 43	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS	
SOUTH DAKOTA . . . . .	156 40	Receipts for the month . . . . .	\$191 05
WISCONSIN . . . . .	309 63	Previously acknowledged . . . . .	2,144 87
WYOMING . . . . .	18 00		
MASSACHUSETTS . . . . .	175 00	Total since October, 1905 . . . . .	\$2,335 92
NEW YORK . . . . .	2 00		

MISS FLORA STAER, Ass't Treas.



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# Life and Light

XXXV

DECEMBER, 1905

No. 12

**TIDINGS** Yet the joy of Christmas is not so much that Christ is **REAL JOY**. come into the world, as that he is come into our own heart. if he be truly in our heart, if we are filled with the love which filled then we cannot rest till every child of man knows and responds to that

The love that gives us Christmas Day is a love for all people. For the joy of sending the love to those who know it not.

**MISSIONARY** Miss Edith Gates sailed November 1 to join the Marathi **MISSIONALS**. Mission. Her parents have for many years been working in **INDIA**, and Miss Gates goes gladly to service in the land of her birth. **INDIA** her went Mrs. Wm. O. Ballantine, to join her husband at Rahuri. **INDIA** ng the years that the care of her children has detained Mrs. Ballantine **INDIA** merica she has rendered great service to the cause of missions, and **INDIA** hearts will follow her with loving prayer. She takes her youngest **INDIA**, little Jack, with her, and four are left behind in this country. What **INDIA** er's heart will not ache for the longing pain of these divided homes?

**PURPOSE OF** To be of any use in the world one must have a clear **AND LIGHT**. purpose, to which he holds steadily, which determines **AND LIGHT** plans and actions year after year. Just as truly a magazine must have a **AND LIGHT** reason for its existence. To justify an appeal for readers in these busy **AND LIGHT** of abundant literature the purpose must be high and nobly carried out. **AND LIGHT** one purpose of **LIFE AND LIGHT** is the purpose that rules every Chris- **AND LIGHT** heart—to help to make the kingdom of God a reality all the earth **AND LIGHT** id.

**LIFE AND LIGHT** o magazine strives to realize this purpose in four different ways. First, **LIFE AND LIGHT** he organ of the Woman's Board of Missions. The work of the Board **LIFE AND LIGHT** at home is spread over a wide territory and the frequent personal touch **LIFE AND LIGHT** : workers which would strengthen and facilitate our service is not pos-

The printed page will do its utmost to make good the lack, to bring **LIFE AND LIGHT** ranches into sympathetic touch with each other, and with the officers **LIFE AND LIGHT** : central office in Boston. We want to know what each other is doing,

and the magazine endeavors to be a medium of interchange and a bond of union.

Again, we are always trying to find new practical methods of work which will be helpful in Branches and auxiliaries. Many ingenious and versatile minds are working at the same problems—how to give vitality and variety to the meetings, how to win deeper and wider interest, how to make our gifts commensurate with our needs, and so on. *LIFE AND LIGHT* is eager to bring such discoveries to general usefulness, and it begs for your co-operation in this endeavor.

Third, and very important, we bring the news of your missionaries—their endeavors, their successes—their trials they seldom speak of—the opportunities and the needs of their work. You cannot love and help and pray for them as you ought unless you keep in frequent touch with them. You hear or read the letters of your own special missionary at your Branch or auxiliary meeting, but of course you want to know about other work and workers too.

Fourth, and last, as the great compelling motive in all missionary service must be love of the Master, and as we shall do the work well only as we have the mind which was in him, *LIFE AND LIGHT* wishes to bring real and frequent help to our hidden spiritual life. Gifted and mature Christian women often give us some message of cheer or of warning that comes from the lessons of their own ripe and divinely taught experience.

In one of these four ways, then, your magazine tries in every page to do all that a modest monthly can to help on the great enterprise of telling to all men the love of the Father. We need more subscribers and we need more readers. If you find *LIFE AND LIGHT* true to its name, and really a help in your own work, can you not help to widen its usefulness? Mark an article that pleases you and hand it or mail it to some friend. We are always rejoiced to send sample copies to any who will be likely to read them. So please give us names of any who may be won to interest in the magazine and so in our great missionary enterprise.

**ANOTHER TRAGEDY.** Word has come of the massacre, by a mob, of five Americans of the Presbyterian Mission, at Lien-chau, a city on the coast of Kwantung, the southeastern province. The outbreak was a demonstration of the bitter anti-foreign feeling, called out partly by the unjust treatment of the Chinese by other nations, and the ignorant crowd could not distinguish those who were their best friends. Most shocking barbarities, both before and after the death of the victims, added to the horror. All hearts will burn to avenge these pitiful sufferings: let us do it in Christ's own way.

**THE TREASURY.** Each month the contributions are watched and waited for with great solicitude, and it has all along been an unspeakable joy to see some Branches advancing, as one president expresses it, "moved upon by that divine energy which makes things forge ahead." Twelve Branches have gained upon the last year in contributions for regular pledged work, and six of the twelve have paid into the Board's treasury the amount asked of them in the apportionment made in connection with the \$120,000, which is our aim. The figures for the year are given in connection with the report of the meeting on page 553. We gratefully recognize that we have received \$110,429.41 toward the \$120,000 hoped for, and that this is a gain over last year of \$3,905.93.

**A SHOCKING PICTURE.** Some of our readers declare the frontispiece of the November *LIFE AND LIGHT* to be shocking. So it is, and just because it is shocking we reproduced it for you, and we have in our portfolio several which are worse. We here, in comfortable homes, enwrapped with all the decencies and refinements that Christianity can give, need to be shocked by a sight of what humanity means without Christ. We do not like to look at so revolting a picture, but we send out our missionaries, fine, pure young men and women, to face the reality which this but faintly represents. One says, "The heart sinks and is sick at the continual sight of hundreds of great, naked, human animals." If for the love of Christ they can bear the sight, year after year, shall we be too delicate to know even dimly what they must see? We cannot at all feel the need of missionary work in Africa, or know its value, unless we understand a little of the material out of which these brave men and women are building Christians and churches. Contrasting pictures will come later, but we must know the shadow to feel the blessing of the light.

**NEW LEAFLETS.** Our girls' boarding and day school at Madura, India, under the care of the Misses Noyes and Miss Chandler, is one of our most prosperous and useful institutions. Its new and beautiful building, Apron Hall, is dear to the many who have given for its erection, not only for its good work, but for the honored name it bears. Now we have ready a charming leaflet, beautifully illustrated, giving a description of the school and a brief outline of its history. Price, 3 cents.

We have also just issued a most interesting illustrated leaflet, describing Enzumba Home in South Africa. This was written by Miss Laura C. Smith, at present in charge of the school. Price, 3 cents.

All who are studying Africa will want to read the story of *Nomusa, Our Little Zulu Sister*, by Mrs. Amy B. Cowles. Mrs. Cowles had the chil-



dren specially in mind as she wrote this story, but its vivid pictures makes it well worth the reading by older students. Price, 5 cents.

In response to many appeals for such material a special form of in rhyme, illustrated with a picture of two little Chinese children, a space for date, place of meeting, and leader's signature, has been prepared for the use of cradle roll leaders, and may be secured at the Rooms in Price, ten cents a dozen.

Miss Ada R. Hartshorn, Congregational House, will supply all as well as former issues of leaflets and other literature.

**DISCONTINUANCE.** For thirteen years the Woman's Board has sent out every month a four page leaflet designed to aid the leaders of societies in preparing an interesting program for their meetings. Now that many women are following the course of United Study of Missions, which many helps are available, the little leaflet seems no longer needed. **LIFE AND LIGHT** brings every month an article, and very often two, on the topic of study for the month ensuing; and so the material which has been put into a leaflet will be found in the magazine. With the hope that the thirteen years has not been in vain, and that the study will go on all the more valiantly with the help of the magazine, the leaflet makes its farewell

**A BEAUTIFUL MEMORIAL.** For the ten years previous to December, 1904, Mrs. C. Chapman had served the Western Maine Branch as treasurer, and her enthusiastic love for the work of the Master as carried by the Woman's Board gave stimulus to many another heart. Now that her work and joy are in the higher, unseen sphere, her daughters wish that her service here be both continued and remembered. So they give the \$1,000 to constitute the Abbie Hart Chapman Fund, the money to be held in trust and the income to be used in the work of the Woman's Board. So that the light of this radiant Christian woman still shines into dark places.

**OUR FRIDAY PRAYER MEETING.** Every Friday morning at eleven a group of women, numbering from forty to sixty as a rule, sometimes more, gather in Pilgrim Hall, a sunny room in the sub-basement of the Congregational House, to pray for a blessing on the Woman's Board and its work. Each meeting has a different leader, and so we come in touch with the truth through the medium of many minds. The secretaries bring the latest news of the work on the field, and frequently the presence of a missionary stirs and lifts us all. We feel it a great privilege to attend these gatherings, and we wish to share the blessing with many more. It is worth coming to the city for, but if that is not feasible, can you not come for shopping and visits as to spend the hour from eleven to twelve o'clock with us? And then linger a few minutes for a handshake with friends old and new.

## The Land of the Sphinx

BY E. R. A.

**A** LONG line of sand on the starboard horizon, then a snug harbor with white-walled fortifications, ships with many different flags, Italian, German, English, Russian, Turkish, Greek, an indescribable clamor of shrieking human voices, a kaleidoscope of gay fezes, turbans, robes, bare brown legs and arms, flashing white teeth, brilliant black eyes, men clambering straight up the sides of the ship like flies on the



EGYPTIAN VILLAGE

wall of the house, yelling "take me," "spik Inglis," till we feel that we may be pulled in pieces by pirates, a swift passage through the custom house with no box opened, but a five francs in the hand of the official—this is a little what it means to land at Alexandria.

An atmosphere wonderfully clear and soft, a scorching noonday sun even in February, brilliant sunsets, swift and glowing twilights, languorous and

dewy nights, when the great stars hang very near,—this is one's first breath of Egypt.

Vivid green of fields of clover, beans, sugar cane and wheat on soil made fertile by irrigation, and the uncouth buffaloes slowly turning the ancient water wheels, old as the time of the Pharaohs; avenues of lebbel trees, orchards of apricots, figs, and oranges, and many feathery palms, both single and in groves; the great, historic, noble, muddy Nile sweeping sluggishly toward the sea, with curious boats moving or at anchor: with



FAMILY GROUP IN CAIRO

acres of marshy land where cranes, herons, and flamingos stalk ludicrously about, and everywhere, just beyond the reach of the hand, the ever voracious encroaching desert, contrasting its yellow sand with the verdure; the grave and mighty pyramids, "man made mountains," and tiny village built on the higher spots of land to escape the sure overflow of the river huts, roofless, floorless, doorless, just four inclosing walls where peasants sleep and die,—this is a little what one sees in the country of lower Egypt.

A European quarter suggesting Paris or Marseilles, with elegant villas over whose many balconies the Bougainvillea riots in royal purple; an ancient city with crowded streets too narrow for vehicles, where donkeys,

and men carry the burdens; grave, bearded Moslems in flowing robes of pale green, rose, lemon, violet, fawn, bordered with ermine, and stained with drops of coffee or grease from some recent feast; the man with bare legs, his only garment the long tunic of indigo cotton; poorer women with nose and mouth carefully veiled but with eyes, feet and ankles entirely exposed, the children swarming under feet,



WATER CARRIER SUPPLYING HOME IN CAIRO

the babies ride astride the mother's left shoulder, most of them in-ly dirty, lest if they be washed they attract the envy of some childless bor and so cursed by the evil eye; rarely, a women of the richer class, der as a rope," with wonderful melting eyes, draped from head to foot nething like a sheet of black silk, who hurries past as if ashamed to n out of doors; streets deep with dust, except where sprinkled by the carrier, a man who goes carrying water to the homes in a leather

bottle made of a pigskin, legs and neck still in position, and who judiciously squirts a little of the precious liquid in spots where he is paid for it; story tellers with an enchanted audience listening to some weird tale; letter writers at your service in many languages; money changers, ready to fleece you whatever coin you bring; beggars everywhere, handless, footless, eyeless, one with hands but no arms, and all kinds of distortions and deformities; swarms of flies, perhaps left since the time of Moses; filth unmentionable; houses with no daylight and centuries old; everywhere the curious clatter and street noise that comes not from rumbling vehicles, but from human throats; the bazaars, where skilled artisans fashion before your fascinated eyes all kinds of enticing wares, gold, silver, or brass, lace, linen, rugs (leave your pocketbook at home when you go for the first time); frequent funeral processions, the hired wailing mourners following the bier which is borne on men's shoulders, and on which the poor, jolting, uncovered body rolls this way and that; some brilliant equipage preceded by the gay *sais* to clear the way; tall Arabs, lithe, spare and strong, Nubians, "black but comely," many mosques and the frequent call to prayer from their minarets; a great Moslem school at El Azar where thousands of young men study the doctrines of Mohammed, many of them to go out as ardent missionaries; all sorts of men, polished, urbane, self-respecting, and at frequent intervals the red coat of the English soldier, without whose presence the country would hardly be a safe place for visitors,—these are a few of the sights that meet the eye in Alexandria and Cairo to-day.

When we turn to the Egypt of the past the view is just as interesting. Far back in remote antiquity the earliest history finds here a people civilized, skilled in many arts, some of which are lost to us, ruled by wise laws, with a philosophy and religion clearly shaped. Through a kind of radiant haze we see the dim figure of mighty Cheops, builder of the great pyramid, and other sovereigns of remote dynasties. The tombs and the hieroglyphic inscriptions have revealed to us many stories of that far away people. We know much of their life and their customs, still they seem to us hardly more than half real. We picture them lifting those mighty stones, so closely set even yet that a knife blade cannot enter a crevice, or toiling at the grim, living rock from which they fashioned sphinxes and temples. We stand by the huge sarcophagi which held the mummied bodies of the sacred bulls and we read the pictured story on the walls, preserved for us by the sand of the desert.

We remember the visit of Abraham, with the retinue befitting a wealthy sheik: the wisdom of the spotless Joseph, in whom was "the spirit of God," the coming of Jacob and the great mourning at his death: the

romance of Moses, and the going forth of the great multitude of whom God would make a chosen people. We think of Shishak, who conquered Jerusalem and plundered the temple, of Necho who caused the death of good king Josiah, and of a long line of degenerate rulers till the fierce Romans came. We recall the founding of Alexandria, that when the great warrior found "no more worlds to conquer" he might send his name down the ages and so conquer time; the coming thither of many exiled and adventurous Jews in Palestine's troublous times; the seventy devout and wise elders, gathered in that city to set the Old Testament from the ancient Hebrew over into current Greek; the flight into Egypt of Joseph and Mary with the Child (they show us to-day the Virgin's tree under which the weary travelers rested), the preaching of the gospel of Jesus of Nazareth by some of his own disciples, and the great theological seminary and the brilliant teachers which made Alexandria a center of Christian influence. Hypatia, wise, pure, beautiful, shines before us and we shrink from the horror of her death. We remember the hermits living in their solitary, rock-hewn cells all along the valley of the Nile,—these and a thousand more men and events come to mind at the name of Egypt.

What of the future? That is for Christians to decide. The Arabic language prevails and the Mohammedan religion holds a strong grip over the vast majority of the people. At the time of the conquest by the armies of the Moslems a small remnant held heroically to their Christian faith and a quarter million of their descendants still worship in the Coptic churches. The British government enforces law through the land, but it does nothing directly for Christianity.

Christians have not been unmindful of the need of this ancient land, and several societies have done faithful and successful work there. The story of the trials and successes of the Egyptian mission of the United Presbyterian Church of America reads like a romance. Miss Parsons gives us the condensed statement of what it is doing, and if we read these paragraphs with the imagination we shall see that the gospel is doing mighty things in Egypt. Little can be done for Mohammedans in Turkey—the death penalty for leaving Islam is all too frequently enforced—but in the land of the Nile many hundreds of boys and girls of Mohammedan parentage are receiving a Christian education. Colporteurs carry many thousands of Bibles and other Christian books to the homes of the people every year. The women, so long secluded and degraded, are taught the truth that inspires hope by devoted women and coming generations will see a new society.

The great dam of the Nile brings into partial or complete cultivation eight hundred thousand acres hitherto useless. When we can bring the water of life to these shrunken and hungry souls they will add a new power to the forces of the kingdom of Christ.

## Work in Madura and Vicinity

So pretty and so interesting is the annual report of Life and Work among the Tamils in the Madura District, that it might well go into the hand of every English speaking Christian. Since that cannot be, we give some characteristic extracts.

### A MISSIONARY'S METHOD

ONE missionary says: "My plan is to show others what they can do, and how they can do it in the Master's spirit. When it comes to details, I mean to leave them as largely as possible to the wisdom or unwisdom of the indi-



VILLAGE CHURCH, USED ALSO AS SCHOOL

vidual worker. In many ways they are wiser than I am, and whether wiser or not, they can often accomplish more with their own method than they could with an imitation method borrowed from me. What I should accomplish, or what I should become, if I had to exchange places with them and live their life in the midst of the conditions which surround them, is a thought which helps me to be charitable to their faults, and inspires me to show them what I may of the life of the Spirit."



## SUNDAY SCHOOLS

"The Bible women of Madura and vicinity have undertaken voluntarily to conduct a number of Sunday schools, and the students of the Bible school have emulated their example until there are fourteen such gatherings of street children; and the missionary comes across them in every quarter, and has to stop and hear them 'say verses,' or sing a song before she can proceed on her way. It is remarkable that these meetings are held in the homes of the Hindus themselves, and that the fathers and mothers are present in numbers to hear their little ones instructed to worship one God only and his Son Jesus Christ.

"The Sunday School Rally idea is spreading to the villages, and draws out the older people as well as the children. The earthen penny jugs are



SEWING CLASS

broken, and many a pile of little coins goes into the Lord's treasury. It is delightful to see three hundred and twenty-five children on the veranda of the Palani bungalow, and to hear the joyful noise they make. The cabinet and baby organs all over the mission are worked pretty hard in this service. We could wish that the village teachers might have more bright cards, and better and more literature for their schools, for their endeavors are earnest and their opportunities great."

## HARVEST FESTIVAL

"Very few people in America have ever seen a bullock brought into church with a garland of chrysanthemums around its neck. Fewer still have ever seen ducks and chickens paddling around under the communion table while the sermon is going on. We have seen that this year in the harvest festivals

in various parts of the mission, and the missionaries are adepts in the art of preaching to an accompaniment of lusty crows. If the people are thankful and make offerings, the bullock comes up the aisle when they do, and the ducks are not left outside, nor the cocoanuts, nor the baskets of rice."

#### VILLAGE SCHOOLS

"The mission lays its foundations well when in remote villages, in little mud huts, or in the open shed or veranda of a village house, it gathers the children from the street or field to teach the simple lessons of the primer, and to set the children to writing the letters with their tiny fingers in the sand. There are 193 of such village and station primary schools, and 5,872 little folks are there receiving their first impulses towards a higher life under the



BRAHMIN GIRLS

instruction of 234 teachers." Dr. Jones says: "These little schools are a splendid opportunity to approach and win over the people. Hindu parents are anxious to have us do all we can to educate and improve their children; and it is always a surprise to me to find how far they seem not only willing but desirous to have us impart the central truths of our faith to their boys and girls. Often a father will sit in the schoolhouse and listen with evident relish to a recital by his boy of the first two commandments of the decalogue. Whatever distrust may be shown by the educated Brahmin of the city, the common villager does not share his misgiving, but reposes thorough confidence in the missionary and his work. Indeed, he is the only one who seems

to have won the confidence of the ever wary and suspicious Hindu villager. Even if these schools do not make many converts to our cause, every year they are doubtless preparing the way for a great ingathering in the future. These children will yet reveal the impress of the teacher and preacher of their youth. The young people of India are like those of other lands. The strongest and most enduring impressions are those which they receive in early youth; and, of early impressions, none are more wholesome and permanent than those made by the kind and wise teacher."



ARITHMETIC CLASS

## ITINERACY IN MADURA

"The oldest and foundation method of a mission is that of the evangelist, and this primal method must continue to the end, a necessary and efficient means of getting at the masses. The station tents have been in constant use during the year. The catechists, who are the unordained preachers of the mission, do the work of an evangelist, and the aggregate number of those who have heard their message rises to 162,314. Twelve evangelists, specially set apart for the work, bring in reports of 112,126 more. The evangelistic work of the Bible women adds 169,729. The technical name of the mission for this preaching work is "The Itineracy."

## More Stories of the War

BY MISS MARY B. DANIELS

[The war is over, but the helpful influence of the work of our missionaries will go on in widening circles.]



MISS M. B. DANIELS. SINCE January I have not been to the hospitals to talk with the soldiers as I did in the autumn, because as the work became known it grew fashionable, and everybody was coming to Osaka, and running up to the hospitals to distribute tracts, so I felt that the men were likely to get all the good which could be done them by that particular form of ministration. Mr. Cary has done a great deal of excellent work in talking to the soldiers; but I find it very difficult not to grow mechanical when I make the same little speech ten or fifteen times in an afternoon, even though the most vital things of the Christian faith are my subject.

### NURSES' SOCIETY

I have had a very large opening through the Volunteer Nurses' Society of which I wrote you. Lessons in bandaging have been given six times a month, and I have been present whenever I was not needed elsewhere. Thus I have learned to apply fifteen different bandages, and on the Empress's birthday, the 28th of May, I received my diploma. As it was Sunday I could not go in person to receive it, but they were very kind about sending it to me. After every engagement of the land forces shiploads of wounded soldiers have been sent from Dalny directly to the receiving station at the harbor in Osaka, and from twenty to thirty nurses have been in attendance to assist the doctors. After the battle of Mukden we had ten consecutive days of very hard work. On one afternoon I took off bandages from one hundred and twenty-five soldiers with my own hands. A more grateful or courteous set of people I have seldom seen. Of course the time of the harbor work or the bandaging lesson is not the time to talk about Christianity, but I have the names and addresses of sixty women who have asked me to visit their homes, not one of whom has had any previous connection with Christians. More than this, I have an English class two mornings in the week of five women from this society, and I am growing very intimate with them. We hope some day to get them to attend church.

### HE THAT SEEKETH FINDETH

On returning from school about two weeks ago my little maid met me with the statement, "A man saying that he was a sick soldier has just been

were asking to meet you to talk about Christianity, and he looked so honest and intelligent that I called Fushiki San." When I next saw Fushiki San he told me about her talk with this man, and added, "He seemed so interested that I sent next door for Miss Gulick, so as to be sure that he was instructed in the best way." Miss Gulick's statement was to the same effect, that she had seldom seen a more promising case. A few days later he came again. He is the first lieutenant in the thirty-seventh regiment of the fourth division, which has its headquarters at Osaka. He had been told of Christianity by a superior officer when he was in a lower grade, and had read the entire Bible, with which he shows the utmost familiarity, opening to places in Job and Proverbs, as well as to all parts of the New Testament. He said he decided that Christianity was true when he read the account of the creation of the world in Genesis, it sounded so much more probable than the Japanese story. He seems as simple as a child, has had very little to do with any teachers of Christianity, but seems to have worked out his faith for himself from his reading of the Bible. I said to him: "Why did you come to me? Did you see my name on the gate?" Then he told this story:—

He was wounded at Nanzan last spring, and came to the hospital in Osaka by way of Hiroshima, but in the autumn some of his regiment came directly to the harbor in Osaka by ship, and when they entered the hospital they reported, "There is a foreign woman working in the Volunteer Nurses' Society." Then said my soldier: "I thought about what Christ said in Matthew, twenty-fifth chapter from the thirty-fifth verse, and I felt sure that the woman who would of her own free will go into that work at the receiving station, which is so much more revolting than regular hospital work, when she was not a native of the country at war, must be a Christian; so I got a list of the members of the Nurses' Society, and as there was but one foreign name I knew that that must be the person the other fellows met at the harbor, so I waited till some missionaries came through the wards, and asked them if they knew a lady of that name, and they said they did, and that she lived at Kawaguchi; so when I was discharged, and allowed a place of my own to live in outside so that I could go about freely, I came and hunted you up."

It had taken some six months to work out this train of circumstances. "Sick and in prison" will always have a special meaning for me now. He comes every two or three days, and if I am not busy has very clear questions to ask. "What does amen mean? Does anybody know the exact month and day of Christ's birth and death?" Would I tell him something about the geography of Palestine, etc.? As he has almost entire leisure he can use

up the spare time of two or three of us, so I have gotten him into connection with two of our evangelists for instruction, for he really desires to spend hours daily in Bible study, and much as any of us would enjoy helping him to the extent of our ability our time is limited. I am very anxious to lead this man to take an open stand before his fellow officers; I fancy this is what will be his cross.

*( To be continued. )*



## Another Word About the Bible Women

BY MISS MARY METCALFE ROOT

**I** SHOULD like to emphasize what Miss Swift has said in the *LIFE AND LIGHT* for September about our Bible women in Madura, and certain phases which look toward the betterment of this work. No mission nowadays can be without this unique form of presenting the gospel of Christ through Christian women, educated and chosen for the work. The Bible women are a power for good, as with God's word they tactfully enter the homes, the very center of heathendom. For when the homes of India are reached we may expect rapid progress in the conversion of the nation.

If, then, this form of work is far reaching and important, if we wish to continue it in the future plan of work, there is need that these Bible women be more fully equipped as to their temporal needs. First, as to wages: Our Bible woman has often a large family on her hands; left a widow, perhaps, with children to feed and to educate, no relatives to help, and all dependent upon the small wages we can give her. (Of course it is understood that we must send these older women, and not the young women, out into the work.) Were it not for some little help in the matter of her school fees, she would many times not be able to live at all. As it is she has a constant struggle. These financial difficulties tend to distract her mind from her work, as they also tend to break her down physically. It could be said of very many of our other native helpers that the wages we are able to give them are not enough for their highest spiritual and material welfare, but I am speaking now only of the Bible women.

Although these Bible women fail to cover even their necessary expenses with the pittance we must pay them, it is rare indeed that they fail to give to the Lord the proportion they set aside as their share of the pastor's salary, their various dues to church and charity. Do our people at home always give to the Lord first of their substance? I hope ere long we may be

urnished with the means to pay these faithful women a wage large enough to provide for all their actual needs; for the laborer is surely worthy of her hire!

Then as to providing homes for them: We cannot expect them to rent a house out of their small wages. In some instances they may be working in their native village, living in their own family house or with relatives; but where we send a Bible woman out into the villages we are obliged to provide a place in which she may live. You would hardly call it a house; a hut or a small veranda screened off by mats is sometimes all we can secure for her. The farmers in these villages own their homes, and often there is no vacant house. We must pay an exorbitant rent, even for a part of a storeroom where no privacy is found. We must be subject to the caprice, the cunning of evil minded landlords, men whom we fear to have in contact with our Bible women.

One of my Bible women, an elderly woman who deserves at least a quiet, respectable place, has lived on a small veranda within a large enclosure reserved for cattle and stores. At night if she stretches out on her mat her feet must rest in the earthen oven.

Another Bible woman alone in a village in a small, dark storeroom was seized by cholera, caused no doubt by the unsanitary conditions, and was beyond help before her Christian friends could reach her. It may be a question whether or not we should allow these devoted women to endure these hardships, but what would you do, with the heathen women calling for help and the Bible women themselves eager and willing to endure privations for them!

All these difficulties could be lessened if we had money on hand to erect small houses, inexpensive and simple, but a place where the Bible woman could be private, and could have a place to bathe and a place to read her bible, where she could be protected from evil persons. I cannot here enlarge upon the desirability of placing two workers together in a village. We have accomplished it successfully in several cases, and with more funds on hand and better accommodations for living we shall wish to do this.

A few houses, or cottages, have been built, and if you could see the joy with which these Bible women enter in and arrange their few belongings—very rude furnishings you would think—and then dedicate this house with a service of praise and prayer; if you could see all this you would rejoice with us, and feel glad of any sacrifice you might have made in sending this money. Now, if it is necessary to provide these homes, and surely you will give your missionaries the credit of understanding just how much they are needed, who will furnish them? Shall it be the poor Bible women, them-



selves scarcely able to provide for their common necessities? Shall it be the missionaries out of their own salary? Or shall it be the Christians of our homeland, realizing their privilege to give to God's needy ones; realizing their privilege to furnish these faithful native helpers with suitable homes as a protection, as an aid to their own spiritual life, and through them to the spiritual uplift of the heathen world?

In some villages fifty and seventy-five dollars will buy land and build the house. And so may we look forward to the day when our Bible women may receive a better wage and be protected in comfortable homes. Cannot these words be passed on to people of wealth outside our constituency?



## Missionary Letters

### TURKEY

Miss Kinney, of Adabazar, has been touring among the Armenian villages with Dr. Chambers. Here is an extract from one of her letters:—

Armash is not a very large town, but is a very important one because it is the religious center of the Gregorian Church for this county. The monastery is here, and the schools connected with it. The village is beautiful for situation, being on a hill itself and surrounded on all sides by mountains.

Our party have taken rooms in one of the monastery buildings, so we are right in the midst of all the goings on, for which I am very glad, as it gives me a splendid chance to get an insight into the Gregorian life, which I could not get otherwise. We have been to Gregorian service several times, and often see the monks and talk with them. The church is a very neat little building in the form of a Greek cross with a dome in the center. There are few pictures and the ornaments are very costly. Of course it looks very much decorated in comparison with our churches, but as a Gregorian church I consider it a model one.

It makes my heart ache, however, whenever I go into the church, to see the women crossing themselves, kneeling and bowing to the pictures and beating their breasts, while the monks read, in a sing-song, monotonous tone, a form of service of which no one understands a word, except the recurring words "Jesus Christ," at which each one crosses herself and bows to the ground. The singing is done by choir boys, who sing responsively with the reading in a nasal tone and minor key, chant following chant.

If it were not for the pity of it, one might really enjoy the showiness of it all, for it is quite theatrical; but one cannot help feeling the greatest sorrow

for the ignorance of the people, who think that by doing so their sins will be forgiven.

There is in this church a picture of the Virgin and Christ which is supposed to have supernatural power, and it is really for this that the people come here. Some come from great distances in order to burn candles before this picture and pray to it. Thousands come every year, and wonderful cures are supposed to be wrought by the picture. The monastery gets eight hundred liras (\$3,500) a year from the pilgrims who come here. Isn't it wicked in these monks and priests to allow this people to remain in such ignorance? Of course the educated classes do not believe in these outward shows, but they do not have the courage to come out from the church and proclaim their convictions. We have many girls in our school who never go to confession now, and who when urged by their parents say openly, "After going to a Protestant school for so long, do you still think that we can go and confess to a priest? Never!"

All this makes me realize more and more how great is our duty and responsibility to show these people the beauty and joy of the Christian life. Many times we sigh over the faults of our Protestant people, but after all they are trusted by the Gregorians. A Protestant's word is accepted and trusted when a Gregorian's never would be.

Now, a little about the Protestant community here. There is just one family now, though at first there were several others. This family, however, are very earnest in their faith and have braved everything for it. The father is the preacher on Sundays. He rings the bell and conducts two services, even though many times only his own family are present. It seems very wonderful to me that they have kept up the services so faithfully. Almost anyone else in their condition would have been contented with family prayers, and would not have troubled about keeping the chapel open. In the winter, however, this man is really rewarded for his faithfulness, for then he has a good many Gregorians attending, especially at the afternoon service, which is on the Sunday school lesson. He teaches the children verses and gives them pictures for learning them and is so happy in their interest. If we had such faithful workers everywhere, what a difference it would make in the earnestness of the people!

#### MEXICO

Miss Dunning, who teaches the kindergarten in Parral, tells a little what it means to make a country visit in Mexico. After telling of some work in a small village she goes on:—

Mr. Jamison and I went over to Los Garrochas, a ranch several leagues further on. Neither of us knew the way and consequently we lost the trail

and went a long way around, and it was a very hot day. We came to a ranch and inquired for Los Garrochas, also asked for some water. Of course, the river water is all they had and that was very muddy, but I was so glad of it that its being muddy made little difference. We had to ford the river Conchas, and I was a bit timid about it, for you could not see the bottom at all—it just seemed like liquid mud. The horses did not have to swim, as they do many times, but the water was about up to their bodies. Then my nag would trot and I am not much of a rider on a trot. Finally we reached the ranch, about half past six in the evening, when we should have been there by three or sooner. Doña Carmen was sitting in the door on a little stool, for she has rheumatism so badly she cannot sit on a chair. Little Sara, a granddaughter, was beside her. Of course our arrival made a commotion all around—the dogs barked, the chickens walked around with necks stretched to the utmost capacity, heads were bobbing out of doors, and windows I was going to say, but they do not have windows. However, the house we stayed in did have a window, and when we were directed to the ranch they said: “Don Jesus Terassu’s house is the one with a window in it!” Our horses were taken care of and Doña Carmen commenced to fix coffee and eggs for us. We had our supper outside in the *patio* on two chairs, just outside the kitchen door. Doña Carmen wanted to put it in the *sola*, but as that is quite a distance from the kitchen and we knew they did not eat in there, we persuaded them to let us eat out of doors. The kitchen is just like many another here—a dark room; no opening but the door, one end devoted to the chimney, which is often elevated a little from the rest of the floor, where the cooking is done. I went into the kitchen and could hear Doña Carmen talking, but could not see her. She was back in the corner, sitting up on this little platform on her little stool; for the darkness and the smoke I could not distinguish her for some time.

We had the meeting that evening by the light of the moon—it was so bright and so much pleasanter out of doors than in. Besides, the candles were melting it was so hot, and they had to be dipped in water to congeal them, and of course had to dry somewhat before they would burn. The meeting the second evening was larger, as there was more time to announce it. Our journey back to Zaragoza was made in less time, as Don Jesus went a part of the way with us to put us on the right trail.



July ninth there was great rejoicing in Durban, Natal, over the opening of the new church, for which an overflow audience has been waiting many years. The city’s leading European ministers and laymen participated in the impressive dedicatory services, and a fine Zulu choir elicited high praise from the numerous English visitors.

The new building has cost \$6,000, of which \$2,500 has been raised by the natives. The seating capacity is six hundred, with class room and vestry at the rear. Adjoining the church is the new dispensary, just completed at a cost of \$2,500.

# JUNIOR WORK

EVANGELISTIC                      MEDICAL                      EDUCATIONAL

## Helps for Leaders

### A MISSIONARY EXHIBIT DESIRED

THE Committee on Young People's Work of the Woman's Board calls the leaders of all auxiliary societies for young women and children to a practical manifestation of the missionary spirit which moves all their work by sharing with all other societies, through the agency of the Woman's Board, everything that has been and is of value in making the regular meetings helpful, and in furthering the other aims for which the societies exist. "All are needed by each one," and only as this principle is followed can the most successful work be accomplished.

To this end the committee wishes to follow a plan, tried successfully two years ago, to gather in the Rooms in Boston a missionary exhibit to contain specimens (1) of all work done to illustrate the study of the year, such as maps, charts, programs, scrapbooks of mission fields, notebooks, etc.; (2) of handwork made to be sold for the benefit of the treasury; (3) of articles prepared for missionaries, scrapbooks, mounted pictures, bags, etc.; and (4) of missionary games or other missionary material used in the social times of the societies.

One prize will be awarded for the finest specimen of work done in the young women's auxiliaries, and another prize will be given for the best work from the children's societies. All work received before the end of April, 1906, will be counted in the competition, in order that material used in this season's programs may be contributed. Articles should be sent prepaid, and distinctly marked with the name of the society, and of the individual who did the work, to Miss Helen B. Calder, 704 Congregational House, Boston, Mass. The committee requests the privilege of retaining, for use in the exhibit, all articles that may be received. If the return of any package is desired, the expense must be met by the one who sends it.

The mention of the things desired for this exhibit may suggest to some leaders possible ways of working to make the meetings of their own societies more helpful. Whether this be so or not, all leaders are asked to co-operate in this attempt to bring the best methods of work to the attention of all of our societies.

## OUR WORK AT HOME

### Our Thirty-Eighth Annual Meeting

**O**NE of the joys of November, when the "melancholy days are here," is the home coming of the children to the Thanksgiving feast. As five years have passed since the Woman's Board has met in Boston, it was an especial pleasure to its officers and friends to welcome its annual gathering to our own venerable Park Street Church. It was a pleasant thought to hold the delegates' meeting in Pilgrim Hall, the hall in the Congregational House where our Friday prayer meetings gather, so that many of our out of town friends may know better how to think of the meetings. Coming here they saw also the rooms of the American Board and of the Woman's Board, thus helping to make the work and the workers more real.

Mrs. C. H. Daniels, one of our Vice Presidents, guided the proceedings of delegates' day, and she gave us in her words of welcome some earnest thoughts concerning the ruling topic of the whole meeting, Evangelism, New and Old, in Foreign Missions. The first part of the morning was taken by the reports of the Branches in three-minute papers, all but Barnstable being represented. Then followed brief discussion of important points suggested by the reports. We hope to give a summary of these reports to our readers later.

The first topic taken up was the treasury, and Mrs. Bigelow, for ten years treasurer of the Middlesex Branch, now its president, gave valuable hints to other treasurers. Miss Grace Weston made useful suggestions to auxiliary treasurers, and brief discussion followed.

An innovation in the afternoon session was the division for the first hour into four sectional meetings: one for Branch treasurers, a second for other Branch officers, a third for Junior workers, and the fourth for auxiliary workers. Each of these sections was guided by an able leader and found the hour most profitable. After reassembling, reports of these meetings were given and the rest of the session was taken by discussion.

Mrs. C. M. Lamson conducted the half hour prayer service on Wednesday morning.

The public meeting opened at ten with a large audience and Mrs. C. H. —

aniels presiding. Miss Alice M. Kyle led the opening devotions, readinglections from Isaiah xlv and offering prayer.

Miss Day's report gave ground for encouragement and thanksgiving, though we have not yet attained the \$120,000 which the present work demands.

Miss Stanwood spoke in her report of our loss by the fire last February; of the going to China of Miss Browne; the resignation of Miss Woodberry; the coming of Miss Calder, and of Miss Keith, now the Assistant Treasurer; of changes in Branch officers; of various activities in meetings, conferences, and united study.

Our Field Secretary has given 180 days to touring, and has visited 18 of the 24 Branches. We have organized 32 new societies for young women during the year.

Miss Lamson threw vivid high lights on several needs in the foreign field, the appeal of North China, Japan, the Marathi appeal, the call at Canton, at Zanzibar, and mentioned the new kindergarten at Madrid, Miss Lamson's most useful work at Okayama, and other interesting items.

Mrs. Newell Dwight Hillis, president of the New York Branch, gave stirring examples of evangelism, new and old, on the foreign field, and we are glad to promise that her paper will soon be printed in leaflet form.

Mrs. J. D. Davis of Kyoto, whose husband had sailed for Japan the day before, then gave us much valuable information concerning our work in Japan to-day. We hope to give this paper in *LIFE AND LIGHT*.

The great throng of young women, for whom especially the session was planned, filled the greater part of the church proper on Wednesday afternoon, and it was a joy and an encouragement to see their number and their interest. Many were turned away from the doors and an overflow meeting of two hundred or more was held in the vestry, where much of the program was repeated. Probably sixteen hundred women were gathered in the church for those two hours. Mrs. Daniels in presiding read glowing promises from prophetic Writ. Mrs. Lawrence Thurston, who has been a missionary in Turkey and China, demonstrated to the girls by various forcible arguments that the service rendered by missionaries is truly a reasonable service. Mrs.

B. Bridgman, for eight years a missionary in Durban, South Africa, gave us a vivid contrast between the Zulu girls in heathenism and those trained in Christian schools. Miss Fowler, for twelve years in Sholapur, India, told her work in schools there, and of the obstacles the teachers must face, as plague, famine, smallpox, early marriages, yet they accomplish much good. Miss Dora Maya Das, of Ferozapur, India, gave us a solo, sweet and foreign, as were her own face and attire.

Perhaps the climax of interest in our meetings is the hour when the missionaries stand together on the platform, and we look with reverence on those heroic faces, older and younger, that tell of so much sacrifice and so many years of service. From Africa, India, Turkey, China, Japan, Mexico and Hawaii they came this year, and Miss Stanwood presented them individually to the girls. Mrs. Smith, our President, then took the chair, introducing Mrs. M. E. Sangster, whose announced topic was the World's Awakening Womanhood, but she said in her opening words that she had been so stirred by what she had seen and heard that she would drop her prepared address and speak straight out of her heart. After giving some very direct and practical advice she closed her address by reciting by request one of her own poems, "If We Had Known."

An informal reception was given to delegates and other friends of the Woman's Board from five to eight on Wednesday evening and about three hundred and thirty were present. After the supper Miss Stanwood introduced the speakers, Rev. J. H. Denison, pastor of the Central Church in Boston, Hon. S. B. Capen, president of the A. B. C. F. M., Mrs. E. L. McLaughlin, president of the Suffolk Branch, Mrs. John Howland of Mexico, and Mrs. M. E. Sangster. Seven missionaries from Africa, four from India, six from Turkey, four from Japan, and one from Micronesia were present.

Mrs. S. B. Capron led the prayer meeting on Thursday morning, speaking of the work of the Spirit in our hearts in helping us to realize the love and the work of the Master.

Mrs. C. H. Patton conducted the opening devotions of the public meeting—reading part of the last chapter of Luke's Gospel, and offering prayer. Miss Root of Madura told somewhat in detail of the important work of the Bible women, the "new woman" of heathen lands, and she helped us to see how essential is this work to the evangelization of the native communities. Dr. C. H. Patton showed us convincingly that missions are the great plan of God, drawing arguments from Scripture and history and giving practical inferences from this truth. Mrs. Capron followed with prayer.

Miss Huntington of Harpoot, in Eastern Turkey, showed us how true the mission school in that city is set on a hill, both literally and figuratively—giving light to those who sit in darkness.

Miss Griswold of Maebashi, Japan, brought us a keen sense of the importance and difficulties of evangelistic work in Japan. The missionary must encourage native workers, advise in hard problems, talk with many people, and she goes home from a tour feeling tired, but rich, rich in friendships and blessed fellowship.



In the afternoon session the old board of officers were, for the most part, re-elected with the addition of Miss Elizabeth B. Sharp, Miss Lucy W. Burr, and Miss Lilian G. Bates to the list of directors, and Mrs. J. W. D. Carter offered prayer in their behalf. Mrs. Fairchild reported the presence of two hundred and seventy-six delegates, thirteen Branches being fully represented. Mrs. Henry Fairbanks announced that the Western Maine Branch had invited the Board to meet at the State Street Church, Portland, in 1906, and the Board voted to accept the invitation.

Mrs. W. T. Currie, for twelve years in Chisamba, West Africa, gave us pictures of the grandmothers in that country, showing their great influence over the young and the great need some of them feel. "Why did you not come sooner, while we were girls, while we could learn," they say. Mrs. John Howland of Guadalajara, Mexico, stirred us all in showing the great need of Mexico for the gospel and the hundred fold returns for all the effort given to that country. She appeals to us to invest thought and heart in Mexico, to learn more of its need, to enlarge our contributions, and to be willing to give our dear ones for life service there.

Mrs. J. K. Browne of Harpoot gave first a message of good cheer from her daughter Alice, now stationed at Tung-chou in North China, and followed this with a description of the light brought to Turkey by the "entrance of the Word."

Mrs. Herrick of Madura described the homes of the poor in India, the village life, the different castes, and showed us how hard it is to profess Christ where one must face boycott or persecution from all associates. Though women there are downtrodden and degraded they are still the center of the home, and they must be evangelized to win India for Christ. After a few impressive parting words from our President we joined in singing the Doxology, and the thirty-eighth annual meeting was over.

TREASURER'S REPORT

Receipts of the Woman's Board of Missions for the year ending October 18, 1905.

Cash Balance in the Treasury October 18, 1904 . . . . .			\$ 1,022 96
Cash on deposit with the American Board October 18, 1904, for Appropriations for 1905, . . . . .			112,900 00
Contributions:—			
For the Pledged Work . . . . .	\$110,429 41		
Extra Gifts for Buildings and the Morning Star . . . . .	7,055 24		
Gifts for Special Objects . . . . .	8,294 80		
Extra Gifts for Work of 1905 . . . . .	8,041 75		
Emergency Fund for Japan . . . . .	180 00		
		\$123,981 20	
Legacies . . . . .		25,759 49	
Interest . . . . .		4,556 67	
Sale of Temporary Investments for Work of 1905 . . . . .		605 86	
			157,902 72
Total,			\$271,825 68

*Expenditures for the same time.*

Appropriations for 1905	\$118,547 11	
Additional Appropriations for General Work	3,394 86	
Appropriations for Buildings	7,707 83	
Outfits and Traveling Expenses of Missionaries	4,435 18	
Allowances and Grants to Missionaries in America	8,095 07	
Gifts for Special Objects	3,394 80	
Emergency Fund for Japan	160 00	
Expenses in connection with Legacies	327 06	
Expenses of publishing LIFE AND LIGHT	634 08	
Expenses of publishing <i>Mission Dayspring</i>	305 81	
Variety Account	797 28	
Expenses of Home Department	10,821 73	
	<hr/>	\$186,471 96
Deposit in Mercantile Trust Company for Buildings		1,000 00
Cash on deposit with the American Board for Appropriations for 1905		113,364 00
Cash Balance in the Treasury October 15, 1905		1,000 00
		<hr/>
Total,		\$271,835 96



## Prisms in Dark Places

BY MRS. MARGARET E. BACKUS

THE north bedroom at our parsonage never could be made into a cheerful place. The room was not a bad shape, and it was papered with an old-fashioned green paper that was rather pretty. There was a fireplace on one side, and the former minister's wife, being of an artistic turn of mind, had painted a straggling spray of dogwood blossoms between the fireplace and the mantel; but never a ray of sunlight came in from one year's end to another. I framed a picture of brilliant scarlet geraniums and hung it in a conspicuous spot. I had put a red vase on the bureau and a bright Bagdad cushion on the rocking chair, but nothing could seem to cheer that dull, sunless room.

Last Christmas brought as a gift one of the transparent, beveled edge glass thermometers, to be screwed to the outside of a window frame, so that day or night one can know the rise and fall of the temperature. The parson carefully adjusted ours at the window of that same north room, for everybody knows we find as much satisfaction in winter in having the thermometer in the coldest place as in summer in the warmest.

Several stormy days came after that, but late one afternoon it cleared and was stinging cold. I opened the door of the north room to see if the mercury was in sight or whether it had disappeared entirely. I stood transfixed. What had happened in that room? Against the eastern wall was a wonderful light, orange and yellow and red and blue, all dancing and shimmering.

d making a radiance in the usually cheerless place. There outside the window was the thermometer shining in the sunlight, which it just caught along its edge and then sent in a brilliant beam against the wall of the room. The mirror of the bureau reflected the beautiful colors and shed the light to every corner. The room was aglow, pulsating with life, and it made me happy just to stand still and watch the glory. And all because that little glass thermometer caught the sunlight and sent a beam into the dreary place.

That very morning the president of our missionary society, a saintly old lady, had sent me word that she could not be present at the meeting on Tuesday, and would I kindly preside in her place. I had been wondering what message I could bring to our members that might be a help and encouragement. Here was my inspiration; the little glass thermometer should stand for my text.

At the meeting on Tuesday, when we came to "Current Events" on the program, Mrs. Wheeler read a clipping which described the need and misery in India; and Miss Coley told of the darkness and degradation which the missionary from the West Central African Mission finds as he goes into the interior, darkness so great that the very desire for light must be aroused.

It really was a little discouraging, so great need, such ignorance and darkness, and so few to help. And then I told the story of my thermometer and preached my little sermon.

How plain it seemed that the only way to spread this good news of the kingdom of heaven was to have our own lives filled to overflowing with love to God and our neighbor, for even China is our next door neighbor if we dig down deep enough; that we must hold ourselves continually in the white light of love and purity that comes from the Sun of Righteousness; when the darkness beyond us will be illumined by a sudden radiance and the world will see the red of self-sacrifice and the blue of truth and sincerity and the yellow of aspiration. But we must have the continual consciousness of the present Christ and loving communion of our spirit with his. So by the strength and brightness of a holy character our influence for good will be extended into the far away places, and the day will soon come when light and gladness and hope will fill the world. I hope that the thought may have been a help to someone there; it will always be to me.

The thermometer is in a new home now and faces the east, but whenever I glance at it comes a sudden vision of a wonderful radiance in a dreary room, and through the rainbow colors God's voice speaks and I know that His love and faithfulness are sure.

## The Story of Noah

WITH EMBELLISHMENTS BY A ZULU HEATHEN WOMAN

Translated and Reported by Miss L. C. Smith

“WHEN Noah called the people to come in they refused. The male and female of the deer came bounding in; the male and female of the snake came gliding in; even the ferocious lion meekly answered the call; but man stubbornly refused. . . . After twenty out of these forty days had passed, and the rivers had all overflowed their banks, and the rain still came streaming down, the fathers of the families (*abanumzane*) came to the ark and pounded against its sides. ‘Let us in you there! Let us in! Come on, open the door, and be quick about it! Now we see that you told us the truth.’ And a little faint voice came to them from inside, ‘I’m sorry I can’t do it, for God has locked the door, and taken the key up to heaven with him.’ . . . They finally in despair went way up to the top of the hills, but the wild animals had reached there first, and we are told that the wild animals tore many of them to death, even before the water reached them.”



## Our Daily Prayer in December

As we give thanks that we may have the joy of sharing in “God’s great enterprise,” and that so many doors are opened for missionary work, let each of us try more honestly to find our open door and to do our utmost to enter.

The husbands of Mrs. Davis and Mrs. Williams laid down their lives for China in 1900. These brave women, who are living martyrs, should have an abiding place in our prayer.

The Bible women working with our missions in China number forty-eight, and the help they bring to the foreign force cannot be reckoned in words or figures.

“He maketh the wrath of man to praise him”; and never was this seen more plainly than in the course of events in China for the last five years. Never were the opportunities for Christian work in that empire so great as to-day.

Mrs. Smith, devoted to the service of those among whom she has lived for more than thirty years, goes touring to the villages within reach of her

station, and also multiplies her influence by teaching a large class of women, who go out to be themselves teachers and helpers. Dr. Tucker, as a medical woman missionary, finds access to many whom no man could reach, and her work adds greatly to the effectiveness of what her associates are doing. During the past year she has spent four months in helping in Kalgan. Mrs. Porter is still detained in this country by the ill health of her husband, Dr. Henry D. Porter.

Miss Gertrude Wyckoff gives much time and strength to touring, a most useful but wearisome work; and her twin sister, Miss Grace Wyckoff, has the care of the girls' school, with more than thirty pupils. She also gives much time to oversee the village work.

Turning from China to the Western Turkey Mission we find first the name of Mrs. Farnsworth. "Mother Farnsworth," many call her, who has given a service of fifty-one years to Turkey, is now spending the evening of her days with children in America. Mrs. Fowle, her daughter, shares in her husband's work of touring, and also she is a guide and help to the native women.

Between eighty and ninety children gather in our Cesarea kindergarten. They meet in two places—one in the city proper, and the other in Talas, a pleasant neighboring town, and Miss Burrage superintends both. Miss Drvis finds opportunity for direct Christian teaching in her daily Bible classes with seniors and juniors of the boarding school, and her sewing classes give her influence with many more. Miss Cushman, as lady superintendent of the hospital, watches over many who are suffering in soul and body, and to this she adds touring and directly evangelistic service. In our November number we give an interesting story of one of her tours. Miss Dwight, of missionary inheritance, rejoices in teaching the girls the joy of Christian living, both by precept and example.

Nearly fifty boarding pupils and about thirty day students make the girls' boarding school at Talas; and "the influence of the teachers who have gone out from the school is strong and far reaching." Miss Loughridge is the efficient principal.

Mrs. Chambers, whose husband is at the head of a prosperous boys' school, finds wide usefulness in being a Christian mother to the pupils, a work whose influence cannot be reckoned.

Mrs. Allen, much of whose strength must go to her five little children, also assists in work among women. She is to be stationed in Constantinople for the coming year.

Miss Farnham is the beloved and honored principal of the girls' boarding and day school at Adabazar, a school numbering one hundred and ninety-

five pupils. The Armenian people take much pride in this school, and a clear headed business man said recently that the phenomenal growth of Adabazar during the past few years was due, in part at least, to the influence of this school. Miss Kinney is the efficient and sympathetic associate. Since the death of Mrs. Annie Tracy Riggs, wife of Rev. H. H. Riggs, Miss Riggs has been called to Harpoot to stand at the head of her brother's desolate home.

Mrs. Parmelee, whose husband died two or three years ago, is now in this country. Mrs. Crawford, rejoicing to be back at work in Turkey, gives oversight to woman's work and schools. She tells in our October number of their beautiful kindergarten in Trebizond.

Miss Powers, long a valued teacher in the American College for Girls at Constantinople, now shares with Miss Allen the care of the girls' boarding school at Brousa, an institution of about sixty-five pupils. Mrs. Baldwin, whose long service has given her wide influence in all the region, finds many calls upon her time from those who were formerly under her care. After some months of absence on account of sickness Miss Allen has returned joyfully to her work. A letter on page 565 tells of the beginning of the school year.

The girls' boarding school at Sivas number about sixty pupils, and the earnestness of some of them is most gratifying. Miss Graffam is its principal, and she also visits out-stations and city schools. Miss Rice is her enthusiastic and devoted associate.

The Western Turkey Mission employs 15 Bible women and 283 native teachers, and it cares for 144 village schools with 6,130 pupils, more than one third of whom are girls—truly a mighty agency to bring good to Turkey. Mrs. Partridge shares with her husband the charge of the boys' high and normal school at Sivas where the greatly needed native teachers receive thorough training. She also assists in supervising the boys' schools all through that field. Mrs. Clark, still with her husband, who is a young physician working at the language, finds already ways to help the needy around her, ways that will surely multiply as the months go by. Mrs. Hubbard is still detained in this country. Mrs. Perry is "general adviser," and she does much evangelistic and touring work.



WHEN you plant seeds in the earth some fail to grow, but when you plant spiritual seed in the Garden of God none ever fail. Seen or unseen they bring forth after their kind. Some thirty, some sixty and some a hundred-fold. Therefore, weary one, take heart! You have never wasted any hour you have spent in doing good.—*Selected.*

## Suggestions for Auxiliary Meetings

**January.**—Chapter II. of *Christus Liberator*: The Nile Country, Abyssinia, North Africa; The Coptic Church; British Control in Egypt; What Missions have Done in Africa.

**February.**—Chapter III: West Africa, Sierra Leone, Liberia, The Gold Coast, Hausa Land.

**March.**—Chapter IV: East Africa; Uganda and its Missions, the Martyrs there; Madagascar and the French Rule.

**April.**—Chapter V: The Congo State and Central Africa; Livingstone and Stanley; Present Conditions.

**May.**—Chapter VI: The Kaffirs, the Basutos, the Zulus; Dutch in South Africa; Conflict Between Interests of British Natives and Dutch.

**June.**—Congregational Work in South Africa.

**July.**—Congregational Work in West Africa.

**August.**—Congregational Work in East Africa.

**September.**—What Shall We Do for Africa? Practical Outcome of Study for the Year.

### TOPIC FOR JANUARY

#### NORTH AFRICA, THE NILE COUNTRY, ABYSSINIA

Make clear the object of Chapter II: (1) To realize past contributions of this region to the world march of Christianity; (2) Present day obstacles and achievements. Those who have time and material for thorough study could find work for a whole season in developing this one chapter. But we must limit our auxiliary meetings to that which is strictly missionary.

Learn of the Arab tribes of Tunis, Morocco and Algiers, their virtues, their crimes, as brigandage in the capture of Pericardis. Files of magazines in public libraries will furnish material for this. Note social and industrial conditions in Egypt; again see magazines. The article on page 533 of this number tries to give a glimpse of the land to-day. Let someone give, in a three minute talk, a catalogue of the Scriptural events in Egypt. Someone should give a sketch of Miss Whately and her beautiful work. Get a leaflet with the story from the Methodist Board at 36 Bromfield Street, Boston, for three cents. A short story of Gordon and his work in Africa would be appropriate here, to be found in *Missionary Review*, May, 1904.

A contrast of the condition of women under Moslem and Christian rule might be useful. And be sure to gladden all the women by telling of the wonderful success of the United Presbyterians in Egypt. The *Missionary Review* for November, 1904, tells the story, and Miss Elizabeth Caughey, Otto, Pa., will send for a few cents a very useful leaflet, "Our Sisters in Egypt." She has also another, "Little Girl Life in Egypt," for one cent or ten cents a dozen.



## Book Notices

*Things As They Are.* By Amy Wilson Carmichael. Published by F. H. Revell Co. Pp. 304. Price, \$1.

Short sketches of mission work in Southern India, told in a most graphic, picturesque way, and with real power, make this book of value and absorbing interest.

The author is a Keswick missionary, the adopted daughter of Mr. Robert Wilson, chairman of the Keswick Convention.



The book has been reprinted three times since its first publication in the spring of 1903. Eugene Stock, of the Church Missionary Society, writes the preface, and in this last edition Miss Carmichael has published what she calls "Confirmatory Notes," received from missionaries of different nationalities and denominations in corroboration of all her statements.

There has been some criticism of these sketches as presenting a pessimistic view of the missionaries' work in India, but the word that comes from a veteran American missionary, "I could duplicate nearly every incident in the book," is reiterated again and again by other workers in India. Pundita Ramabai says, "I can honestly corroborate everything said in regard to the religious and social life of the Hindus. I came from that part of the country and I am very glad that the book has succeeded in bringing the truth to light."

The quotations which head the chapters are so forceful and strategic that they might be recommended to anyone getting up a missionary calendar. The author says: "They are meant to be read and not skipped." The Hindus named the camera which took the effective photographs illustrating the book, "The picture catching box." Miss Carmichael says, "The pictures caught were not easy to catch. Reserved and conservative India considered the camera intrusive, and we were often foiled in getting what we most desired."

G. H. C.



## Woman's Board of Missions

*Receipts from September 18 to October 18, 1905.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Albany, Ladies' Circle, 2. C. E. Soc., 1; Augusta, Aux., 10.75; Bethel, Aux., 6; Cape Elizabeth, Spurwink Ch., Aux., 10; Freeport, Aux., 4; Gorham, Aux., 40; Harpswell, Ladies' Circle, 2; Harpswell Center, Aux., 10; Limerick, Aux., 1; Parsonsfield, Aux., 5; Portland, Lawrence Ch., Aux., 12; Wells, Second Cong. Ch., Aux., 24.75; Wilton, Ladies' Aux., 7; Yarmouth, First Parish Ch., Aux., 20.39; Collection at State Conference, 2.67. Less expenses, 6.34, 152 22

### NEW HAMPSHIRE.

*Exeter*—Miss M. Robinson, 5 00  
*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Concord, Aux., 15; Dunbarton, Friends, 5; Exeter, Aux., 5; Gilmanton, Aux., 2.70; Henniker, Mrs. T. C. H. Bouton, 1; Hopkinton, Mrs. Maria G. Barnard, 5; Kingston, Aux., 6; Lyme, Aux., 45.32; Littleton, Kathleen Lynch, 1; Manchester, First Ch., Aux., 20,

Franklin St. Ch., Aux., 10; Marlborough, Ladies of Cong. Ch., 6.45; Salem, Aux., 5; West Lebanon, Aux., 35.15. Less expenses, 4.63, 157 90  
Total, 162 90

### VERMONT.

*Plainfield.*—Mrs. A. Betsey Taft, 3 00  
*Vermont Branch.*—Mrs. C. H. Stevens, Treas., St. Johnsbury. Barre, Aux. (with prev. contri. to const. L. M.'s Miss Katie Mathieson and Mrs. C. M. Howe), 29.77; Barton Landing, Aux., 1.50; Belkows Falls, Mt. Kilburn M. C., 5.30, Prim. Dept. S. S., 5.98; Bennington, Aux., 10; Berkshire, East, Aux. (with prev. contri. to const. L. M. Mrs. C. J. Peterson), 10; Corinth, East, Aux., 7.65; Greensboro, Aux., 25 cts., C. R., 25 cts.; Lyndon (with prev. contri. to const. L. M. Miss Dorothy C. Walter); Manchester, Nimble Fingers Cir., 20; Pittsford, Aux., 1; Post Mills, C. E. Soc., 8; Randolph Centre, C. E. Soc., 1.50; Rupert, C. E. Soc., 5; Shoreham, Aux. (with prev. contri. to const. L. M. Mrs. W. W.

19.20, C. E. Soc., 8; St. Albans, 5.50; St. Johnsbury, South Ch., 5.50; Light Club, 5.50; Swanton, Aux., 1; Thetford, North, Jr. C. E. Soc., 3;bury, Aux., 3.50. Less expenses,

184 75

Total, 187 75

MASSACHUSETTS.

id, 1 00  
id, 5 00  
100 00  
0 00

lands,

and Woburn Branch.—Mrs. G. usmoor, Treas., 8 Lenox St., Law- Andover, Free Ch., Aux., 20, Ch., Juvenile Miss'y Soc., 15; Bal- ale, Union Ch., Aux., 10; Bedford, d Workers, 8; Chelmsford, Aux., racut Centre (of wh. Len. Off., 1.30, 02., 3.50), 14.10; Lawrence, Law- St. Ch., Aux., 70.50, South Ch., 10; Lowell, Elliot Ch., 20.25, First 30, Kirk St. Ch. (to const. L. M's Luella E. Chase and Mrs. George hudson), 50, Highland Cong. Ch., 13, Pawtucket Ch., 25; Malden, Ch., Aux., 130; Medford, Mystic ux., 73.50, Prim. Dept. S. S., 1.31; sa, Aux., 65; Melrose Highlands, n's League, 20; Methuen, 20; Woburn, 18.62; Reading, Aux., R., 14.14, Young People's M. B. 'wh. to const. L. M's Miss Mary lde Buckle, Miss Annie May Jen- Miss Edna Marion Bancroft, Miss Peabody, Miss Helen Abbott), 130; ham, Aux., 45; Winchester, Aux. b. Th. Off., 85.50), 89.75, Mission (to const. L. M's Mrs. George R. sr and Mrs. Arthur W. Hale), 50, and Save Soc., 75; Woburn, Aux.,

1,247 57

ble Co. Branch.—Miss Amelia Treas., Orleans, Mass. East Fal- s, Aux., 7; Falmouth, Aux., 41.30; ish, Aux., 8; North Falmouth, 20; Waquoit, Aux., 1.53; Yar- ), Aux., 5,

80 73

re Branch.—Mrs. Charles E. West, ., 123 South St., Pittsfield, Mass. t, Aux., 7.51; Pittsfield, South Ch., 20.25; Williamstown, Aux., 167; Stockbridge, Aux., 10. Less ex- a, 10.45,

130 41

—A Friend, 2, Miss Elsie V. Rob-

0 00

dge.—Friends, through Mrs. E. C.

23 00

der.—Friends, through Mrs. E. H. e, for Elizabeth Prentiss Stadley rial Room, Foochow Hospital,

504 00

York Branch.—Mrs. Wallace L. all, Treas., Bradford, Mass. Amec- Aux., 18, Jr. Aux., 10; George- Memorial Ch., Aux., 25, Haver- center Ch., Aux., 5, Harriet Newell , 5, Riverside Ch., Thought and Soc., 5; Ipswich, Jr. Aid Soc., 5; uryport, Aux. (of wh. 25 to const. Miss Mary Peabody Plummer), 50; Newbury, Second Ch. (25 of wh. to L. M. Miss Susan Thompson), 12, C. R., 11, Helping Hand Soc., C. E. Soc., 5,

100 00

Essex South Branch.—Miss Nannie L. Odell, Treas., Beverly. Beverly, Dade St. Ch., Ivy Leaves, 40, C. R., 14.50, Jr. C. E. Soc., 20, Washington St. Ch., Aux., 63; Boxford, Aux., 21.50, Willing Work- ers, 21, Cliftondale, Aux., 30, C. R., 10; Danvers, First Ch., Aux., 24, Harriet S. Adams, 2, Prim. Dept. S. S., 3.85, Mis- sion Study Class, 34.50, Maple St. Ch., Aux., 19.25, Essex, Jr. C. E. Soc., 10.50; Hamilton, Aux., 8; Lynn, Central Ch., 30.71, First Ch., Aux., 25, C. R., 8, North Ch., C. R., 9.10; Manchester, C. R., 14.05, Jr. C. E. Soc., 15, Marblehead, Aux., 14; Middleton, Aux., 7, Willing Workers, 5; Peabody, 80, Salem, Crombie St. Ch., Miss'y Helpers, 3.50, C. R., 4.31, Taber- nacle Ch., Aux., 105.50, Light Hearers, 15, C. R., 13.70, Prim. Dept. S. S., 10, Hooker Mem., 25; Saugus, Aux., 22.50, Willing Workers, 10, C. R., 8.20; Swamp- scott, Aux., 71.85, Pro Christo Soc., 10, C. R., 1.75, Clara Redfern Mem., 9.80; Topsfield, Aux., 20,

300 20

Franklin Co. Branch.—Miss Lucy A. Spar- hawk, Treas., 18 Congress St., Greenfield. Bernardston, Aux., 12.00; Conway, Aux., 11.05; Greenfield, Aux., 4.41; Orange, Aux., 17.43; Shelburne, Aux., 21.13; Shelburne Falls, Aux., 71.05; Sunder- land, Aux., 17,

125 07

Hampshire Co. Branch.—Miss Harriet J. Kuceland, Treas., 5 Paradise Road, Northampton. Amherst, First Ch., Aux., 5.70, North Ch., Aux., 30.50; East- hampton, Aux., 90.57, Emily M. C., 20, First Ch., 5.35, Payson Ch., 4.05; Enfield, Aux., 51; Hadley, Aux., 20; Hatfield, Aux., 75; Northampton, Edwards Ch., Aux., 30.50; Southampton, Aux., 57; Westhampton, Laurean Band, 20; Worthington, Aux., 16.00,

445 25

Lee.—A Friend,

15 00

Lynnfield.—"In His Name,"

4 00

Malden.—Mrs. Mabel Martin,

100 00

Middlesex Branch.—Mrs. E. H. Sigelow, Treas., Frammingham. Dover, Parsonet Soc., 10, Frammingham, Aux., 67, Schuel- der Band, 25, C. R., 5, Prim. Dept. S. S., 4; Holliston, Aux., 23; Hopkinton, Aux. (of wh. 25 to const. L. M. Mrs. Edith M. Travis), 41.50, Lincoln, Aux., 50, C. R., 5; Marlboro, Aux., 54; Milford, Aux., 5; Northboro, Aux., 10, South Framming- ham, Aux., 75, C. R., 6.80; South Sud- bury, Aux., 25, Wayland, Aux., 20; Wellesley, Miss Ethel D. Hubbard, 110,

540 20

Newton.—Three Sisters,

100 00

Norfolk and Pilgrims Branch.—Miss Abbie L. Loud, Treas., Lock Box, 53, Wey- mouth. A Friend, 10; Brockton, Porter Ch., 20; Campello, 20; Hingham, Aux., 15; Milton, 15.50; Milton, East, Harriet W. Gilbert Soc., 3; Plymouth, Ch. of Pilgrimage, Aux., 21.50; Randolph, Aux., 5; Weymouth and Braintree, Un- ion Ch., Aux., 23; Weymouth, East, Aux., 37.50; Weymouth Heights, Aux., 21; Whitman, Aux., 10; Wollaston, Aux. (of wh. Prim. Dept. S. S., 5), 24,

227 20

North Middlesex Branch.—Mrs. B. A. Willmott, Treas., Townsend, Concord, Mary Shepard Watchers, 2, C. E. Soc., 10; Fitchburg, C. C. Ch., Aux., 110, Rollstone Ch., Aux., 14; Harvard, Aux., 23.00, C. E. Soc., 5, Willing Workers, 5; Littleton, Outlook Club, 12.15; Shirley,

1; Townsend, Aux., 24.25; Westford, Aux., 12.25, 242 00  
**Old Colony Branch.**—Miss Frances J. Russell, Treas., 185 Highland Ave., Fall River. Assonet, The M. Star Band, 22.82; Attleboro (of wh. 125 to const. L. M.'s Mrs. William E. Coles, Mrs. Leslie Watkins, Mrs. Mary A. Monroe, Mrs. Loretta A. Sherman, Miss Gertrude E. Horton), 205; Dighton, Aux., 21.70; East Taunton, Aux., 28; Fall River, Aux., 41.42, Mrs. D. Richards, 40, Mrs. William T. Henry, 20; Marion, Aux., 25; Middleboro, Aux. (of wh. 75 to const. L. M.'s Mrs. Jared F. Alden, Mrs. Abby J. Bowle, Mrs. Franklin S. Thompson), 22.32, Sunshine Miss'y Girls, 15, Henrietta Band, 5; New Bedford, Aux., 219; Somerset, Whatsoever Circle, 12; Rochester, Aux., 20.50, C. E. Soc., 10; Taunton, Aux., 227.44, 1,202 25  
**Somerville.**—H. P. B., 25 00  
**South Hadley.**—Mt. Holyoke College, Y. W. C. A., 520 00  
**Springfield.**—Mrs. Julia H. Clarke, 5; South Cong. Ch., 125, 120 00  
**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Agawam, Aux., 25, C. E. Soc., 20; Blandford, Aux., 21; Brimfield, Aux., 45.50; Chester, Aux., 15; Chicopee, First Ch., Aux., 15, Third Ch., C. E. Soc., 10, Jr. C. E. Soc., 5, Miss Ella M. Gaylord, 100; Chicopee Falls, Aux., 53.20; Feeding Hills, Aux., 30; Granville Center, Aux., 10; Hampden, Aux. (25 of wh. to const. L. M. Mrs. George T. Ballard), 25; Holyoke, First Ch., 8 S., 20, Grace Ch., C. E. Soc., 5, Second Ch., Aux. (150 of wh. to const. L. M.'s Miss Abbie M. Culby, Miss Eliza Talcott, Miss Helen F. Whitten, Mrs. H. B. Spencer, Mrs. Frank Towne, Mrs. Levi Van Valkenburg), 503.40, C. R., 8.50; Huntington, Aux., 13.50, Wide Awakes, 5; Indian Orchard, Aux., 17.70; Longmeadow, Aux., 31; Longmeadow, East, Aux. (50 of wh. to const. L. M.'s Mrs. Lucy H. Davis and Mrs. Charlotte McIntosh), 54; Ludlow, Aux., 16; Ludlow Center, Aux., 7.30; Monson, Aux., 77, C. E. Soc., 10; Palmer, First Ch., Aux., 8, Second Ch., Aux., 47.65; South Hadley Falls, Aux., 5.64, Junior Workers, 5; Southwick, Aux. (with prev. contri. to const. L. M. Mrs. Edward Gillett), 4; Springfield, Emmanuel Ch., Aux., 10, Jr. C. E. Soc., 2.30, First Ch., Aux., Miss Mary E. Stevens, 20, Hope Ch., Aux. (to const. L. M. Mrs. E. H. Cutler), 25, Memorial Ch., Aux., 164.30, Land-a-Hand Soc., 40; North Ch., Aux., 54.50, Olivet Ch., Aux. (with prev. contri. to const. L. M.'s Mrs. Emma L. Charles and Miss Edna M. Coomes), 30, Golden Link Aux., 50, C. E., 75 cts., C. E. Soc., 5, S. S., 35, Park Ch., C. E. Soc., 10, Jr. C. E. Soc., 5, South Ch., Aux., 103.32, A Friend, 100, St. John's Ch., Aux., 10; Springfield, West, First Ch., Aux., 12.50, Mission Circle, 5.50, C. R., 4.25, Park St. Ch., Aux., 65, C. R., 6.23; Westfield, First Ch., Aux., 283.16, Second Ch., Aux., 61.03; Wilbraham, Aux., 5, C. E. Soc., 5; Wilbraham, North, Aux. (with prev. contri. to const. L. M. Mrs. Vernon H. Deming), 21, 2,206 70

**Suffolk Branch.**—Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cambridge. Auburndale, Aux., 20.10; Boston, A Friend, 100, Mrs. Chase, 5, Mt. Vernon Ch., Aux., 10, Old South Ch., Aux., 100, Shawmut Ch., Y. L. Soc., 35, Union Ch., Aux., 215, Brighton, Aux., 50, Pro Christo Club, 5, Brookline, Leyden Ch., Beacon Lights M. C., 2.25; Cambridge, First Ch., Aux., 120, North Ave. Ch., Aux. (120 of wh. to const. L. M.'s Mrs. Adelaide Evans, Mrs. Lucinda Hubbard, Mrs. Almira Mandell, Mrs. Edith Pushee, Miss Myra Smith), 129.63, Pilgrim Ch., Aux., 2.60, Dau. of Cov., 1.55, Mount Mem. Ch., Aux., Len. Off., 5.55; Charlestown, Winthrop Ch., Aux., 60, Dedham, Aux., 115; Dorchester, Central Ch., Aux., 5, Jr. C. E. Soc., 2, Pilgrim Ch., Aux., 40, Second Ch., Aux., 54.41, Village Ch., Aux., 5; Everett, Mystic Side Ch., Ladies' Aid Soc., 15, Faneuil, Aux., 6.35, Hyde Park, 15.40; Jamaica Plain, Central Ch., Aux., 21.79, Medfield, Aux., 10.55, Neponset, Trinity Ch., Stone Aux., 9; Newton, Elliot Ch., Aux. (50 of wh. to const. L. M.'s Miss Mary C. Childs and Miss Carolyn H. Childs), 271, Knot Guild, 100; Newton Centro, First Ch., 6.50, Newton Highlands, Aux., 25.24; Newtonville, Central Ch., Aux., 132.46; Newton, West, Aux., 125; Norwood, Aux., 10, Roxbury, Elliot Ch., Aux., 55.05, Highland Ch., Aux., 42.55, Walnut Ave. Ch., Aux., 77; Roxbury, West, South Evan. Ch., Aux., 44.53, Somerville, Broadway Ch., Aux., 15, Highland Ch., Women Workers, add'l Len. Off., 40 cts. (with prev. contri. to const. L. M. Mrs. Arthur Fletcher), C. R., 5, Prospect Hill Ch., Aux., 13.25; Somerville, West, Day St. Ch., Jr. C. E. Soc., 4; South Boston, Phillips Ch., Aux., 47.40; Watertown, Phillips Ch., Aux., Mrs. S. G. Greenwood, 8, Mrs. H. D. Howell, 10, C. R., 5.40; Wellesley Hills, Aux. (of wh. Th. Off., 55), 55, C. R., 1.50, Wrentham, Aux., 25.50, 1,267 11  
**West Medway.**—Rev. S. Knowlton, 25 00  
**Worcester Co. Branch.**—Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester. Ashburnham, Aux., 10; Athol, Aux., (50 of wh. to const. L. M.'s Mrs. Susie Merrill, Mrs. Emma J. Stone), 57 00; Barre, Aux., 4; Charlton, Aux., 12.75; Clinton, Aux., 124.45, Pro Christo Bible Class, 5; Dudley, Aux., 16; East Douglas, Aux., 43.14; Fisherville, Aux., 15; Gardner, Aux., 22; Grafton, Aux., 79; Holden, Aux., 25; Lancaster, Len. Off., 4.15; Leicester, Aux. (100 of wh. to const. L. M.'s Mrs. C. S. Munroe, Mrs. Sarah Watson, Mrs. Robert Gould, Mrs. A. H. Davidson), 115; Leominster, Aux., 100; Millbury, First Ch., Aux., 52, Second Ch., Aux. (25 of wh. to const. L. M. Mrs. Fannie E. Clark), 25.15; Northbridge Center, Aux., 25, Jr. C. E. Soc., 2; North Brookfield, 70.05; Oxford, Aux., 20; South Royalston, Aux., 10; Spencer, Aux., 120; Uxbridge, Aux., 14.15, Ware, Aux., 5; Warren, Aux., 8.00; Webster, Aux., 22.25; Westboro, Aux., 24.25, Th. Off., 12 01; Winchendon, C. E. Soc., 5; Worcester, Adams Square Ch., Aux., 11.75, C. E. Soc., 2.50, Jr. C. E. Soc., 45 cts., Mrs. D. Ewart's Prim. Class, 20 cts., Bethany

Plymouth Ch., Aux., 5.25,  
t., Aux., 325, 1,477 11

Total, 12,000 43

RHODE ISLAND.

Branch.—Mrs. Clara J. Treas., 99 Summit St., Paw-  
ington, Aux., 51.25, C. E.,  
First Ch., C. E. Soc., 5;  
t., Aux., 54.25, S. S., 10; Che-  
Soc., 20; East Providence,  
men's Study Class, 12, Jr. C.  
Newman Ch., Aux. (of wh.  
L. M's Mrs. Susan Thomas  
mnie Dunlop), 55, Dan. of  
slping Hand Soc., 15, C. E.,  
Soc., 5, Prim. Dept., S. S.,  
Ch., Aux., 12.25, Prim. Dept.  
lington, Aux., 50.10, S. S.,  
npton, Aux., 12, C. E. Soc.,  
t. S. S., 1.25; Pawtucket,  
ix (75 of wh. to const. L.  
ston Kent, Miss Martha J.  
Mrs. Ann Johnson), 355, Y.  
Happy Workers, 25, Golden  
E., 12.20, Prim. Dept. S. S.,  
n Branch C. R., 3.41, C. E.  
Place Ch., Aux. (50 of wh.  
M's Mrs. Henry O Bourne  
ice Gilmore Kinyon), 64.15,  
S. Soc., 5, Infant Dept. S. S.,  
1 St. Ch., Ladies' Aid Soc.,  
lpers, 1.25, C. R., 7.10, Prim.  
250; Peace Dale, C. E. Soc.,  
ept. S. S., 1; Providence,  
e. Ch., The Sunbeams, 7, C.  
necient Ch., C. R., 3, C. E.  
l., 2.74, Central Ch., Aux.  
A. Salisbury, 5, 355.51, Wil-  
l., 35, C. R., 5.75, Mrs. H. N.  
l., Miss Helen S. Lathrop,  
y N. Lathrop, 150, Elmwood  
ing Band, 2, Prim. Dept. S.  
e Ch., C. R., 5, North Ch.,  
Violet Guild, 30 cts., C. R.,  
S. Pilgrim Ch., Aux., 41.25,  
40, Beginners' Dept. S. S.,  
th Ch., Aux., 37, Dan. of  
L., 4, Inter. C. E. Soc., 1, Un-  
x., 535, C. R., 11.27, Prim.  
1, 9.00; Riverpoint, Wide  
3, C. E. Soc., 30, Four Chil-  
Riverside, Cong. Ch., C. E.  
eville, Mem. Chapel, Aux.,  
l., C. E. Soc., 2; Tiverton,  
Westerly, Prim. Dept. S. S.,  
lk Ch., C. E. Soc., 5; Woon-  
e Ch., Pro Christo Club, 2,  
S. S., 55 cts., 2,213 43

CONNECTICUT.

Branch.—Miss Anna C.  
reas., 255 Hempstead St.,  
Abington, Ch., 4.25; Chap-  
Franklin, Aux., 10; Gris-  
11, C. E. Soc., 2.25; Groton,  
npton, Aux., 3.75; Lebanon,  
Gooben, Aux., 3; Ledyard,  
10; Lisbon, Aux. (with  
to const. L. M's Miss Har-  
nd Mrs. J. H. Kennedy), 23;  
l., First Ch., Aux., 22, Dan.  
C. E. Soc., 3, C. R., 1.35,  
Aux. (of wh. Mrs. J. N. H.,  
rwich, First Ch., Aux., Th.  
p Memorial, 20, Broadway

Ch., Aux., 253.55, Park Ch., Aux., 31.25,  
Second Ch., Aux., 4, Miss Edna Wilber-  
ly, 25; Taftville, Aux., 5.55; Pomfret,  
Aux., 20; Preston, Long Soc., 8; Put-  
nam, Aux. (to const. L. M. Mrs. Elia T.  
Clark), 25; Scotland, Aux., 3; Stoning-  
ton, First Ch., Aux., 25, Second Ch.,  
Aux., 5; Thompson, Aux., 10; Wood-  
stock, Aux., 14.50, 1,000 00

Hartford Branch.—Mrs. M. Bradford Scott,  
Treas., 31 Arnoldale Rd., Hartford.  
Pristol, Aux., 11.45; Burlington, Aux.,  
14; Burnside, C. R., 2.25; Collinsville,  
Aux., 52, M. C., 25, C. R., 5.51, S. S., 5;  
Columbia, Aux., 59, Coventry, Aux.,  
2.25; East Hartford, Aux., 15, Real Work-  
ers M. C., 24; East Windsor, Aux., 24,  
M. C., 10.25; Enfield, Dan. of Cov., 20;  
Glastonbury, Young Ladies' Soc., 120,  
M. B., 25; Hartford, Farmington Ave.  
Ch., M. C., 15, First Ch., Miss'n Study  
Class, 33, C. R., 7, by Miss Ada M.  
Stearns, 10, Fourth Ch. Aux., 15.15, Park  
Ch., M. C., 10, Wethersfield Ave. Ch.,  
Aux., 30; Kensington, Aux., 14.25, Miss'n  
Study Club, 7; Manchester, Second Ch.,  
Aux., 100.20; New Britain, First Ch., C.  
R., 17, South Ch., Aux. (25 of wh. to  
const. L. M. Mrs. Mortimer Stanley),  
47.50, C. R., 23.54, Young Woman's Chris-  
tian League, 25, C. E. Soc., 5; Newington.  
Aux., 25.55, Y. W. F. M. S., 11.20; Pogo-  
nock, Aux., 32.50, Cheerful Givers M. C.,  
12.07, C. R., 5.50; Rockville, Aux., 45;  
Rocky Hill, Aux., 15; Simsbury, Aux.,  
26; Somers, Aux., 24; South Glastonbury,  
Aux., 12; South Manchester, Aux. (50 of  
wh. to const. L. M's Miss Emma El-  
dridge and Mrs. James Albiston), 100;  
South Windsor, M. C., 10, Jr. M. C., 5;  
Stafford Springs, Aux. (25 of wh. to  
const. L. M. Mrs. W. B. Cooley), 25; Suff-  
ield, Aux., 100, Y. L. F. M. S., 42.17;  
Talcottville, Aux., 121.50, Dan. of Cov.,  
30; Terryville, Aux., 62.20; Tolland,  
Aux. (with prev. contri. to const. L. M's  
Mrs. Kate U. Lansing and Mrs. Abbie  
M. Hurlburt), 3.30, Jr. C. E. Soc., 2, Un-  
ionville, Aux., 17.20; Vernon Center,  
Aux. (with prev. contri. to const. L. M.  
Mrs. Jannette H. Willes), 12; West Hart-  
ford, Aux., 25.50; Wethersfield, Aux.,  
120, C. R., 9.05; Willington, Aux., 7;  
Windsor, Aux., 36.70, M. B., 20; Wind-  
sor Locks, Aux., 337, 2,100 20

New Haven Branch.—Miss Julia Twining,  
Treas., 314 Prospect St., New Haven.  
Hranford, Aux. (to const. L. M. Mrs.  
Emily S. Holcomb), 25; Brookfield Cen-  
ter, Aux., 1.45; Colebrook, Aux., 42.20;  
Cromwell, Aux., 5.15, Eaton Circle, 30, C.  
R., 12, East Morris, Jr. C. E. Soc., 1.55;  
Fairfield, Friends, 10; Fairfield County  
Th. Off., 63.69; Guilford, First Ch., Aux.,  
75; Haddam, Aux., 20; Ivoryton, M. B.,  
5; Middlebury, Aux., 1; Middletown,  
First Ch., Aux., 10.06, Third Ch., B. B.,  
5; Milton, C. E. Soc., 3; Morris, Cong.  
Ch., S. S., 5.50, Jr. C. E. Soc., 2; Nauga-  
tuck, Aux., 5, Miss'n Circles, 15; New  
Hartford, C. E. Soc., 5; New Haven,  
Center Ch., Aux., 50, Dwight Place Ch.,  
Fairbank C., 25, Grand Ave. Ch., C. R.,  
5, Taylor Ch., Y. L., 5, Yale College Ch.,  
Aux., 5; Northford, C. E. Soc., 25; North  
Haven, Mispah Circle, 10; Plymouth, C.  
E. Soc., 11; Saybrook, Prim. S. S., 4;

Sharon, C. R., 23.82; Warren, Aux., 22; Washington, C. R. (100 of wh. to const. L. M.'s Lone Shopp, Margaret Dodge, Stanley Dodge, Gillah Hickox), 109.38; Watertown, Dau. of Cov., 10; Westport, Aux., 10; Winsted, First Ch., Aux., 17.60, 709 35

Total, 3,930 61

## LEGACIES.

*Hartford.*—Elizabeth S. Newton, by Francis Parsons, Extr., 97 50

*Lyme.*—Harriet H. Matson, by Charles A. Terry, Extr., 6,000 00

Total, 6,097 50

## NEW YORK.

*New York City.*—Mrs. A. P. Stokes, 650 00

*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, N. Y. Binghamton, First Ch., Aux., 50; Bridgewater, C. E. Soc., 20; Brooklyn, A Friend, 10, Central Ch., Aux., 50, Lewis Ave. Ch., Aux., 12, Park Ch., C. E. Soc., 15, Plymouth Ch., Aux., 10, C. R., 40, Puritan Ch., Aux., 20, Richmond Hill, C. R., 15, C. E. Soc., 5, Tompkins Ave. Ch., Aux., 70.08, C. R., 24.02, Mrs. T. R. D., 250; Buffalo, First Ch. Aux., 25, Mary E. Logan C., 15, Plymouth Ch., Lower Lights C., 8; Canandaigua, Aux., 10; Fairport, Aux., 35, S. S., 10; Flushing, Aux., 14, Acorn Band, 5; New York, A Friend, 5, Broadway Tabernacle, Aux., 50, Pilgrim Ch., C. E. Soc., 10; Oxford, Aux., 15; Poughkeepsie, Aux., 5; Riverhead, First Ch., Aux., 35, Sound Ave. Ch., Aux., 25; Sherburne, Aux., 43.15; Sidney, C. R., 10 60; Utica, Plymouth Ch., Aux., 10; Walton, Aux., 10; Warsaw, Aux., 16, C. E. Soc., 10; Refunded on expense acct., 57.64, 1,059 49

Total, 1,709 49

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, Fifth Ch., Aux., 3.56, First Ch., Miss'n Club, 143, Mt. Pleasant Ch., Aux., 19.50, C. R., 15; Fla., Daytona, Aux., 15; N. J., Ashbury Park, Aux., 25, Prim. S. S., 10, S. S. Class, Four little boys, 1.54; Bound Brook, Aux., 24; Chatham, Aux., 20.56, Prim. Class, 96 cts.; East Orange, First Ch., Aux. (with prev. contri. to const. L. M. Mrs. Mary Hulskamper), 7.23, C. R., 15, Trinity Ch., Aux., 64.25; Glen Ridge, Aux., 147; Jersey City, First Ch., Aux., 20, King's Dau., 5; Montclair, First Ch., Aux., 273.50, Children's League, 28; Newark, Belleville Ave. Ch., Aux., 59.12, Y. W. Aux., 18, M. B., 15, First Ch., Aux., 19.85, Jr. C. E. Soc., 5; Nutley, Aux., 5, Sunshine Club M. C., 5; Orange Valley, Aux., 125.20, Y. W. Aux., 21.35, Jr. C. E. Soc., 5.75, C. R., 5.50; Paterson, Aux., 43.48; Plainfield, Aux. (with prev. contri. to const. L. M.'s Mrs. C. L. Goodrich, Mrs. Fanny T. Hand, Mrs. John M. Whiton, Mrs. E. L. Suffern, Mrs. Wm. B. Wadsworth, Miss Florella F. Clark, Mrs. Wm. B. Van Alstyne), 29.35, Mrs. Curtis Bates (50 of wh. to const. L. M.'s Mrs.

Curtis Bates and Mrs. W. S. Conant), 58; Upper Montclair, Aux., 21.50, Y. W. Aux., 25, Howard Bliss M. B. (25 of wh. to const. L. M. Elizabeth Mowrey), 33, C. R., 10; Westfield, Aux., 106.82, The Covenanters, 6.50, S. S., 65.58; Pa., Germantown, Neesima Guild (25 of wh. to const. L. M. Mrs. M. E. Sterrett), 30, Jr. Neesima Guild, 17, Prim. Dept. S. S., 5; Philadelphia, Central Ch., Aux., 26.82, Y. L. M. S., 6.55, Pearl Seekers M. C. (25 of wh. to const. L. M. Miss Mattie Kurtz), 30, Snow Flakes M. C., 10, Snyder Ave. Ch., Aux., 20, Rays of Light M. C., 10; Va., Falls Ch., Aux., 20, C. R., 1.10; Herndon, Aux., 10, 1,720 57

## OHIO.

*Defiance.*—Mrs. Mary A. Milholland, 5 00

## MINNESOTA.

## LEGACY.

*Excelsior.*—Semantha W. Galpin, by David P. Jones, less expenses, 1,978 23

## TURKEY.

## LEGACY.

Miss Maria A. West, Sale of *Romance of Missions*, 9 25

Donations, 23,794 94  
Specials, 350 15  
Legacies, 8,064 98

Total, 32,230 07

**Additional Receipts from October 18, 1904 to October 18, 1905.**

## EMERGENCY FUND FOR JAPAN.

## CONNECTICUT.

*Canaan.*—Mrs. Fanny C. Eddy, 10 00

## MASSACHUSETTS.

A Friend, 20; Auburndale, E. R. A., 25; Boston, Miss Ellen Baird, 25, Miss Sarah H. Gaston, 5, Miss Sophie Moen, 50; Dorchester, Harvard Ch., Benevolent Soc., 10; Springfield, "N," 5; Westboro, Aux., 10, 150 00

Total, 160 00

## JULIET DOUGLAS FUND.

Income, 200 00

## MARTHA S. POMEROY FUND.

Income, 20 00

## MARY H. DAVIS FUND.

Income, 40 00

## MARY H. DAVIS HOSPITAL FUND.

Income, 40 40

## LAURA L. SCOFFIELD FUND.

Legacy of Laura L. Scofield, Washington, D. C. One share capital stock of the Aetna Insurance Company.

Gift of William C. Scofield, Washington, D. C. One share capital stock of the Aetna Insurance Company.

Income,

# BOARD OF THE PACIFIC

**President.**

Miss LAURA M. RICHARDS,  
Saratoga, Cal.

**Foreign Secretary**

Mrs. C. W. FARNAM,  
Fruitvale, Cal.

**Treasurer.**

Miss MARY McCLEES,  
Adams Street, Oakland, Cal.



## TURKEY

Miss Annie T. Allen tells us of the opening of the girls' school in Brousa :—

WE began on Wednesday, September 6, but the girls were rather slow in gathering, and one of our teachers was delayed in Constantinople on account of some difficulty with her passport; so it was not until the next Wednesday that we were able to take up each our regular work. Our pupils now number sixty-five, including the kindergarten; of these twenty-five are boarders. Our boarders have not all arrived yet; we are hoping very much that the number will reach thirty. A good spirit prevails among the girls, and we hope for a very happy year. Miss Powers has started a society of self-government among the girls, which promises to be very helpful. On Sunday evening we all met in the sitting room of our newly acquired rented house for a sing. Thursday evening Mr. and Mrs. Baldwin came over to dinner, and at eight o'clock Mr. Baldwin led the prayer meeting. On Monday and Tuesday evenings we were quite gay. Two of our Protestant young men were married, and the teachers and boarding pupils were invited to both weddings. Miss Powers did not feel able to go to the first one, so Miss Araxie, the primary teacher, and I took eight of the older girls and went. First we went to the house of the young man, and from thence to the church. Both brides were dressed in white silk, with white veils and wax flowers. In the first wedding the bride walked to church on the arm of the best man." Had it been daytime this would not have been allowed I was told. This young woman is a Gregorian; so many of her friends came to the church to see the ceremony, as it is quite different from theirs. Both nights we were up very late, so we are glad on the whole that some of our friends are not getting married every day.

Miss Powers has bravely taken up her work, though because of her accident in July she is hardly fit to. We can hardly consider she has had a vacation. She needs some help in dressing herself, and she has a good deal of pain in the muscles of her arm; however, we are thankful that the broken bone has knit and that the accident was no worse.

I was much interested in the leaflet you sent me about Foochow. Certainly their need is very great, and I hope the efforts to raise the sum will be successful. I wish our girls would take a share in their Christian Endeavor Society. They are already supporting an orphan in India; but I believe they could do this also, as it will be only for one year.

#### CHINA

Mrs. Nellie L. P. Hubbard, of Pagoda Anchorage in the Foochow Mission, shows us a little of her work and her vacation:—

KU-LIANG MT., August 29, 1905.

Station classes and women's classes are the same. They consist of little groups of women who come together every day for three or four hours to learn to read and learn more about the "doctrine." Naturally they are women more or less interested, if not already church members, who live at home busy with various duties; but are glad to set aside these few hours for the purpose of increasing their own knowledge. They are taught by women specially trained for this work; and such classes are also sometimes called women's schools. From these "schools" or "classes" we plan to draw the material for the Bible woman's training school, located at Pagoda Anchorage, for our Lower Min District in my charge; while Miss Woodhull has the other one in Foochow City. In this training school we have a three years' course of study to prepare suitable women to become Bible women and others as station class teachers; while others still become a great deal better qualified to carry their duties as wives and mothers, and in the more secluded home life and round of daily household cares can also teach in their way.

The Girls' Training School in our district is the one recently resumed in the city of Diong-loh, known as the "Abbie Child Memorial," where girls of twelve years and upward go for a general course of study and to prepare for entering the Girls' College at Foochow, in charge of Miss Newton. I am sorry to say there is no woman's medical work in our field, and a lamentable fact it is too. Dr. Stryker did come from Foochow City once during the year and held a clinic of one day, but that is all. I will endeavor to see Dr. Woodhull within a day or two and jog her elbow or hand to send you a printed copy of her report, if she has one up here on the mountain. We



have a man trained in Western medicine who goes about to some extent in our country stations and holds clinics, to which women and children come as well as men; but for all these scores of thousands of women a lady physician is truly most sorely needed.

Several of the women from the upper class in the Training School are doing Bible woman's work or teaching in station class during this summer vacation, to do good, as we hope, and as a kind of testing of themselves. I shall be interested to hear what sort of reports they make when they return to begin the fall term of work, October 4th. Perhaps you may have a share in hearing them, too.

To come down to things more domestic and secular,—we are a part of a large body of missionaries, spending the hot months of the summer vacation up here among the hills of the Foochow district. Various denominations are represented, of English, American, Irish, Canadian and Australian missionaries, and from parts outside, like Amoy, Canton and Hong Kong. The Christian and social intercourse is delightful, and one's horizon (mental and spiritual) is greatly enlarged by "meetings" and "conferences," with an occasional sacred concert; while the physical is not neglected, but recreated by fine, long walks, with plenty of charming scenery, lively tennis games, social afternoon teas or a "reception" to somebody, with here and there a more formal evening "dinner," minus the low necks and white kids, however. Don't we sound quite civilized? And I am sure all are refreshed and strengthened for the hard work of the coming year by this playtime of a few weeks in midsummer, while the teeming plain is in sweltering heat, and it would not be safe for the foreigner to be out much in the burning sun.

Miss Hartwell is living with us this summer, and ever since her father's death my mother has come to make her home with us; so our family circle includes a "grandma" and "auntie," rather unusual in a missionary family out here. My mother, though eighty-two years old, is well, and able to walk nearly half a mile to church, and is a more frequent attendant than some of the younger people, for she goes whenever there is a "meeting," which is often. Perhaps you remember that our oldest daughter, Ada, came back with us more than two years ago to help me with the two little children, Teddy and Chrissie, and housekeeping cares, so I could be more free to do missionary work. We plan for her to go home next year, anyway, to continue her studies, and then I must drop the outside work in great measure. Do pray that another lady may be found to come out to our help, for she is most sadly needed.

PAI TAI HO, August 28, 1905.

Our yearly mission meeting has just closed. It was my first, as last year I was very ill at the time of meeting. It is very interesting, indeed, to see

so many men from so many fields, each with his different idea about things, coming together and talking things out, so that in the end they usually vote all one way.

My heart aches when I think what it means to some young woman—the young woman—that is going to be the one for Pao-ting-fu; but it aches more for her if she draws back and refuses to come to give to these women and girls the “news” that is so “good” to her soul. How would she live had she never heard! And there are thousands here who have not. But the girl that comes (I say “girl,” for some of us at least feel ourselves to be just ignorant girls that want to help the Master; we have not learned all about it yet, but we are learning a little and want to be taught more and more), well, the girl that comes to Pao-ting-fu does not want to think that it is going to be easy all the time. When you are in the station it is very nice; good, comfortable house to live in, everything foreign. Of course there is the language, but that, with patience and perseverance, will come on all right. Now, on the other hand, after getting a working knowledge of the language, one ought to spend at least half of the time in the country, and there is where the hard part comes in. I don’t want to frighten anyone, but just to let you know the things one has to do. In our field there are some places we can reach—or almost reach—by rail; but as there are so many that we can’t the railroad must not be counted on too much. One rides in a cart or on horse-back, as you prefer, or perhaps as your health will permit, over roads that are usually worse than anything you find at home; through wind and sun and sand or dust, or occasionally you are out when it rains, and then it is wind and rain and mud. Be climatic conditions what they may there is always dirt. On arriving at your stopping place you will find a crowd already gathering, the women of which will not leave you till they see you “tucked in” for the night if they have their way. If you can eat the native food they will bring you all you want, and stay to see you eat it; if you don’t then you will get something out of the box of foreign food which you have brought with you, and they will surely stay to see you eat that. So far as food is concerned I’ve found it quite easily managed, but bad air and curious crowds that will not go are things that have to be endured. When you get to teaching often they are bright and willing to learn, but sometimes they are heedless and dull, altogether too discouraging for human courage to contend with; but with this as with the dirt, bad air, curious crowds and difficulties of traveling, we must remember it is not by our might nor our power that we can do anything for the Master, but by his spirit, who gives us patience and love, and we who do work for him—or better say, work with him—should not forget that not the least of the gifts that we need ask is “common sense.”

Now I pray that some young woman with a good education, not necessarily a college graduate, may read of our need and hear the Master’s call to come to the help of Pao-ting-fu. You will see that a fair amount of physical strength is important, a disposition not too fastidious, and, above all, an eye to see in the people your brother and your sister, all children of one God, who is Father of us all.

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## Woman's Board of the Interior Annual Meeting

BY M. J. W.

WITH our beloved President, Mrs. Moses Smith, in the chair, the annual meeting was held in Oak Park, Ill., commencing Tuesday evening, October 24, and closing Thursday afternoon at 5 P. M. Large numbers were present at every session. Dr. Gunsaulus preached on Tuesday evening, leading his audience from the story of the Garden of Eden and the tree of which they were told "Ye shall not eat of it," to that other tree of life whose leaves were for the healing of the nations.

The Treasurer's report, read Wednesday morning, was a delightful surprise. We had hoped and planned for \$100,000, but when the announcement was made that we had received \$107,580, of which \$93,537 had been sent to foreign lands, we could only say, "It is the Lord's doing and it is marvelous in our eyes." Of this sum \$7,000 came from the Tank estate, managed so skillfully by Mr. James Porter that it had nearly doubled in value. Mr. Porter was present at our meeting, one of several gentlemen longing to hear and help, and it is good to know that he is (D. V.) going to China with his sister when she returns next spring. Miss Mary Porter's story of her work in Peking was thrilling. "The Lord has spoken to us in China by the children of martyrs, a rare discipline," she said. "Now they stand ready for service. It means much to take an orphaned daughter of a beloved Chinese pastor lost to us in the Boxer troubles, and put her into our school as a teacher."

The buildings erected by the W. B. M. I. or now in process of completion are Miss Chittenden's house at Ing-hok, the home for the Bement sisters in Shao-wu, the Woman's Union College at Peking, one for the Angell Memorial Training School for Bible Women at Peking and the Eliza Chappell Porter Kindergarten School building, also in Peking. The new buildings for Kobe College are now possible, and the house long needed for Miss Wainwright in Okayama, Japan, will soon be erected.

The reports from state treasurers were inspiring. These women, some from far away on the borders of the Rocky Mountains, or far south in Kansas, brought wonderful tidings. Mrs. Moses Smith said, after we had heard from a society of Indian women who gave regularly ten cents a month, "These women are making themselves a force which in God's hands will accomplish the uplifting of empires." "Not one state has gone backward in its gifts, and only two have failed to reach their apportionment," said our Treasurer.

Mrs. Harrison, secretary of Illinois Branch, reported \$39,000 in the treasury. "Our aim had been \$32,000, but two legacies had helped to raise the sum." Chicago Association gives more than one half of the money raised in Illinois.

Indiana, after hard work for many years, has reached the aim its president would never consent to have lowered, \$1,200. There are very few Congregational churches in Indiana.

Three addresses, one given by Mrs. M. J. Carpenter on "The Waiting People," the next by Mrs. O'Connor on the command "Go Ye," and the last by Mrs. Lydia Lord Davis on "The Waiting Christ," seemed to bring us very near our Lord. It seemed as if he himself were speaking to us.

One of the most delightful signs of the time was the sum given by the children, \$4,548.55. It is as Miss Pollock said, a most significant gift, showing what we may expect from the men and women of to-morrow. In twenty-five years we shall have given our work up to these children.

Mrs. Baird, in her delightful paper, showed us how missionary instruction can and must be begun in the nursery. Miss Beulah Logan made a plea for Ponape, where the rebuilding of schools and homes destroyed by the tornado will, we trust, soon be undertaken.

One of the best things in our meeting was Dr. Barton's plea for more subscribers to *Mission Studies*. We must have ten thousand subscribers to make that paper self-supporting. Dr. Barton, when asked to speak for the paper said, "To make *Mission Studies* self-supporting is the easiest thing in the world. How many of you will each promise to secure twenty-five new subscribers?" One hand after another was raised till two hundred subscrip-

tions were assured. Then again, "How many will secure ten?" said Dr. Barton. The hands went up faster this time, and when he asked again "How many will promise five each?" one after another gave the pledge until the ten thousand were assured. It is a good thing to have a strong, confident man with a good voice in our meeting now and then.

The addresses given by Mrs. W. A. Montgomery on the "United Study of Africa," and on "Christian Missions the Chivalry of To-day," were inspiring. She has studied her subject thoroughly, and awakens great enthusiasm in her hearers wherever she speaks. A Wellesley graduate, she does honor to her college, and may she win many college girls to carry the light of life into the lands of darkness.

It is impossible to give even the names of many whose words at this meeting we shall always remember. From Mrs. Moses Smith, whose admirable arrangement of the program was a constant surprise and pleasure, to the young ladies who anticipated and met every need, no one could have filled her place more perfectly.



## **Village Work Near Hadjin**

BY MISS OLIVE M. VAUGHAN

WHEN we visited the villages we spent one day at Dikmeh and we are so thankful for the way in which the work is opening up there. It is only eighteen months since the work was commenced, and it seems to have commenced among the women, an unusual thing in this country. Mr. Martin received fifteen into the church this spring, and eight of them were women.

The pastor, a student, lives at Karakeoy, about an hour and a half from Dikmeh. He goes to the theological seminary this fall and I do not know who will succeed him. The women seem to me to have the brightest, most earnest faces of those in any village that we have visited and they were so eager to listen and to ask questions. The right woman could do a good work and we think we can send just the one for the place, but she will need to take her children with her. To send a girl is out of the question, as there is no place for her to live.

In Tashji, a Greek village, the work has been opened up for some time, but nothing seems to have been accomplished among the women. If the right kind of a woman could be placed there we believe good would come of it.

In Roomli there is no church as yet—only a school—so you see how very much a Bible woman is needed.

*Day Schools.*—We desire very much to bring our village schools up to a much higher standard than they now have, and so as fast as possible we will place college graduates in the villages as teachers instead of the girls who have had no special training for the work. We have two graduates promised for this year—one for Yerebakan and one for Fekke. They have both taught for some time.

In Roomli the teacher has to live in a room in the schoolhouse, as there is no place suitable in the village—oh, I just don't see how the people can live as they do!—so her mother has to go with her.

I realize more and more how very essential it is for us to know the language, and we do not find it easy.



Under date of August 19, Miss Octavia W. Mathews wrote from Guadalajara, Mexico:—

DURING the last two weeks of May we had a recess, but neither Miss Gleason nor I left the city. I had planned to spend some days resting and visiting in a village where we have work, but there was an epidemic of smallpox there, and it seemed best to keep away. However, in spite of the lack of change in May, Miss Gleason and I have kept very well.

July was the convention month, to which we had been looking forward all the year,—the convention of the National Confederation of Young People's Societies and Sunday Schools. It was an excellent convention throughout. The spirit of unanimity was very marked, and much enthusiasm was shown in regard to all departments of work. It was the first opportunity I had had to meet workers of other denominations, or to see a large body of Protestant Mexicans, and it was very inspiring and helpful. It gives one courage to see such able Mexican workers as were there. We entertained three Mexican young ladies and two American missionaries, Miss Lindly, a Friend, and Miss Jones of the Baptist mission. The annual meeting of our mission followed the convention. There were twelve present—Dr. Eaton, Mr. Wagner, Mr. Han, Mr. Jamison, Mr. Case, Miss Prescott and the six who live here. It was a pleasure to me to meet others of the mission whom I had not known before.

The convention and the annual meeting were both new experiences for me. But I had still another in store. The house in which the school had been located for four years was sold to a wealthy and fanatical woman. Our lease ran out and she, of course, would not renew it. And so there we were,—turned out of our house in the middle of a school year, a family of twenty-five. It is not easy to find a house large enough for a school and owned by people who care to rent to a Protestant school. We were very fortunate,

However, in finding this house, which is old, to be sure, but large, not in very good repair nor well lighted, but comfortable and nearer the other missionaries. The house was a convent long years ago, but was seized by the government during the days of the reforms. In about a week after finding the house we were settled in our new quarters. We have lost but few scholars by moving, and already some new ones have come in. But we do not want this experience very often. When shall we have a building of our own?

You will be interested to know that we have recently received a gift of twenty dollars from a friend at home, but perhaps you will be more interested to know how she earned the twenty dollars. She chanced to be spending the winter in a place where there was some land and a stable, and so, early in winter, she bought a flock of about twenty hens. She took care of these herself, keeping careful account of all the food bought for them and of all the eggs sold. Some people, you know, make a practice of giving their Sunday eggs to the Lord, but she went further and made her whole hen ranch a missionary enterprise, giving the net gain for the cause, keeping for herself only the satisfaction of helping and the extra good health which came with the regular exercise out of doors every day and in all weather.

The two village schools connected with our station are in a prosperous condition. The Junior Society of Christian Endeavor in one of these has just bought a share in the Morning Star, and the teacher writes: "There continues to be a live interest among the children of the Junior Society and they are truly enthusiastic in the thought that their pennies, so humble in themselves, are to serve for a work so grand and in a place so distant." They are beginning to practice systematic giving, though on a very small scale, of course. But it is the principle and not the amount which influences children's lives.



## **An Account of Annual Meeting in Marash**

MARASH, TURKEY, July 17, 1905.

ANNUAL MEETING is such a great event in our mission I always suppose everyone will be just as much interested in it as I am. Each new person who comes into the mission hears of annual meeting all the months of her stay until the event actually takes place, and each one says the same thing—that it seems to be the one thing for which all the missionaries exist and plan. All the good towels, dishes, food stuffs, bric a brac and clothes must be kept for annual meeting. When Miss Isabel Trowbridge first heard all these things she was so impressed with the coming gathering she named it



**"Junior Week."** It is in reality a very happy break in the year. This year it was held in Aintab, beginning June 21 and ending June 30. The Saturday preceding brought Mrs. Coffing, Miss Billings, Miss Vaughan and Mr. Martin to Marash from Hadjin. A week before Dr. Christie had come from Tarsus to preach the sermon to the graduating class of the Theological Seminary. We expected it to be one large party to Aintab, but muleteers engaged for the Marash company failed to come until the Hadjin party was some four hours out. We met at the khan in the evening, had supper together, and were off the next morning about half past four; had a comfortable journey without accidents.

The first session of the annual meeting was a happy reunion of all the people in attendance. From Adana it was good to see again Mr. Chambers and Miss Webb, who were on furlough last year. Miss Morley, the earnest new worker in Adana, was with us. It did one good to look around the rooms at the girls' school and see the familiar faces together with the new ones. In some ways a mission seems to me just like a big family with all the grown up children at work in different places and ways. Once a year they all gather for a family conference, talking over everything in their work and planning for another year. It is indeed a pleasure to meet again after the year the pastors, Bible women and teachers from outside, and they certainly take away thoughts of cheer, comfort and help for all the year to follow.

After electing chairman and secretary of the conference, and reading the minutes of the last meeting, a general discussion was begun on the best method of conducting the conference, to get in all the things wanted, have everything in a practical, helpful way, and finish in time to let the pastors go back to their churches after an absence of only one Sunday. It was decided to have "different days for the various subjects to come under consideration." Church Day, Home Missions Day, Education Day, Report Day were the general subjects, including a number of related things. All were so good it would be hard to choose the best, but I enjoyed some things on Home Missions and Church Day most I think. On Education Day Mrs. Lee read a fine paper on the common schools and how to improve them. It was practical, and had many suggestions for the teachers and those in charge of the elementary schools. Following it was a paper by one of the men teachers in Aintab on Nature Study in the common school. This Professor Jesse, as he is called, has studied in America, both at Yale and in normal school, so is well up on such subjects. The committee on a program of study for the common schools to be uniform throughout the mission gave a report on several subjects. Miss Shattuck read a paper on the work of orphanages in the mission, which was most interesting. The reports of the men's college, girls' college, Aintab Seminary and the schools in Adana and Hadjin were read, also that of the Theological Seminary. Some discussions followed these reports. On Church Day Mr. Macallum read a very strong paper on "The Mission of the Church." He is always wise and suggestive in his remarks, and this paper was no exception. Mr. Sanders gave a long, well thought out discussion of the Arian controversy, as it was developed in our field especially. In closing he made an earnest appeal to the pastors

d workers in this field not to forget the struggle that was made in the past secure to the church the fundamental doctrines of our faith. It is certainly privilege to work in the very land where the early church worked out the question that vexed men's minds; and it makes the past seem real when we think of Antioch, Tarsus, Alexandria and other places as we know them in the life of to-day, then think back to the years of Origen, Augustine or Chrysostom as they lived and worked in these same cities.

Home Missions Day was full of interest—word from the outside churches of their needs for the coming year; calls from all around for new work and more workers; report of the financial state of the Home Missionary Society and the gifts from the churches. The responsibility comes upon the larger churches in the care of the smaller and weaker. Considerable discussion as to the advisability of concentrating more effort on the more useful of these smaller places, and leaving the very weak ones quite without support for a time, ended in such urgent appeals from some of the pastors that they realized what it would mean to the work to neglect the least even of our villages. It is hard to see them without workers, but very hard to get the means to keep the work.

The woman's conference held three good sessions, hearing reports of work, papers on helpful subjects and Bible readings. Dr. Christie gave the conference sermon on Thursday evening. He told in his own interesting way of the recent workers' conference in Constantinople at which the Rev. John Macneil spoke, and to which Dr. Christie went. He also preached the annual meeting sermon on the evening when the mission has the communion service.

Dr. Fuller preached on Sunday morning a strong, beautiful sermon. It gave a certain touch of regret to the service to feel that it was the last time Dr. Fuller would be with us. I especially enjoyed the singing done by the young men and women in Aintab. It is a general idea in this land that it is very unsuitable for the two sexes to mingle in any such familiar way as to sing in church together.

The mission meetings were tucked in between the others, and our last session was held on the morning of the day we left for our journey home. The last afternoon of conference as we were in mission session an invitation came in for us to adjourn to the schoolroom, where a session with the conference (native and foreign workers together, you know) was requested. All three of us understood what it was to be; the only ones to whom the subject had not been revealed were the three oldest missionaries and they were kept in ignorance because they were the ones most concerned. That sounds absurd until you know it was a kind of a "surprise party" for them. Dr. and Mrs. Fuller and Mrs. Coffing, who were not to be with us again, were asked to come in and say good-by too. It was hard for them all, but it gave the people an opportunity to tell them some very pleasant things. Mrs. Coffing, our own veteran pioneer, was asked to speak. She went back somewhat to the past and brought out strong points of contrast. "How you opposed me when I wanted to teach the girls to write," she said. "I am going home with a clear conscience," and all felt that no one could ever have a better right to that satisfaction than she. Mrs. Coffing gave loving tribute to those

who have worked with her—the young native women teaching in the school, Miss Spencer, her friend and companion of years, and asked, “What could I have done all these years if I had not had Mrs. Lee?” There were hearty hand shakings and tear filled eyes as old friends gathered about the three so soon to leave the work and mission. Certainly their places will not be filled, though the work they lay down will be carried on. Dr. Fuller and Mrs. Coffing will be very greatly missed in the work of the mission. People so thoroughly wise, and who, knowing the past, are so well able to judge of the needs of the present, are the strongholds of the work, and no person, no matter how competent, conscientious and earnest he or she may be, can fill the places of the older missionaries who retire from active service. Judgment grows with use, and usefulness increases with experience. A new missionary realizes this more in her third year than in her first.

As usual in our adopted land, the unexpected happened when we were to start for Marash. Muleteers were hard to find and it was after two o'clock when we started. It is customary to leave by nine or ten o'clock in order to reach a suitable stopping place for the night. We rode on until about eight and then stopped in a field near a graveyard where there was water. It was too late to put up tents and we stretched our beds under the canopy of heaven. Nine women on nine camp beds made an imposing spectacle for the moon to look down upon. The horses grazed about us, and a caravan of camels which had stopped for the night in the same graveyard gave a truly oriental touch to the scene. The next day's journey over the plain toward Marash was unusually pleasant. Often under the July sun it is a very tiresome trip, but we had a breeze all the way and not excessive heat. It was good to see Marash again, and to feel ourselves at home after the short absence.

We all sympathized with the Hadjin party in the thought that they were not taking Mrs. Coffing back with them, nor would they find her there waiting for them with everything cozy and homelike.



## Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM SEPTEMBER 10 TO OCTOBER 10, 1905

ILLINOIS . . . . .	5,180 13	MASSACHUSETTS . . . . .	422 00
INDIANA . . . . .	262 38	OREGON . . . . .	10 00
IOWA . . . . .	2,211 05	MISCELLANEOUS . . . . .	25 00
KANSAS . . . . .	917 76		
MICHIGAN . . . . .	1,035 60	Receipts for the month . . . . .	17,755 54
MINNESOTA . . . . .	694 71	Previously acknowledged . . . . .	68,275 20
MISSOURI . . . . .	597 51		
MONTANA . . . . .	35 00	Total since October, 1904 . . . . .	\$86,032 48
NEBRASKA . . . . .	698 10		
NORTH DAKOTA . . . . .	168 13	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OHIO . . . . .	2,759 88	Receipts for the month . . . . .	\$75 00
OKLAHOMA . . . . .	66 76	Previously acknowledged . . . . .	2,826 20
SOUTH DAKOTA . . . . .	504 17		
WISCONSIN . . . . .	2,100 36	Total since October, 1904 . . . . .	\$2,901 20
IDAHO . . . . .	44 00		
KENTUCKY . . . . .	16 00		

MISS FLORA STARR, Ass't Treas.

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# Life and Light for Woman



Expect great things from God  
Attempt great things  
for God

Women's Boards of Missions  
of the Congregational Church

Boston Chicago San Francisco

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Vol. XXXV

• July • 1905 •

No. 7

# Life and Light for Woman

Life is not the mere living. It is worship—it is the surrender of the soul to God, and the power to see the face of God; and it is service—it is to feel that when we die, whether praised or blamed, whether appreciated or misinterpreted, whether honored or ignored, whether wealthy or destitute, we have done something to make the world better and happier.

—Dean Farrar.

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Vol. XXXV

• August • 1905 •

No. 8

# Life and Light for Woman

Spell the word "discipline" with a final g — "discipling." We are here to learn Time's lesson for Eternity's business. What does it signify if the circumstances about us are not of our choice, if by them we can be trained, learning the lessons of patience, fortitude, perseverance, self-denying service, acquiescence with God's will, and the hearty doing of it. Just where you are, take the things of life as tools, and use them for God's glory; so you will help the kingdom come, and the Master will use the things of life in cutting and polishing you so that there shall some day be seen in you a soul conformed to His likeness.

— Mattie Davenport Babcock, D.D.

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• September • 1905 •

No. 9

# Life and Light for Woman

Help us as we see our privileges to see also our responsibilities. We have been very selfish even in the taking of Thy grace. . . . Help us to see that even yet Christ is bearing the world's woe, its wounding, its weariness; and oh, help us to enter into the fellowship in that burden-bearing!

—Prayer of Dr. S. Campbell Morgan at Northfield.

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<sup>17</sup> <sup>23</sup> Introduction to Study of Africa by Miss Dyer

Vol. XXXV

• October • 1905 •

No. 10

# Life and Light for Woman

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served. To be a strong hand in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.—(Rev. Hugh Black.

Woman's Boards of Missions  
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• November • 1905 •

No. 11

# Life and Light for Woman

Who gives and hides the giving hand,  
Nor counts on favor, fame or praise,  
Shall find his smallest gift outweighs  
The burden of the sea and land.

Who gives to whom naught hath been given,  
His gift in need, though small indeed,  
As is the grass blade's wind-blown seed,  
Is large as earth and rich as heaven.

From *Tinne Vakra*, a Hindu poet of the third century,  
by J. G. Whittier.

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# Life and Light for Woman

Vol. XXXV

DECEMBER, 1905

No. 12

For, lo! the days are hastening on  
By prophet bards foretold,  
When with the eber-circling years  
Comes round the age of gold;  
When peace shall o'er all the earth  
Its ancient splendors fling,  
And the whole world give back the song  
Which now the Angels sing.

—Rev. Edmund H. Sears.

WOMAN'S BOARDS OF MISSIONS  
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